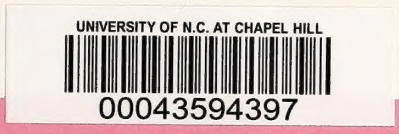
THE LIBRARY OF THE
UNIVERSITY OF
NORTH CAROLINA
AT CHAPEL HILL



THE COLLECTION OF
NORTH CAROLINIANA

C286.4
Z81
v.109-110
1975/77



FOR USE ONLY IN

THE NORTH CAROLINA COLLECTION

Form No. A-368



Digitized by the Internet Archive
in 2014

https://archive.org/details/zionslandmarkser1975unse

C286.4
Z81

ZION'S LANDMARK

PUBLISHED MONTHLY

BY

PRIMITIVE OLD SCHOOL BAPTIST

AT

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

July 19
University N. C. Libr.
CHAPEL HILL, N.

VOL. CIX NOVEMBER, 1975 NO. 1

ISAIAH CHAPTER 65

The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

ISAIAH CHAPTER 66

Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?

For all those things hath mine hand made, and all those things have been saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood: he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not.

EDITOR

ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITORS

GEORGE A. FULK PILOT MOUNTAIN, N. C. 27041

ELDER LYNWOOD JACOBS ORANGE, TEXAS 77630

$6.00 PER YEAR — 2 YEARS $11.00

TO ELDERS $5.00 PER YEAR — 2 YEARS $9.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE WONDERFUL QUALITIES IN OUR LORD AND SAVIOUR

Dear Elder Mewborn,

Encouraged by favorable comment on some of my writing, I will attempt to write a bit more for publication, hoping what I write will be worthy of the space.

It has been on my mind for some time to write something concerning the wonderful qualities of our Saviour. But the subject keeps "snowballing", or getting large each time it is turned over in my mind; and now it is so big as to be in my way, if you get what I mean. (I sometimes find myself unable to listen to good preaching because this thing is so heavy on my mind).

First, I want to say I did not see these wonderful qualities when, at the tender age of thirteen, I was made to call upon His name. But even then I think I had to call upon Jesus to save me because of His goodness, for I felt to have none of my own. (I still feel that way!).

In the second place, I want to point out that since Jesus is the only begotten of the Father while we, at best, are only children of the adoption, we must expect Him to have Godlike qualities, just as a natural child may be like its father while an adopted one may not resemble in any way.

This first came on my mind several years ago when a stanza of a song came into my mind as I washed breakfast dishes. These were the words:

"How shall I my Saviour set forth?
How shall I His beauties declare?
Or how shall I speak of His worth,
Or what His chief dignities are?"

I did not recall ever having heard this song, but I began to wonder about these words, "What are chief dignities?", I asked myself. Does that mean chief qualities, or attributes? Without stopping my work I began to try to name some of His qualities. His love was the first one I thought of. And what wondrous love it is! I believe the scriptures say: "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." See Jer. 31:3. But just what does everlasting mean: All through this life on earth? Through death even? And beyond: I think it means even more. I believe He loved us before the world was. Had He not loved His people back in the chambers of eternity before the world was, how could He have loved them when all were dead in trespasses and sins? And where would we be, but for His love? Could we ever have worked our way into favor with God, the Father, had He not, because of His love, interceded for us?

We read that God is love, and at first glance it might seem that love is all that is necessary, but was it not for mercy you pleaded when you came to the end of your way? What does mercy mean? What did you really want? Compassion, leniency, deliverance from the lake of fire and brimstone (which seemed your certain doom), a lifting of the burden of sin, complete pardon, and peace — to name a few. All these and maybe more seem to be embraced in

C286.4
Z81
v.109-110
1975/77

this little five letter word. And if you received mercy at the Lord's hand, you received all these, and not just temporarily, for His mercy endureth forever. (See I Chr. 16:39-41).

And where would we be but for His mercy? Just suppose that, though He loved us, He had felt no compassion when we were, so justly, condemned. Is not mercy as necessary as love? And could He have had pity on us had He not loved us? Or could He have loved us and felt no compassion?

And what about grace? Just as there is a difference between love and pity, even so is there a difference between mercy and grace. As I see it, mercy is the tender compassion He feels for us poor, hell-deserving mortals, (because of His love) while grace is the "unmerited favor" bestowed, because of His love and pity. Now, suppose that, though He both loved and pitied us, He had looked on all He must do, and all He must suffer, and then said: "I cannot do this thing — the price is too great!" Since we are told that "By grace are ye saved", would we not still have perished in our sins?

Now, what about His power? "To them gave He power to become the sons of God, even to them that believe on His name." See John 1:12. This, I believe, refers to the spiritual birth, or second birth. Had He not had this power, would we not have been yet dead in trespasses and sins? Also, in speaking of His life, He says: "I have power to lay it down and power to take it up again." Jno. 10:18. Had He not had that power, could we hope for the resurrection? And remember that "If in this life only we have hope in Christ, we are of all men most miserable." I Cor. 15:19.

Now, think of His omnipresence, His quality of being everywhere present and nowhere absent. Had He not been present to hear your cries, your groans, or sighs, when you felt you must die for your sins, how could you have laid your case before Him?

Or His omniscience — suppose He had not known you from the foundation of the world? Would you not still have heard: "Depart from me — I never knew you?"

Now, think of omnipotence. How does that differ from the power that makes us the sons of God? Omnipotence means "all powerful", if I am not mistaken. It embraces all power in heaven and earth, and it is necessary to awaken our sleeping dust, fashion these vile bodies like unto the glorious body of the Saviour, and take us home to ever be with Him in glory.

But, wait! What of His righteousness? Without it could we stand before the Father to whom even the heavens are unclean? His wonderful righteousness imputed to us shall deck us all around so that we stand before the Holy Father without spot or wrinkle or blemish of any kind, or any such thing.

It takes all these wonderful, Godlike qualities (maybe many more) all combined into one perfect whole to comprise this great Savior, without which no mortal could be saved, or reach that shining shore. And while one quality seems to differ from another, they seem to mix, intermingle, and support one another. I think that is why He is called our all in all.

The song says: "In Him all the fullness of God forever transcendently shines." And also "No creature can ever explore the

N. C. Collection / UNC-CH Library

648479

treasure of goodness in Him." I agree with this, and though I cannot describe this "fullness", nor ennumerate the "treasure", I hope I have been shown how helpless we would be, but for this all in all. I hope, too, that no one who reads this will ever again think of this Saviour as being "altogether such a one" as ourselves. He is all our hope, our salvation, our all in all.

A little sister, I hope,
Hester K. Bryant
Route No. 2, Box 16,
Cumberland, Va. 23040
August 21, 1975

The hymn to which Sister Bryant has made reference to in this article is No. 88 in the Lloyd's Hymn Book. It is the humble opinion of your editor that she was highly favored of the Lord in the writing of this article.

HISTORICAL ELDER JOHN GANO AND THE BAPTISM OF GEORGE WASHINGTON

For two centuries a controversy has persisted which researchers can neither satisfactorily confirm nor deny. That being that George Washington was baptized by Elder John Gano. The Valley Forge Commission, in its collection of Washington memorabilia, contains only the record of his baptism as an infant; that having been entered into the family Bible. On the other hand, soldiers under Washington's command when John Gano was their Chaplain wrote of the event as having occurred in the Potomac River. The Old Baptist Church in Hopewell, New Jersey, where Gano was a member retains the account as follows: "Elder Gano was born and lived much of his life in Hopewell Valley but during the Revolutionary War joined George Washington's army. While Chaplain, they were along the Potomac River, and Elder Gano was having baptismal service for some fifty men. George Washington was so impressed by the doctrine that he stepped forward and asked to be baptized by Elder Gano."

Such are the varied claims laid to both sides of the controversy. One thing is certain, in Washington's and Gano's closeness there were many opportunities for the event to have occurred. Elder Gano was a man of enormous spiritual power, and had many converts from all walks of life. During the vicious winter of 1777 and 1778 when Washington's troops were freezing and beleaguered, the message of such a man as Gano could have been gladly received by the discouraged General. Elder Gano was an ardent believer in the historic Baptist faith. He was not arminian.

The valid-sounding claims to Washington's baptism have inspired many efforts to memorialize it. Stained glass windows have depicted it, writers have enlarged upon it, and poets have attempted a recapturing of its scene. Perhaps, we shall never really know. What is important is that Washington won his war with the British, and Gano won his against unbelievers.

In a letter, President Washington later addressed the United Baptist Churches in Virginia who met at Richmond, August 8, 1789. The following quotation which reveals that Washington never considered himself to be a Baptist, is taken from my private copy of the 1793 edition of the Baptist Annual Register. This volume, which was once the personal copy of the beloved John Ryland of England, and published

by John Rippon, is one I prize highly. In it, President Washington said to the Baptists: "... While I recollect with satisfaction, that the religious society of which you are members, have been throughout America, uniformly, and almost unanimously, the firm friends to civil liberty, and the persevering promoters of our glorious revolution, I cannot hesitate to believe, that they will be faithful supporters of a free, yet efficient, general government." — George Washington.

During the past two centuries, Washington's reputation has been maintained as one of earth's great statesmen. He cannot be forgotten. But what of Elder Gano, who was he? To most, his name has been lost in the shadows of the greater men of his day.

Elder John Gano was born in Hopewell, New Jersey, July 22, 1727, to Daniel Gano, a Presbyterian, and Sarah Britton Gano, a Baptist. The original French spelling of the name, Garneaux, was changed to its present English form. As a young man, John Gano united with the First Old Baptist Church of Hopewell and soon began preaching. In 1752, he was sent by the Philadelphia Association on a preaching tour into Virginia and two years later, in May, 1754, returned to Hopewell to be ordained. After his ordination he was sent out again by the Association and traveled as far as Charleston, South Carolina. Here he preached in the presence of the famed George Whitfield, one of Colonial America's great Calvinist preachers. In 1775 Elder Gano married Miss Sarah Stites and became the brother-in-law to James Manning, the founder and first President of Rhode Island College, which today is Brown University. With his brother-in-law, Elder Gano is reckoned as one of the founders of the school. Our present Birdwood College is not the first such institution established by orthodox Baptists. Gano studied at nearby Princeton though he never graduated there. Later, however, he became a regent of the University of the State of New York, 1784, and a Trustee of King's College which is now Columbia University.

When Elder Gano had been married only a year, he moved his bride to the South at the invitation of the Charleston Association to serve as minister to the Yadkin area. Here he remained two and one-half years until the War with the Cherokees forced his removal. In each of these journeys, the 800-mile trip to Charleston requiring five weeks of hazardous travel, Elder Gano's expenses were all assumed by the Association. Evangalism, sensibly organized and effectively promoted, was the expected practice of the day. Neither Gano nor the Association considered him to be a "hireling prophet." He had expenses; they had funds for his needs. This was three-quarters of a century before the arminian controversy and the dividing of Missionary and Primitive Baptist churches.

In the years of my own ministry, I have heard much fear expressed about the danger of our departing from the "old paths." Some Old Baptist today are firmly convinced that their present state of lethargy is the same as their father's. This isn't so. The true "old paths" of our ancestors were paths of zealous activity and vitality. Associational Meetings were conducted for the express purpose of preaching the gospel. Queries were made as to

areas which had no minister. Ministers were then sought who would travel to those places and preach the Word. The Associations often provided the needed funds. The question facing America's Primitive Baptist is not whether we will leave the old paths. The question is whether or not we will ever go back to them. We could learn much from a study of the English and American Associations of the 1700's.

During Gano's tenure with the Charleston Associaton, his son, Daniel, was born, November 11, 1778, and another son, Stephen, followed. For a brief period Elder Gano served the Philadelphia Church before becoming pastor of the Baptist Church of New York. Beginning in 1762, he remained as their pastor for twenty-five years with the only interruption being his Chaplaincy during the Revolution. Upon his return to New York at the War's end, he was scarcely able to find the scattered members of his flock.

In the Autumn of 1793, Elder Gano visited Columbia Church in the Ohio Territory. This church, established in 1788, by Stephen Gano, his son, was the first to be organized in Ohio, and is recognized today as the mother church of Ohio Baptists. Its original members had poled their flat-boats ashore on the evening of November 18, 1788, and held their first service of Thanksgiving in the shadows of the dark Ohio wilderness. The occasion of the aged Elder Gano's 1793 visit was to ordain Daniel Clark, aged 49, to the full work of the gospel ministry. The layin-on-of-hands of this good brother was the first Ordination in the Northwest Territory. Elder Clark's grave can be visited today at Lebanon Church, Labanon, Ohio, where he died at the age of ninety in 1834. Lebanon church is one of several churches of this area which has been kept in the loving pastoral care of our present Elder Eldon Huchison — who, interestingly, is also in his ninety's.

Some of Elder Gano's sermons were long remembered for their unique quality. Once he visited an island where there had never been but two sermons previously preached. His text to the people was, "Behold, the third time I am ready to come to you." During his service as Chaplain in the Revolution he was once notified by his General that they would move on the next Monday but that the plan was not to be disclosed. On Sunday before, Gano's scripture was, "Being ready to depart on the morrow..."

In 1798, while living in Frankfort, Kentucky, Elder Gano fell from his horse and broke his shoulder. Though he recovered partially from the injury, he never regained his health. Occasionally, preached from his bed.

On August 10, 1804, at the age of seventy-seven, Elder Gano died. His amazing career finally ended and the lips which had powerfully spoken to the great and mighty across Colonial America were forever silenced. His ministry not only witnessed the birth of the Nation but helped give it strength to establish itself as "One Nation Under God." To this man, much is owed.

Interestingly, the lives of Gano and Washington exactly paralleled each other. They were born and died five years apart. One had his hand on the Throne of the Nation; the other had his hand (by faith, we believe) on the Throne of God. And who knows? They may have joined

their hands in the rite of believer's baptism. It is somehow reassuring to think that they did.

(Elder) Charles Carrin
From the August, 1975, issue of
THE BANNER HERALD

PREDESTINATION

(By Elder S. Trott, Continued from October, 1975, issue)

Another objection urged against the doctrine of predestination is that it would involve the notion of the fatalists, and destroys the free agency of man, and, consequently, his accountability. These notions must arise from ignorance of the true character of God who, as an efficient intelligence, governs the world in wisdom and righteousness causing every thing to result in the greatest good. But, in answer to the objection, suffice it to say that the universal experience of man, and the sure word of prophecy both unite in establishing the fact that man in all his sinful transactions acts freely and is accountable therefore. I will notice a few instances in which the consciousness of guilt was manifested in persons, relative to transactions, manifestly predestinated of God. We have an instance in the case of Joseph's brethren. Although Joseph declared that it was God who sent him into Egypt, yet when their father was dead his brethren sent unto him saying, "We pray thee forgive the trespass of the servants of the God of thy Father." Genesis 50:17. We have another instance in Judas who, though committing the very crime which had long been predicted, and which the Master pointed him out as the one destined to perform; yet, when he had committed the base act he, in contrition, said, "I have sinned in that I have betrayed innocent blood." Matt. 27:4. An instance of acknowledged free-agency we have in the case of the Assyrian who was the rod of God's anger against the Jews. God says of him, "I will punish the fruit of the stout heart of the King of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it and by my wisdom &c." Isa. 10:12, 13. Thus, it is that men and devils instead of frustrating or retarding the righteous government of God by the acting out of their enmity are, in their acts of sinning against Him, made by His wise government to bring about His holy and eternal purposes. This view of the holiness and majesty of God manifested in His overruling the sins of men to the promotion of His purpose of grace, whilst it fills His enemies with wrath, constrains the believer to exalt Him and to worship at His footstool under a feeling sense that He is holy.

I now pass to the consideration of an objection made by the popular Baptists, more particularly against this doctrine as held by the Old School Baptists. Even those who profess to believe the doctrine of predestination, make it, when professed by an Old School Baptist, to be a very Pandora's box from whence springs Antinomianism, and everything which they are accustomed to consider as evil in us. It is, according to their representation, our belief in the Absolute Predestination of all things, that keeps us from engaging in the Benevolent enterprises of the way, and prevents us from preaching repentance and faith as conditions of salvation, and from making any efforts to convert sinners, and in a word that it makes

us very idle and wicked professors. This is the most unhallowed of all the objections made against this doctrine. It is the very course pursued by the Jews against our Master, that of raising a prejudice in the public mind against Him and His doctrine, that they might more easily accomplish His death. As they thus succeeded against Him to do with wicked hands what the counsel of God had before determined to be done, so will they succeed against the two witnesses.

But let us, Dear Brethren, rejoice with His early disciples in being accounted worthy to suffer persecution for our Lord's name sake. This course pursued by the popular Baptists, in reproaching this doctrine, and us for holding it whilst they admit it, even to be a Bible doctrine, is the most decisive testimony as to what manner of spirit they are of that could be had. It is, I sometimes think, undeniably an instance of our being reviled and having evil said of us falsely for His sake. The believer knows that, ordinarily, owing to a sense of the corruptions of his heart, the instances are not many when he can clearly draw the conclusion that it is for Christ's sake he is reviled. Hence, how thankful ought we to be for the privilege granted us of having such an unequivocal testimony that the blessing recorded in Matthew 5:11, 12, belongs to us.

It is not in one solitary instance, or two, that we are reproached for holding this doctrine. There appears for a few months past to have been a general concert on the subject. Preachers, whilst professing to preach the doctrine of predestination, have in the very same discourses represented it to be Antinominanism and to have the most deadening influence when held by certain Baptists, meaning the Old School brethren. Others have given the same views of the subject in their publications in the religious papers: witness the letter of a certain celebrated preacher of Virginia published in the Religious Herald of December 20, 1833. But it is perhaps proper to answer the objection, however unprincipled it is. The objection seems to imply that the whole sum of our faith is the doctrine of predestination; that all our religious course is determined by our belief of this one point of revelation.

It is true that believing in the predestination of God, we have no idea of procuring or of being instrumental in producing the salvation of one individual, not chosen of God unto salvation; nor that one of the travail of Christ's soul will die without experiencing the renewing of the Holy Ghost, and thus being prepared for the society of Heaven, whether that individual die in infancy or in old age, whether he was born in New York, in Rome, in Mecca, or in Pekin. But we as firmly believe that God has chosen His people to salvation through sanctification of the spirit and belief of the truth: that it pleased God by the foolishness of preaching to save them that believe, and that whilst the preaching of the Cross is unto them that perish, foolishness; unto us who are saved it is the power of God.

Let those who think and speak of Tracts and Sunday schools as the more efficient means of converting the world, ponder this text, and think seriously on the distinction drawn between those who perish and those who are saved. The one class esteem the preaching of the Cross, or Christ

crucified, as far surpassing any scheme of men, as the power of God surpasses the weakness of man. But they do not consider the difference between the preaching of the Cross, and Sunday school teaching, or reading of Tracts, to consist so much in any natural superiority of the one over the others, but simply in the fact that the one is the appointment of God delivered to us through the Volume of eternal truth, and that the others are not. Attendance, therefore, on the one calls for and authorizes the exercise of faith in God, that he will bless His own appointments, whereas there can be no authorized faith in relation to the others, because God has instituted the simple preaching of the Cross, unadorned with wisdom of words, and by that God might make foolish the wisdom of the world, and that the faith of His people should not stand in the wisdom of men but the power of God. See I Cor. 1:18-29 and 2:4, 5. The above may suffice to show that it is not our belief in the doctrine of predestination alone, that prevents us from uniting in the benevolent enterprises of the day, as they are styled, but the fact that God has appointed the one institution, and but the one has its due weight with us, and ought to have with all who have confidence in the wisdom of God. But, again, our belief in the predestination of all things gives us confidence to believe that not an instrument shall be wanting, or a circumstance fail, that God ever designed to employ, or ever would own for bringing an individual of the Election of God into the liberty of the Gospel, or for establishing him in the hope and consolation thereof. It also leads us to believe that Christ's people will be willing in the day of His power, according as they are called to believe in Him to confide in Him, to profess His name, to enter the ministry, and go and occupy these gifts wherever He in His providence directs; and that their willingness to these things will be from a manifestation of the day of His power to their souls, and not from any offered worldly accommodations.

Hence we have no confidence in the Divine call of any person to the ministry who enters it or goes forward in it, only as some salary or mission fund is proferred for his accommodation. Neither when they go forth from these considerations can we believe that God will make their labors a blessing. Consequently, we stand opposed to Missionary and Theological school systems. The preacher made willing in the day of Christ's power to enter the ministry does not need these proffered accommodations to stimulate him to action, neither does he need, for this end the notion, of becoming popular, by a display of School polish or by multiplying converts. He has to preach to answer his own conscience. Being an earbored servant, he will desire to be found faithful. And feeling that he is a servant he will feel it to be his province to follow the directions of his Lord to keep strictly to his written orders; to preach the word, to be instant in season and out of season, and to leave it to his Master's Will to accomplish His own purpose by the word preached. Thus the predestination of God has secured that belief in the Absolute Predestination of all things will not make his servants idle, but on the contrary it becomes an incentive to active obedience. The same is the case, as might be shown from the word, with all his other children, in

their several relations.

It is true that the servant of the Lord may sometimes be left to seek his own accommodation rather than to do his Master's Will, but when this is the case the Lord will assuredly send leanness into his soul, or otherwise so chastise him as to bring him back to a cheerful discharge of duty.

As to antinomianism, those who know the meaning of the word, when they use it, certainly do know that it is a base calumny upon us. They know that what offends them in our preaching relative to the law is our contending so strongly for the spirituality and unchangeable nature of the Law, and that nothing but that full and perfect righteousness found in the obedience of Christ as the representative of His people, could release from condmenation. If, instead of preaching the Apostles' doctrine which establishes the Law, we preached the abrogation of the eternal law, and that man is, as they say, on pleading terms with God, and by which many seem to mean that man in on grounds for proposing terms of acceptance, with God, we should then in the estimation of the populars be very lawful and holy men.

In reference to the charge that our believe in the doctrine of predestination occasions our not preaching that men should repent and believe, I would remark, in the first place, that according to our understanding of the Scriptures, repentance towards God and faith toward our Lord Jesus Christ are essential parts of that salvation to which the Elect of God are predestinated. These things, therefore, we preach. But the repentance to which God has predestinated his people is a heart repentance, a godly sorrow for sin, a turning with heart-loathing from self and all self-doings, as being defiled with sin. We do not, therefore, and dare not preach a mere Ahab or Ninevite repentance, as that which characterizes persons as entitled to the consolations of the Gospel. There is the same corresponding difference between the one repentance and the other, that there is between the deliverance granted to Ahab and Nineveh, and that salvation which cometh by Christ. It is true that if we could satisfy our consciences by preaching the word repent instead of preaching that repentance which is the result of the regenerating operations of the Holy Ghost, we should much better please the unregenerate, and popular professors as we should then preach a repentance of which they have some conception.

Again, Christ, by nailing the hand writing of ordinances to His Cross, so took the Sinai covenant, as such, out of the way, that it never after should, by all the contrivances of men, be introduced into the design of God as any part of the system of salvation. Hence Christ, after His resurrection, made known to His disciples that repentance and remission of sins should be preached in His name, among all nations beginning at Jerusalem. (Luke 24:47). The law was given by Moses, but grace and truth came by Jesus Christ. If, therefore, there is any meaning in the expression, In his name, it must mean something very diffirent from preaching repentance and remission of sins in a legal form. So we understand it, as fixed by the predestination of God, and, therefore, we do not preach repentance as a condition upon

which salvation is suspended. But while we preach the manifested obligation of all, both Jews and Gentiles, as the creatures of God, to return unto Him by repentance, or as the Apostle expresses it, "But now commandeth all men every where to repent," (Acts, 17:30) and whilst we preach the absolute necessity of heart-repentance as a predestined part of the salvation of God, we preach that Jesus Christ is exalted as a Prince and a Saviour to give repentance to Israel; and that no repentance short of that which He giveth in making His word as a fire and a hammer that breaketh the rock in pieces, either manifests the person as entitled to, capacitates him for receiving the consolations of the Gospel. Hence, that no other is of any avail.

Thus far our belief in the predestination of God effects our preaching repentance.

So faith, we preach, not as a condition of salvation, but as the gift of God. And the faith we preach is as distinct from any natural belief of the human mind as the internal revelation or testimony of the Spirit of God is distinct from the testimony of men: the one is external and natural, the other is internal and spiritual; the one is comprehended and received by the natural powers of the human mind, the other can be understood and relied on, only by spiritual life, imparted. In a word, we believe that the predestination of God has fixed eternally the point, that none but that system of salvation, which God has decreed, that truth which God has revealed, and that order which He has established shall stand. We would, therefore, be wholly conformed in understanding, in feeling, and walk to that system, be grounded in that truth, and bounded and defined by that order which God has revealed. Being thus established in the truth of God and sustained by His word, if persecution come let it come; we shall feel the assurance that the two beasts with their image and all their drilled and mustered forces can go no farther in their rage than our God has determined to permit them; that they cannot afflict us, only as He has designed the affliction in mercy unto us; that they cannot take our lives one moment before our Father has accomplished His wise purposes with us in this vale of tears.

Such an established belief in the predestination of God serves to preserve us amidst the various trials of life and amidst the rage of persecution from that fretful, sullen, and heart-sunken spirit manifested by Saul when he said "Hear now, ye Benjamites, will the son of Jesse give every one of you fields and vineyards, &c. — that all of you have conspired against me; and there is none that sheweth me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me," &c. I Sam. 22:7, 8. But on the contrary, it will enable us to manifest that patient, resigned spirit which David manifested when he said to Saul, "The Lord judge between me and thee, and the Lord avenge me of thee; but mine hand shall not be upon thee." (I Sam. 24:12) and when he said of Shimei, "So let him curse, because the Lord hath said unto him, Curse David, thou done so;" — "Let him alone and let him curse for the Lord hath bidden him, it may be that the Lord will look on mine affliction, and that the Lord will require me good for His cursing this day." II Sam. 16:10-12. In the case of Saul we see

manifested the genuine temper of that spirit which will not have the Lord to reign over him, and which, therefore, rejects the purpose of God; in the other that humility and meekness which is incident to a belief and acquiesence, in the Sovereignty of God.

But David did not believe that God's having bidden Shimei to curse or, in other words, his having predestinated this act exhonorated him from guilt. Hence David's directions to Solomon, I Kings 2:8, 9.

I will here leave the subject, praying that whilst others reproach us for believing in the Absolute Sovereignty of God, the Lord would bless us with more unshaken confidence in His universal predestination, and with a more entire submission to His Sovereign Will in all things, and that whilst others indirectly charge God with revealing a doctrine that leadeth to licentiousness, God may manifest in us, that the belief of His truth and the power of His grace can so overcome the corruptions of our nature as to enable us to lead quiet, peaceable, and godly lives.

S. Trott,
Fairfax Court House, Va.
Feb. 24, 1834

(This concludes the series of articles on the subject of Predestination by the late Elder Samuel Trott. We are publishing herewith a brief biography of this dear man of God as follows. Editor)

SAMUEL TROTT

Elder Samuel Trott (1783-1866), of Virginia, was born in New Hampshire, and was baptized into the fellowship of the Baptist Church in Morristown, N. J., in 1810 by Elder Parkinson of New York. He began preaching the following year, and was ordained at Morristown in 1812. He took a most important part in the division of the Old School from the New School Baptists, and firmly opposed all departures from the doctrine and practice of the apostolic church. For a time he preached in Kentucky. During the last many years of his life he lived in or near Fairfax, Va., traveling on horseback, serving a number of churches in Virginia, and visiting the Black Rock Church and other churches of the Baltimore Association. Elder Gilbert Beebe wrote of him: "We have been personally acquainted with our dear brother about forty-five years, and from our earliest acquaintance have looked up to him as to a father for counsel and instruction, which he has been enabled to give. We have always found him ready to speak a seasonable word to us when occasion required. Like David and Jonathan we have loved each other; facing the same foes, bearing the same testimony, engaged in the same conflicts and participating in the same victories, suffering the same reproaches, encountering the same persecutions for the truth's sake; is it strange, now that he is taken from us, that we should exclaim, as did Elisha, when he saw Elijah taken up to heaven in a fiery chariot: "My father, My father, the chariot of Israel and the horsemen thereof. And he saw him no more." "Kings 2:12. Elder R.C. Leachman wrote of him: "He has been actively engaged in the ministry for more than sixty years. It was not with him as, alas, it is with too many, a work of convenience, or of secondary importance, but he regarded the Gospel Ministry as the great and leading business of his life. Through sunshine and storm, winter and

summer, he was faithful to his appointments, and seemed to be always laden with gospel treasure. No man seemed to feel more sensibly his dependence upon God, and none seemed to be more constantly furnished unto every good word and work. To a naturally strong and logical mind he added a liberal education, and the Lord truly blessed him with a rich endowment of spiritual gifts rarely found combined in the same individual. We have traveled many thousands of mile together, and I have heard him preach more discourses than I have any other man. I think I can truly say that I never heard him preach that he did not say something I had never heard him say before."

(From Pittman's "Biographical Sketches of Old School or Primitive Baptist Ministers in the United States")

ACKNOWLEDGES THE GOODNESS AND MERCY OF THE LORD

Dear Mr. and Mrs. Mewborn,

It was so nice to be blessed to see you both again. Mr. J. W. Harold and I enjoyed the Little River Association so much this past weekend. It was so good to see the George Paul family from Lris, S. C. We had the pleasure of visiting them and also going to church with them last year. Now, once again, we have been invited to spend the first weekend in November with them, if God be willing, at their association, the Mill Branch in South Carolina. As I spoke to Mrs. Paul, I felt what I hope to be the spirit of the Holy Ghost come over me. These dear people, like so many Primitive Baptist, with whom we have been blessed to mingle with, are so very special to us. I have been blessed in my lifetime to see the difference in some of peoples' ways and beliefs. I have been brought away from violence and blasphemy into a world that seems like "a little bit of heaven" to me. I am so thankful, I hope, that I have been blessed in this way. Otherwise, how could I really know the difference? We can read about things like this, or be told of other's experiences, but unless we are shown and made to live with these things we can't really know, as well as appreciate, the difference. Each night and day I hope to praise God and thank Him for His many mercies and blessings that He has bestowed upon us. I have been spared from death and danger more times than I deserve, and I hope to be ever thankful to Him for these blessings. We have been blessed with good health for which each of us hope to be thankful.

Mr. Mewborn, I hope that you don't mind if I address you as such. I hope that one day I will be blessed to be in the position to call you "Brother", and that it will be possible for me to feel fit to do so. I feel, in my heart, that you are my brother and that your wife, Susan, is my sister; yet, until, or unless, I am blessed to find a home in the church, I feel so unworthy to call you "Brother". I hope that you can understand my feelings.

Mr. Mewborn, I failed to extend my sympathy to you at your father's passing. Nevertheless, I have thought about him and his companion many times. I try to pray for them, always. I pray that your mother will be blessed to accept His will and that she will be comforted and strengthened each day. Words, the right words, are so difficult to find in times of bereavement. God be with you.

It seems another thought has come to me. I wrote to you the first time in 1974. You printed that letter in the March, 1974, issue of the Landmark. I told you of some of my experiences. I would like to tell you that since that writing, I have had other experiences. Harold and I were on our way home from Portsmouth, Va., in April, 1974. We hit a buck (deer) and killed him instantly. He rolled over and over onto the side of the road. I felt that we were so blessed that it was as it was. I bumped and bruised my head and my knees. There was only very slight damage to the grill of our car. On still another trip home from Portsmouth, at a later date, we missed a turn, wavered from side to side, spun sideways and came to a stop at the very edge of a very deep ditch!

On another occasion, lightning struck our chimney, in Princeton, N. C.; yet, the only thing that it did was blow out the kitchen light! I was standing by the chimney wall, as was Mr. J. W.'s daughter, Betty. Incidentally, Betty has been living in a rest home these past months, and she seems to enjoy it very much. She visits our dear friend, Mrs. Annie Langdon, whenever she is blessed to do so. Mrs. Annie is also in the same rest home. Very shortly after lightning struck the chimney, a twister went through the cornfield, flattening two rows of corn. The cornfield was just a few feet from our door!

Since living here, where Walter Langdon lived until October, 1974, when he moved into his dad's home, who is now deceased (Mr. Willie Langdon), I have had still another experience. One day, while taking clothes from the line, a tornado came through! I felt a strong pull on the earth where I stood. I remember saying the 23rd Psalm. When I came into the house Mr. J. W. said, "Did you see that?" I missed it, but Mr. J. W. explained to me what he had seen. Right where I stood moments before, there was a barn. The roof to that barn was lifted up completely and then was set right back in place! (If we have another big storm, that roof is sure to go "bye bye"! There is nothing holding it anymore.)

I hope that I will be blessed to put my pen down after I share one more experience with you. It is an old experience, but one that I like to tell about. As you know, I was born in Norway. When I was six months old my parents brought me to America. While still in Norway, at the tender age of two weeks, my mother carried me up a flight of stairs one day. As she approached the top of the stairs she lost her balance and dropped me! The pillow that held me fell to the bottom of the stairs. I landed on that pillow. I was unhurt and Mom said that I didn't even cry!

Thank you for your time in putting up with one so meek and lowly as I feel to be.

Marge (Mrs. Harold) Phillips
Route No. 3, Box 71,
Four Oaks, N.C. 27524

LOVES THE CHURCH

Dear Elder Mewborn,

As I try to write these few lines, if it can be the will of my Father and His Son, the Lord Jesus Christ, He has made known unto me that I can write nothing. But, if it be the Lord's will, I will try. In this blessed hope I am made to believe I will be in that glorified body. I hope I have that everlasting love which I believe was manifest in His Son before time began. I feel sometimes I have got to go to the church. When I get there, it

seems just like I have to take a whipping to go in among those precious ones. When I walk in everyone of them look like saints, and I am made to feel as nothing until the Elders begin speaking that good doctrine that I hope to believe. They are blessed to feed it to the sheep, His saints. I feel a lifting up when I experience these things. I surely do love those Primitive Baptist people. They are blessed to have love, humbleness, and kindness. I have been going for about seven or eight months. Sometimes, when I walk out in the morning, my troubled soul hears the singing of the birds. It seems to me they are drinking that milk andeating that honey. Oh! If I could taste it, and have just a little of that sweet smelling fragrance from those Heavenly Hills. I have never ask the dear people for a home. I feel that I have been down in the bottom of that pit. It makes me weep and cry, and I am made to call out to Him for mercy for an unworthy sinner like me.

May God bless you, Elder Mewborn, in tender mercy and love, I hope.

Just a sinner in hope,
Reece Gallimore

P.S. I want to say just a few more words while I am so heavy ladened, if the Lord will. I believe in one and only true living God. When I am down in the valley of woe, sometimes, I feel to be so far from God. I fear I will never get to the top again. Sometimes, I feel I don't know my own heart when I try to pray. So, Lord, search me and help me to know what is within me.

Just an unworthy sinner in hope,
Reece Gallimore
Rt. 2, Box 370
Denton, N.C. 27239
September 23, 1975

MISSES THE LORD'S PEOPLE

Dear Brother J. M.,

I received your letter, and was glad to hear from you. I hope you and your family are well. I am looking forward to the Mill Branch Association at Loris, S. C., hoping I will be able to go. I have not received the September issue of the Landmark. I hope it will come so that I can get directions to the church.

I read my Landmark mostly at night. I surely enjoyed the sermon preached by Mr. Munns on October 22, 1882, in England. It was so good and uplifting to me. I feel so low most of my time. There are no Old Baptists in this area with whom to talk. They can't understand here the way I feel on the subject of righteousness. Everyone is trying to earn their way by working for the Lord. Works are all they know to do. As for me, I am trusting, hoping and begging for His mercy on poor me. I get so hungry for the real truth. About the only comfort I find is in the Landmark. I read them over and over. The doctrine it contains gives me food for the soul. I miss the church at Angier, N. C., and the fellowship of those whom I believe to be God's chosen people. I don't know why I had to be separated from the ones I love most. It had to be this way. God knows why, and maybe I will understand some time. The hymn says, "Nor Gabriel asks the reason why, nor God the reason gives." "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." The Elder in England was blessed to bring this out so beautifully.

I will close for now, hoping to see you and many others at the Association at Loris, next first weekend. Brother J. M., please

excuse all mistakes and take them in love. I am afflicted in many ways. When you are blessed to pray, please remember me. May God bless you to carry on His work. I love you all.

A sister, I hope,
Corinne C. Fish
Lake View, S. C.
October 16, 1975

AN EXCELLENT ARTICLE

Dear Brother J. M.,

Please reprint in the Landmark a letter entitled "DUST", that was printed in the January 15, 1965, issue of the Landmark. It was written by one, I believe, that has been baptized with the Holy Ghost and with fire, Elizabeth Edwards. "DUST" is one of the most beautiful and powerful writings I have read. I found this copy of the Landmark in some old material that was left by the late Elder P. E. Weisinger of Texas, and was handed to me by his son-in-law, Jim Clark, of Grapeland, Texas. It was no accident that this copy was among those papers, but I believe it was a blessing of God (to this lowly sinner) ordained before the world was.

The Union Association was a continuation of this wonderful season that God has given us. None of us wanted to leave Sunday. It was the last three-day meeting. Why must they stop when they are so beautiful and glorious a manifestation of God's loving grace?

Lynwood Jacobs
Route 4, Box 258
Orange, Texas 77630
October 13, 1975

"DUST"

"The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

Dust, according to the dictionary, is dry earth. The sentence given in explanation is: "The tomb contains the dust of kings." All of us know that dust, as such, is about as near nothing as anything can possibly be. Earth, if properly noursihed by the sun and rain, will produce vegetation of various kinds, but dry earth (dust) cannot and does not do that. Yet, that worthless substance from which God formed man, is all mankind can claim as his begninning. And for seven days or more after the earth and Heaven were created, man lay dormant in the earth (as he was not yet formed) still only dust — just that. Sometime after the seventh day (after ALL the wonderous work of creation had been finished) God formed man and breathed into his (this man of dust) nostrils the breath of life." How helpless man was before the breath of life was breathed into him — and how helpless still! "And all the inhabitants of earth are reputed as NOTHING." Dan. 5:35, "and all his righteousnesses are as filty rags." Isa. 64:6. "Without Him man can do NOTHING."

Man, as dust, simply could not perform, and, as a living soul today, can perform only as God ordained it "from the foundation of the world." Which is to say; if man is performing this very minute, God not only foresaw what he is now doing but "He DECLARED it." He said: "Remember the former things of old: for I am God and there is NONE else; I am God and there is NONE like me, DECLARING THE END FROM THE BEGINNING, and from ancient times the things that

are not yet done, saying, My counsel SHALL stand, and I will do ALL my pleasure." Isa. 46:9-10. So, regardless of man's performance, God declared it, according to Scripture. He, and He alone, predestinated whatever that performance is, has been, and ever will be. God's works do not go awry. This is so mysterious, so great, and so beyond our carnal understanding, it is hard to conceive its mysteries. In fact, with the carnal mind the whole thing seems absolutely impossible and, of course, it is for everyone except that Great Power on High. Given an understanding heart we know that Scripture proves it. He is One Who is so great and powerful that He said; "Let there be light and there WAS light." Gen. 1:3. when before His command, "Darkness was upon the face of the deep." We need delve no further into Scripture to prove that the "Lord God Omnipotent reigneth;" He always has and always will. In the great majesty of God's works, David declared: "Surely the wrath of man shall praise Thee; the remainder of wrath shall Thou restrain." Psa. 76:10.

Sinful man is not a free agent to do what he wants to do unless God wills it so. Paul lacked this power and admitted it: "For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I." Rom. 7:15. Is this not your experience? We are only clay in the hands of the Great Potter (God) to do with us as He ordained. 'O house of Isarel, cannot I do with you as this Potter? sayeth the Lord. Behold, as the clay is in the potter's hand, so are ye in Mine hand, O house of Isarel." Jer. 18:6. All of us know we do not get all we want in this life, nor can we bring it to pass merely by wishing for it; but Paul said: "My God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:17. It takes the hand of the Lord to produce. God restrains us or He does not restrain us. Accordingly, we do good or we do evil. We are as helpless as dust without His restraining hand. God made this world for Himself and He rules supreme. "Behold, I am the Lord of All flesh; is there anything too hard for Me?" Jer. 32:27. "He doeth according to His will in the army of Heaven, and among the inhabitants of the earth; and NONE can stay His hand, or say unto Him what doest Thou?" Dan. 5:35.

God asks nothing of man, neither works nor money. "If I were hungry I would not tell thee, for the WORLD is mine, and the fullness thereof." Rom. 50:12. "For every beast of the forest is mine and the cattle upon a thousand hills." Psa. 50:16. O, what a powerful God reigns over us at ALL times! "Behold, He that keepeth Israel shall neither slumber nor sleep." Psa. 121:4. He is an ever present help in time of trouble. "God is our refuge and strength a very present help in trouble." Psa. 46:1. When trials and temptations seem to beset and overpower us, we long to hear Him whisper those comforting words: "Be still and know that I am God." Psa. 46:10. "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness." Psa. 48:1. He is so powerful that Kings bow to Him and NONE can stay His hand. Man is so helpless in comparison that discussion of it hardly deserves written space. "With God ALL THINGS are possible", (Matt. 19:26), "but with men this is

impossible" — the difference.

Christ has ever been with the Father. He said: "I came down from heaven not to do mine own will, but the will of Him that sent me." Jno. 6:38. If Christ did not do His own will while on earth, but the Father's instead, how much less able is man to perform his own will! and how powerless is man to save himself! Christ saved ONLY those the Father GAVE HIM to save — no more, no less, "That the saying might be fulfilled, which He spake: Of them which Thou GAVEST ME have I lost none." John 18:9. Also He said, "Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: as Thou hast given Him power over ALL flesh, that He should give eternal life to as many as Thou hast GIVEN Him." John 17:1, 2. So, how could there be any doubt that God has a chosen people and by and through Him is the only way of eternal life, and that those whom He chose before the foundation of the world are still His? God's children have ever been His, regardless of how it may seem to the world. "For they are not all Israel which are of Isarel, neither, because they are the seed of Abraham, are they all children: but in Isaac shall Thy seed be called. That is, they which are the children of the flesh, these are not the children of God: But the children of the promise are counted for the seed." Again we read: "For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture sayeth unto Pharoah, "Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath He mercy on whom He will have mercy, and whom He will be hardeneth." Rom. 9:15-18

When Jesus ascended to heaven and was no more in the world, He said: "I pray for them; I pray not for the world (God's kingdom is not of this world) but for them which Thou hast GIVEN me, for they are thine." Jno. 17:11. And He gives this assurance: "While I was with them in the world, I kept them in My name; Those that Thou GAVEST me I have kept and NONE of them is lost, but the son of perdition; that the scripture might be fulfilled." Jno. 17:12. Blessed assurance for the children of God! Christ loved them and He prayed for them (Jno. 17:10-24): "And all Mine are Thine; and Thine are Mine; and I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own Name those whom Thou hast given Me, that they may be one, as we are. While I was with them in the world, I kept them in Thy name: those that Thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves. I have given them Thy word; and the world hath hated them because they are not of the world, even as I am not of the world. — Father, I will that they also, whom Thou hast given me, be with me where I am; that they may behold My glory, which Thou hast given me: for Thou lovedst Me before the foundation of the world." John 17:10, 16-24.

The more we read the scriptures the more we are convinced of the foreknowledge of God and that the Word is written for His CHOSEN people (they are the only ones who can understand it, and, then, the understanding must be given to them) and the scriptures are sealed from all others, for none can understand them who have not had an experience in it. Salvation is by the grace and mercy of an everlasting, everloving God who so loved His people that He gave His life for them.

I firmly believe there are fundamentally, or basically, only two doctrines in the world today, and this has ever been true — those who believe God saved His people by grace, and that they were chosen in Him before the foundation of the world; and those who believe man is a free moral agent to accept or deny the Christ. The Apostle Paul said: "Blessed be the God and Father of our Lord Jesus Christ who has blessed us with all spiritual blessings in heavnly places in Christ according as He hath CHOSEN us in Him BEFORE the foundation of the world, that we should be holy and without blame before Him in love: having PREDESTINATED US UNTO THE ADOPTION OF CHILDREN BY JESUS CHRIST TO HIMSELF, ACCORDING TO THE GOOD PLEASURE OF HIS WILL, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved." Eph. 1:3-6.

Christ said: "Ye HAVE NOT CHOSEN ME, BUT I HAVE CHOSEN YOU, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in My name, He may give it you." Jno. 15:16. There are those who believe "It is not within man that walketh to direct his steps," (Jer. 10:23), and there are those who feel that they can direct their own steps. There are those who contend that man of himself has nothing to do with being born again; then there are those who say people say they knew they were Christians, and were saved, and that they had been born again, I have yet to find the first one who could prove that state of Utopia by scripture.)

We find the same two doctrines demonstrated in those who believe God reveals His word to His chosen people; and those who believe they can be taught it by man, but Paul said: "I neither received it of man, neither was I taught it, but by the REVELATION of Jesus Christ." Gal. 1:12. "At that time Jesus answered and said, I thank Thee, O Father, Lord of Heaven and earth, because Thou hast HID these things from the wise and prudent, and hast REVEALED THEM UNTO BABES." Matt. 11:25. "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. For after that in the wisdom of God, the WORLD BY WISDOM KNEW NOT GOD, it pleased God by the foolishness of preaching to save them that (already) believed. I Cor. 1:20, 21.

Again we see the two doctrines illustrated or manifest by those who refute the doctrine of sending missionaries to carry the word of God and the doctrine of salvation, claiming they can either accept salvation or reject it, and that they are capable of spreading salvation to the heathen and saving many

souls for Christ as a co-worker with Christ. But we read the words of the Lord (St. Mark 13:21-33): "And then if man shall say to you, Lo, here is Christ; or, lo, He is there; BELIEVE HIM NOT: For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. But take ye heed: behold, I have foretold you all things. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of Man coming in the clouds with great power and glory. And then shall he send His angels, and shall gather together His Elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." David said: "O give thanks unto the Lord, for He is good: for His mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north, and from the south." Psa. 107:1, 2, 3. Peter said: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." I Peter 4:9, 10.

When Christ commanded His disciples to "Go ye into all the world, and preach the gospel to every creature," he did not mean to go to China, Japan, the jungles of Africa nor any such, as is the popular opinion among many people, but He meant that His word should now be preached among the Gentiles as well as the Jews. When Jesus sent out His twelve disciples, He commanded them, saying: "Go not into the way of the Gentiles, and into any city of the Smaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." Matt. 10:5. But after the crucifixion of Christ, when He had fulfilled the law, and established new commandments, the law of Moses was done away, and He "appeared unto the eleven as they sat at meat," then He told them to "GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." In other words, their preaching should no longer be confined to the Jews only; but to both the Jews and Gentiles, which includes the entire world, for what are not Jews are Gentiles.

There are evidently false prophets (preachers) among us, because Jesus said: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. 7:15. The Prophet Jeremiah said: "Then the Lord said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them; they prophesy unto you a false vision and divination, and a thing of Nought, and the deceit of their heart." Jer. 14:14. (I often feel to say prayerfully: O! I do thank Thee, Dear God, that Thou hast been merciful to me, and undeserving

sinner, and hast shown me that salvation is of Thee and by Thy grace. It is all in the hands of the Lord! "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth." Rom. 9:18. God did not commission just anyone to preach, "And how shall they preach except they be sent?", etc. Rom. 10:15.

Again, we see the contrast between the two doctrines: One group believes God is just in ALL that He does, and has done from the beginning: not only just but merciful to poor sinners. The other group says God is unjust if He has a chosen people, whom He chose out of the world, and they reject such a doctrine. They feel that if they let God come into their hearts, He will save them, and that God wants to save them and wants them to call upon His name and accept His salvation. They contend that they can and do win souls for Christ, and that God needs them to help Him win and save souls. We find that Paul said: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" Rom. 11:33. He further said: "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth." Rom. 9:18. It was His pleasure to choose a few in comparison to the multitudes of mankind. Deut. 7:7 says, "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the FEWEST OF ALL PEOPLE." "Esais, also, crieth concerning Israel, though the number of the children of Israel be as the sand of the sea, a REMNANT (small amount) shall be saved." Rom. 9:27. It is not for man to question the wisdom of God in any of His judgments. I believe most sinners who know they are such, feel that God would be just in excluding them from any of His mercies, because they see themselves so vile, undone and altogether unworthy. However, they cling to the little spark of hope within themselves, and try to do their best, but the harder they try the more vivid are their weaknesses and failures to perform any good.

God's children were chosen in His Son before the foundation of the world, and He is not choosing them as time goes on, accepting those who are doing good nor denying those who are "sinning". This decision was complete in Him before the foundation of the world. All flesh is full of sin, but only those to whom it has been revealed know this. John said: "If we say we have not sinned, we make Him a lair, and His word is not in us." I John 1:10. This being true, in what category do those fall who claim they are not sinners? There are many who feel themselves "whole and need no physician." "Except the Lord of Host had left unto us a very small Remnant, we should have been as Sodom and we should be like unto Gomarrah." Isa. 1:9. There will ever be the remnant who feel the need of the GREAT PHYSICIAN.

Those who believe man has no more to do with being born into spiritual life than he had with being born into this natural life, believe also it is just as impossible to "work out your salvation, except that God "worketh in you, both to will and to do of His good pleasure." See Phil. 2:12. It is just as impossible for man to accept Christ as his (personal)

Savior without the power of God in His soul, as it is to cause himself to be born into this natural world. Christ said: "No man can come to me, EXCEPT the Father which hath sent me draw him: and I will raise him up at the last day." Jno. 6:44.

As final as it may seem, God's children believe the work was finished when God said it was, and nothing has been taken from nor added to — nothing has gone amiss, awry, nor have there been any surprises or disappointments. As Elder (Charlie) Thomas says: "It was all fixed before the foundation of the world by God. "Who worketh ALL things after the counsel of His OWN WILL."

Since Christ said: "I have finished the work which Thou gavest me to do," (Jno. 17:4) God's poor sinners (who are pure in heart) can rest in peace with the assurance that all of God's work was done for the good of His people and for the glory of God's Kingdom. And when those for whom Jesus bled and died and for whom the work was finished, fulfill their allotted time on this earth, all will be well with them. Oh! my chief concern is whether or not a poor sinner such as I is included in that REMNANT which He chose through His great mercy, to bless and to save with an holy calling.

How comforting to know that the choosing was in His hands and He is merciful to sinners!

Elizabeth C. Edwards

417 S. Boylan Ave.

Raleigh, N.C.

(Written December, 1964)

AGREES WITH ELDER JACOBS AND ELDER TROTT IN SEPTEMBER ISSUE OF LANDMARK

Dear Elder Mewborn:

Your September issue of Zion's Landmark was a blessing to me, as usual. Referring to the editorial by Elder Lynwood Jacobs, I was glad to see the old London Confession of Faith examined and purged of what I have long felt must contain errors.

The article by Elder Samuel Trott on PREDESTINATION is the kind I would like to see more of. You should be congratulated or commended for daring to proclaim it again today, when the usual tendency in this age and time is to bury strong doctrine in the interest of avoiding controversy. To me truth is always more vital than tranquility if we cannot have both.

In the second part of the article on PREDESTINATION, in the September issue. Elder Trott shows the truth that God even brings evil into being for His perfect ends. He makes a good, sufficient case for the truth. However, I missed his not including the best reference of all on that topic — Isaiah 45:7: "I form the light, and create darkness: I make peace, AND CREATE EVIL: I the Lord do all these things."

When God admits, even proclaims that He is, indeed, the originator of evil, then I accept His word as final, with the feeling that He needs no further defense, or necessity of debate, even of the proving of what He admits freely. It seems few realize that Isaiah 45:7, is in God's Word. I have noticed that Bible commentators try to ignore it, and even huge concordances refuse sometimes to lead searchers to that verse. It must be too powerful and

threatening to Arminians for them to even admit it is there. But, praise God, His predestination is full, final, and all-inclusive! That fact is a good resting place for heart and hope and mind and faith.

May He bless you in continuing the good paper.

Yours in hope,
Lewis Price
1101 Hillsborough St. — E Apt.
Raleigh, N.C. 27603
October 19, 1975

ELDER LANDERS IN HIS AFFLICTIONS REMEMBERS HIS BRETHREN

To the Saints everywhere and especially to our dear brethren and sisters whose letters we have not answered.

Most of the time I do not feel like writing, and a lot of the time I don't have a mind to write anything that, I feel, would be of any comfort to anyone. I am taking this privilege of writing all of you at the same time. That is, of course, if Brother Mewborn thinks it is worthy of publication.

Dear brethren, it does not look like I will ever have the pleasure of visiting you again. To tell the truth about it, I have to stay close to my I.P.P.B. machine. But, please do not quit writing to us, and come to see us any time you can. We enjoy company, and your letters are comforting. We have received letters telling us of the meetings in Texas, Oklahoma, and Louisiana. My wife and I have been attending these meetings (part of them) for about thirty years. It makes us sad to think we could not enjoy them this summer and fall, but the will of our Lord be done, not ours. I do not believe He will put more on us than He will also make us able to bear. He is a just and merciful "God of love."

"There is no power but of God: the powers that be are ordained of God." Rom. 13:1. And "He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand or say unto Him, what doest thou." Dan. 4:35. He made "all things", even the vessels of wrath, for His own purpose and pleasure that He might make known "the riches of His Glory on the vessels of mercy afore prepared unto glory." See Roms. 9:21, 22. He made man subject to vanity, and He knew he (man) would fall before He made him. See Roms. 8:20:20. Yea, He purposed that man would fall. And also the remedy and cure to redeem His people was waiting to be manifested at God's appointed time. "For of a truth against thy Holy Child Jesus, whom thou hast annointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together for to do whatsoever thy hand and thy counsel determined before to be done." Acts 4:27. He possessed every attribute of divine perfection. It took a holy, perfect sacrifice to please the Father. So He sent His only begotten Son, Christ Jesus, to do His will. Christ said, "I came down from heaven not to do mine own will, but the will of Him that sent me. And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day." John 6:37, 38, 40. "For such an high priest became us who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens "(Hebs. 7:26) "offered Himself without spot

to God to purge your conscience from dead works to serve the living God." Hebs. 9:14. The Holy Child Jesus said, while hanging on the cross, "It is finished." John 19:30 . Before He was crucified some asked Him why He spoke in parables. He told His little children, "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." Matt. 13:11. Behold the kingdom of God is within you. See Luke 17:21. That does not mean that they understood all the mysteries of God, but, to me, it does mean they understand something about being "born again". They cannot explain this birth. "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth. So is everyone that is born of the spirit." See Jno. 3:8. But, we know it (the birth) turns a man about, and it makes him see himself as he is, a poor, helpless sinner in the sight of God. It makes him beg for mercy. Christ comes into the hearts of His people by way of the Holy Spirit, and gives them faith, hope and charity. He is Christ in you, the hope of glory. "Faith is the gift of God." Eph. 2:8. "Hope is an anchor of the soul, both sure and steadfast." Hebs. 6:19. "Charity never faileth." I Cor. 13:8. Your conscience has been purged from dead works to serve the living God. See Hebs. 9:14. Brethren, I do believe they worship the living God in spirit and in truth because "God worketh in you both to will and to do of His good pleasure." Phil. 2:13. They trust in Him because there is no place else for them to go for He only has the word of eternal life. Christ was God manifest in the flesh. "In the beginning was the Word, and the Word was with God, and Word was God." "And the Word was made flesh and dwelt among men." Jno. 1:1 and 14.

That "charity" He has given His heaven born children cannot fail even as God cannot fail. That "born again" child does not want to hurt anyone, especially his brethren. He will not want to advocate any unsound doctrine which causes a disturbance amongst the flock. He is given to know he is the chief of sinners, and He begs to be kept by the power of God. What a "wonderful God of love" who through His Holy child Jesus has seen fit to even notice this unworthy sinner to even give him a hope of a life beyond the grave.

Brethren, I see no time or place for pet theories or traditions of men. May it be the will of our God as Christ promised, to "send Him (the Comforter) unto you, and He will guide you into all truth." John 16:7 and 13.

An unworthy servant and brother in Christ, I hope.

C. U. Landers
801 E. 9th St.
Coleman, Texas
November 6, 1975

I trust that the brethren will remember Brother and Sister Landers in their afflictions and shut-in days. It is my understanding that he has been quite ill this year. This dear Elder is dearly loved in his part of the country because of his God-given faithfulness over a period of many years. Editor

SELECTED POETRY

PASSING UNDER THE ROD

How trying the process by which we are brought
To bow to the will of our God.
What care He bestows, what wisdom and love
Are seen in His dealings while making us prove
That 'tis well to pass under the rod.

He knows that when all things go smoothly along
We recline on this wilderness sod,
And, therefore, He chooses by crosses and woes,
Bereavements, temptations, afflictions, and foes,
To make us pass under the rod.

O discipline painful, yet needful, that we
May constantly wait on our God.
If necessity drove not, we seldom should go,
And much less of His Spirit and Presence should know
If we did not pass under the rod.

How often we look at the worldings around,
Each making some bauble his god,
And in moments of darkness, the soul seems to say,
As we watch their rejoicings, "'Tis well to be they,
For they never pass under the rod."

But the blessed One smiles, and the murmur is hushed,
When we meet at the Throne of our God,
And we breathe as we're bending, "If Thou wilt be near,
In all my chastisements to comfort and cheer,
I would rather pass under the rod."

Ah! then we've no wish for a trial withheld,
Or a less thorny road to be trod,
For we feel that to rest on the Bosom of Christ,
In His likeness below, or His glory above,
We must surely pass under the rod.

Great Head of the Household, since Thou hast ordained
That the heirs of the kingdom of God
Should attain it through much tribulation below,
O teach us sweet kindness and pity to show,
When our kindred pass under the rod.

And let us take courage, since all our concerns,
Are obeying Thy governing nod,
For we soon shall have done with the sigh and the tear,
No more have life's conflicts to face and to fear,
And no more to pass under the rod.

Alfred E. Titus (Deceased)
Trenton, N. J.

(The above poem seems to reflect much of my travels and experience of late. Editor)

Zion's Landmark

" Remove not the ancient Landmark which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editors

GEORGE A. FULK
Pilot Mountain, N. C. 27041

ELDER LYNWOOD JACOBS
Orange, Texas 77630

VOL. CIX **NO. 1**

Second Class Postage Paid at Wilson, N. C. 27893

Wilson, N.C. 27893 November, 1975

EDITORIAL

THE WILL OF GOD HIMSELF

This is the will of Him who is sovereign and absolute in providence, in both nature and in grace. He is One who doeth His will in time and eternity, in heaven and earth, and with all things. All things are His, because all things that were made were made by Him and in Him all things consist. Col. 1:17. All the provisions of this will are according to His own good pleasure even as men in the natural affairs of this world make out their wills as they see fit to give what they have to whomsoever they will. In this will He purposed that His elect should be His heirs and joint-heirs with the Lord Jesus Christ, His Son. He purposed that they should enjoy all the blessings of grace, redemption, pardon, justification, regeneration, and final perseverance in Christ. St. Luke 12:32 reads, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

As in all wills certain portions are given to certain heirs, and the great portion in this will is where God gives to His Son this elect people. They are His spiritual seed with whom He is greatly delighted. Deut. 32:9 reads, "For the Lord's portion is His people; Jacob is the lot of His inheritance." And Luke 22:29: "And I appoint unto you a kingdom, as my Father hath appointed unto me." Yea, in fact, Christ is to be heir of all things, and the brethren of Christ are to be joint-heirs with Him. What is given to them is left in trust with Christ. It is reserved with Him in Heaven for them.

Now, all the blessings in this life, whether in nature or in grace, were the Lord's to give to whomsoever He will. That is true of any who have things to bequeath in wills. Matt. 20:15 reads, "Is it not lawful for me to do what I will with my own? Is thy eye evil, because I am good?"

This will is an ancient one. It was made in eternity. It is called an everlasting covenant or testament. It always continues, and can never be made null and void. It is from everlasting to everlasting, because it was made before the world began. Paul says in II Tim. 1:9, "Who hath saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." It is sometimes called a New Testament; not because it is newly made, but because it has been newly published. At least, a more fresh, clearer and more express manner of it has been written.

This will was not only written in eternity, but it is also unalterable or unchangeable. "Thou it be but a

man's covenant, or testament, yet if it be confirmed, no man disannuleth or addeth thereto." Gal. 3:15. This will is ordered in all things and sure because it is founded upon the immutability of divine counsel. There could be no need for improvement from the original because it is already perfect. It needs no changes or codicils as men's wills often do, or acquire here in the time world.

Wills are usually signed and sealed. The witnesses to this will were God the Father, God the Son, and God the Holy Ghost. See I John 5:7. The seals are the Holy Spirit of God and the blood of Christ, and this assures the Lord's people of their inheritance in it. "For this is my blood of the New Testament, which is shed for many for the remission of sins." Matt. 26:28. The ones who have recorded this will in the sacred writings are the prophets in the Old Testament and the Apostles in the New Testament. The latter seems to be the more filled, or complete, clearer copy of it. The Apostle Paul makes it clear that it is entirely a covenant of grace. "For if they which be of the law be heirs, faith is made void, and the promise made of none effect." Rom. 4:14. "For if the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise." Gal. 3:18.

There are no blessings of grace in this will except those which come as, or on, the account of the death of Christ, the testator. Redemption of transgressors in both the Old and New Testament was based on a death, and it was by the death of Christ that reconciliation was made. Without the shedding of blood there could be no remission of sins under either dispensation. What is given in this will is first given to Christ, and He is to be the Executor of it. The grace that is given to the elect is given through Christ. Christ is given power to give eternal life to as many as the Father has given Him.

The death of Christ was necessary to put this will in force. "For where a testament is, there must also be the death of the Testator, for a testament is of force after men are dead: otherwise it is of no strength at all, while the Testator liveth." Heb. 9:16, 17. Now, God the Father and God the Holy Spirit were jointly concerned with Christ in the making of this will. Only one, Christ, took upon Himself a nature capable of death. Christ did this to give force to this will. The effects of the death of Christ reached back to those of the old Testament, just as it did to those of the New Testament, because with God time is one eternal NOW. Those were said to inherit the promise. "And for this cause He is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Hebs. 9:15. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:17

Now let it be concluded that the WILL OF GOD was made in eternity by the Tri-Partite: that is, by God the Father, God the Son, and God the Holy Ghost. It was immutable and unchangeable; it included all things not only in grace, but all things in nature and providence. It reached back to include all those of the Old Testament period (who lived under

the law), but also all those in the New Testament. Man did not exist when it was made, so he could not render counsel concerning it. It embraced all the heirs of promise, and it made them joint-heirs with the Lord Jesus Christ who took upon Himself a nature here in time that could die. It (this nature) did die that this will might be perfect, and that He might be made a surety (by that divine nature from above — See II Peter 1:4) for the eternal salvation of the heirs of promise to this inheritance. A Last Will and Testament here in time as made by men goes into effect only upon the death of the maker of the will. So it was, therefore, necessary that one of the makers of this will take on death, even the cruel death on the cross, to make this a perfect will. The heirs to this will may safely rest assured that it cannot be broken or altered. Their concern, yes, their great concern is whether they are embraced in it by His grace.

Before fences were made in earlier days of our country, cattle were branded that the farmer could identify his cattle. God has placed His mark, also, on His sheep, and this mark is one of humility and humbleness. This hard and stony heart has been removed, and the child of grace now has a heart of flesh. See Ezek. 11:19. This heart shows forth the Fruits of the Spirit which are "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." Ga. 5:22, 23.

Yours in tribulations,

Geo. A. Fulk

July 15, 1975

CORRECTIONS IN OCTOBER EDITORIAL

Our good printer in setting type for my editorial in the October, 1975, issue inadvertently and unintentionally ommitted one line. It now reads as follows: See page 381, column one, last paragraph. "Our inquirer has said, "I believe that the Spirit of Jesus preaches to one whether it is through the direct operation of God, being put to death in the flesh, etc." This should read, "Our inquirer has said, 'I believe that the Spirit of Jesus preaches to one whether it is through the direct operation of God, or through the mouth of a minister.' A beautiful illustration in the scripture to prove this point is as follows, 'For Christ also hath once suffered for sins, the just for the unjuist, that He might bring us to God, being put to death in the flesh, etc." Please re-read.

On page 382, the first line in column one should read, "If so, what about the case of those who are physically **unable** to go?" This now reads in its present form, "who are physically able to go."

On page 382, line 12, first column should read, "I attend those in my home (many times alone with myself); this now reads (many times along with myself) which is in error.

On page 381, second column, first paragraph, line 19 of same, reads, "It reaches the inward man in the heart. He then rejoices in God His Saviour, and His praise rebounds to Heaven." This should read, "and His praise **redounds** to Heaven."

J. M. Mewborn

INDIGENT FUND

A FRIEND, N. C. $30.00
Mrs. F. D. Long, N. C. 1.00
Mrs. W. A. Brumfield, Va. 1.00
In memory of Elder W. G. Pate of the Black Creek Association, by Barbara Carraway, N. C. 9.00
Mrs. Julia Pate, N. C. 1.00
Vernon M. Hopkins, Va. 2.00
E.H. Dupree, N. C. 4.00
Mrs. Vercelle Fleming, Ga. 2.00
Mr. P. N. Caudill, N. C. 14.00
Mrs. L. L. Higgins, N. C. 1.00
Mildred Thomas, N. C. 5.00
Mrs. George I. Clour, Okla. 3.00
Frank Reece, N. C. 6.00
Mrs. Dewey D. Justice, N. C. 4.00
J. M. Raper, N. C. 4.00
Mrs. Miriam Lee, N. C. 4.00
W. E. Pollard, N. C. 10.00
Mrs. Ruth Pollard, N. C. 10.00
Elder W. C. Edwards, N. C. 5.00
Grace Dodd, N. C. 9.00
Mrs. Frank Comer, N. C. 4.00
A FRIEND 5.00
Mamie Watson, N. C. 4.00
Arthur L. Harrell, N. C. 3.00
Raymond J. Bibey, N. C. 4.00
J. E. Rogerson, N. C. 10.00
Nick Herald, Ohio 5.00
Elder Hugh D. Wray, N. C. 3.00
C. L. Allen, N. C. 5.00
Lonnie E. Hill, N. C. 4.00
Thomas A. Farlow, N. C. 4.00
A. F. Martindale, Texas 2.00
V. L. Johnson, Texas 14.00
Miss Martha D. Addis, Pa. 1.00
Mrs. Walter C. Kirby, N. C. 4.00
Mrs. Claude Southard, N. C. 4.00
Mrs. Gladys Robinson, N. C. 1.00
Kenyon P. Browning, N. C. 4.00
Mrs. Stuart B. Massey, Ga. 14.00
Elder Claude C. Pulliam, N. C. 5.00
Mrs. Curtis Jacobs, La. 4.00
Elder B. K. Smith, Calif. 12.00
Mr. J. W. Allen, N. C. 1.00
Mrs. Gara Day, N. C. 4.00
Mrs. Ruth Pipkin, Texas 5.00
Mr. J. Ray Gallimore, N. C. 4.00
Mrs. D. M. Denny, N. C. 1.00
A FRIEND 5.00
Mr. R. B. Batchelor, N. C. 1.00
Mrs. Minnie Jones, N. C. 1.00
Mrs. Emory Greer, N. C. 9.00
Vernon Carawan, N. C. 2.00
Mrs. Hattie Steele, N. C. 4.00
Mrs. Meta B. Rohrbaugh, Va. 4.00
A. J. Walton, N. C. 1.00
Mrs. Ray Hawling, Va. 1.00
Mrs. Ralph Ashworth, N. C. 10.00
Mr. Archie W. Phillips, N. C. 4.00
Mrs. Wayne Germany, Texas 1.00
Mrs. Betty H. West, N. C. 4.00
Mrs. Cross Moore, Texas 6.00
Mrs. Jackie Rucker, Md. 1.00
Mrs. C. R. Hollandsworth, Va. $4.00
A FRIEND 5.00
Nora E. Phillips, N. C. 1.00
Thomas R. Whitley, N. C. 4.00
Mrs. E. G. Clark, N. C. 4.00
W. A. Barham, N. C. 4.00
Mrs. Florence Turnage, N. C. 3.00
Mrs. Minnie Boswell, N. C. 2.00
Mrs. Evie S. Smith, N. C. 4.00
Mrs. Lillian McLamb, N. C. 4.00
J. C. Hunt, N. C. 2.00
A. F. Martindale, Texas 4.00
Mrs. W. G. Pate, N. C. 4.00
Mr. O. T. Link, Va. 8.00
Mrs. Beatrice N. Morris, N. C. 4.00
Mr. E. T. Jones, N. C. 4.00
Mrs. Fred Teague, N. C. 1.00
Mr. T. D. Flinchum, N. C. 1.00
Mrs. Mary O. Jones, N. C. 2.00
George M. Paul, S. C. 10.00
Mrs. H. R. Register, N. C. 4.00
Mr. B. W. McLamb, N. C. 4.00
Mr. Bynum Jackson, N. C. 4.00
Mrs. W. D. Jacobs, Ala. 4.00
Mrs. Lillian F. Havner, N. C. 4.00
Pearl Martin, W. Va. 5.00
James Carroll, N. C. 1.00
Mr. Otis J. Gulley, N. C. 2.00
Mrs. Troy Allen, N. C. 1.00
Mrs. R. E. Clayton, N. C. 5.00
Paul Kirby, N. C. 2.00
A FRIEND $5.00
J. E. Rogerson, N. C. 10.00
Gilbert Thompson, N. C. 2.00
Lee T. Whittington, N. C. 2.00
Mrs. K. C. Hill, N. C. 4.00
Dewey Odell, Va. 6.00
A FRIEND 5.00
Mrs. W. R. Wall, N. C. 4.00
Jeffie Fitzpatrick, Ga. 2.00
Mrs. Flonnie Broom, N. C. 4.00
J. V. Jones, Ga. 4.00
Walton Dupree, N. C. 1.00
Miss Nancy E. Smith, N. C. 4.00
B. L. Bartlett, N. C. 3.00
Mrs. G. C. Jackson, N. C. 4.00
D. A. Allen, N. C. 1.00
J. S. Phillips, Va. 4.00
Mr. M. M. Gray, N. C. 1.00
Mrs. Yancey Partin, N. C. 1.00
Mrs. Annie Williamson, N. C. 1.00

Mrs. Lena Hayes, N. C. 1.00
J. D. Ballance, N. C. 4.00
Mrs. Jimmy Martin, N. C. 10.00
Elder Eugene Shepherd, N. C. 2.00
Mrs. Alyne Kingsbury, N. C. 4.00

LAURA ARELIA SHERRILL LEE

It is with much sorrow, mixed with joy, that we attempt to write a few words in memory of our beloved mother and sister in hope.

Mama was born November 9, 1899, and was called from this life on December 28, 1974, at the age of seventy-five years. She is survived by six children, sixteen grandchildren and eleven great-grandchildren.

She was united with Bunker Hill Primitive Baptist Church, together with our father, the late Henry Edgar Lee, in 1938, and were baptized by Elder George W. Hill.

Mama loved her family and her church, and she was loved by all who knew her. She was blessed with a deep faith and a wonderful hope in Christ.

We miss her, and there is surely an emptiness in our hearts that will remain as long as we live. However, we are comforted in the knowledge that she is at rest in the Arms of her Saviour. We believe her spirit and soul are with her Heavenly Father in Paradise, and her body is at peace, awaiting the second coming of Christ on that wonderful day that she, together with all the beloved or redeemed family of God, shall be called forth and carried home to be with Christ, be like Him and be satisfied in everlasting praise to the Father and the Lamb.

Ordered that three copies be made: one for the church, one for the family, and one to be sent to Zion's Landmark for publication.

Written by appointment of Bunker Hill Primitive Baptist Church, in Conference, March 15, 1975.

Elder John T. Lee, Moderator
Sister Madie McKaughan, Clerk
Charlie L. Harryman,
John T. Lee, Committee

RESOLUTION OF RESPECT, SISTER DORA JOHNSON

We, at Primitive Zion Church, are saddened in our hearts with the passing of our dear sister, Dora Johnson, but we feel that our loss is her eternal gain. Sister Dora was born July 24, 1887. She was, before her marriage to Mr. James O. Johnson, the former Miss Dora Atkinson. They were united in marriage August 8, 1907. Mr. Johnson passed away February 18, 1945. Sister Dora Johnson passed away March 8, 1975. She leaves to mourn, three sons: Willie T. and James G. Johnson, Dunn, N. C., and Jonny F. Johnson, Fayetteville, N.C.; four daughters: Mrs. Lillie Hester, Mrs. Ermie Godwin, Erwin, N.C., Mrs. Inez Petters, Mrs. Lona Phillips and Mrs. Annie Lewis, Feyetteville, N.C.; two brothers: Alex Atkinson, Garner, N.C., and Wiley, Selma, N.C.; six grandchildren, twelve great grandchildren, and a host of friends.

Sister Dora united with Creech's Church in the early nineteen-twenties where she remained a member until she moved her membership by letter to Primitive Zion Church, Harnett County, N. C., on the fourth Sunday in June, 1965. Here she remained a faithful member as long as she was able to attend. When she could not go, she was always anxious to hear from meeting. She always came with outstretched arms and a smiling face to greet the ones she loved so much. She loved her church, brethren, sisters, and friends with that great love that can only come from God.

Her funeral was held at Skinner and Drew Funeral Home, Dunn, N. C., by her pastor, Elder T. Allen Johnson and Mr. Jim Harmon. Her body was laid to rest under a beautiful mound of flowers in Greenwood Cemetery, Dunn, N. C. We, at Primitive Zion Church, together with the family and friends, mourn the loss of Sister Johnson. We bow in humble submission to the will of God in her passing.

Be it resolved that a copy of this obituary be sent to Zion's Landmark for publication, one to the family of Sister Johnson, and one to be placed in the church book.

Done by order of the church at Primitive Zion while in conference on Saturday, November 25, 1975.

Elder T. Allen Johhson,
Moderator
Sister Mazelle Strickland,
Clerk
Sister Verta Whittington,
Sister Mazelle Strickland,-
Committee
Brother C. W. Wood.

OBITUARY OF SISTER LIZZIE HORNBACK

On September 13, 1975, God saw fit to remove from our midst our beloved sister, in Christ, Lizzie Anne Preslar Hornback. She

had been a patient of Guardian Care Hospital at Monroe, N. C., and she passed away there. She was born on November 20, 1893, in Anson County, N. C., to the late Fulton and Caroline Pond Preslar. Her husband, Brother Edgar (Eddie) P. Hornback, preceded her in death on September 21, 1969. She united with the Lawyers Spring Church on February 2, 1954. Her funeral services were held at Lawyers Spring, conducted by Elder J. T. Jones. Burial was in the Griffin Cemetery near Polkton, N. C.

She is survived by three sons: W. Filas Hornback of Rt. 1, Polkton, N.C., J. Risden Hornback of Polkton, N.C., and Julius Hornback of Charlotte, N. C. Also surviving are two sisters; Mrs. Tommy Preslar of Rt. 1, Polkton, N. C., Mrs. Crowell Kendall of Wadesboro, N. C., and three brothers; Howard Preslar and Turner Preslar of Polkton, N. C., and Robert Preslar of Wadesboro, N. C. She also has 12 grandchildren and 17 great-grandchildren. Active and honorary pallbearers were her grandsons; and granddaughters' husbands.

We truly believe she is asleep in Jesus now, and feel this is a fitting quotation from Holy Writ, "Precious In the sight of The Lord is the death of His saints", also "The Lord giveth and The Lord taketh away, blessed be His Holy name." We all loved her but God loved her best.

We desire that three copies be made of this obituary; one for the church, one for the family, and one sent to the Zions Landmark. Done by the order of Lawyers Spring Church on October 25, 1975.

Melba Vaughn, Member
Vivian Jones, Church Clerk

IN MEMORY OF PEARL WOOTEN CRISP

Dear Brethren, Sisters, Family and Friends:

Autrey's Creek Primitive Baptist Church requested me to write this memorial of my dear beloved sister, Pearl W. Crisp, Route 1, Box 181A, Pinetops, N.C. 27864.

Please bear in mind, this has been a hard task for me to undertake. She was a precious sister to me in two ways; she was my natural sister in the flesh, or by nature, as well as my sister in spiritual bond of sweet fellowship in the church. It is with a mixture of joy and sorrow that no words can express that I make the attempt to write in her memory. I loved her so much, and am so grateful in a profound way that I could render the care she deserved. Through her lifetime she was blessed in rendering loving service to many, who received her love and kindness in the best service any human could bring forth, especially to those who could not take care of themselves. Sister Pearl's life was built on seconds — she was thoughtful in all she said or could do. There was always a carefully placed purpose in her word or actions that was honest through and through. She gladdened life, and freely gave hers with grace to make it all sublime. According to God's will, life can be short or long. She lived it a second at a time saying, "I am going toward the right or toward the wrong. We are sowing seeds of sorrow or of song. If we aren't thinking on the ways that lead to God, then we are in idle dreams, sinking to the level of a clod. Yesterdays are gone, tomorrows we never could grasp. Just this second, joy or sorrow, is all our hands can clasp." It is to us as a pearl or a precious prize. With highest endeavors it will be fit to shine in paradise. She didn't have to tell it (the love of Christ), it showed on her face.

She lived close to God and His infinite grace. She lived her life in this sweet fellowship, and it was exemplary in teaching examples. We feel thankful of knowing that our Father in heaven has never put more on us than He has enabled us to bear. There are so many good memories for us to remember. She was so blessed to love and receive love from everyone in an humble way, always giving thanks one way or another for tiny things that add up to fulfill her life. She never neglected her family's needs, and she never taught them how to be selfish. An outstanding characteristic of hers was always rendering a helping hand to all whom she could reach out and touch.

Sister Pearl was the eldest child of the late B. Johnny and Docia Letchworth Wooten. She was born in Edgecombe County, N. C., July 27, 1902, in the Sharp Point Community. As a young maiden she married Joseph Thomas Crisp of Route 1, Macclesfield, N. C., also of Edgecombe County, on December 4, 1924. To their union were five children born: two sons, Calvin Cobb "Buck" Crisp and Malcolm Estes Crisp (died as an infant of twenty-six days). Three daughters: Meredith C. Crisp (deceased in 1955 from heart surgery), Etta Brinkley Crisp Harrell of Macclesfield, N. C., and Pearl Eloise Crisp Clark of Tarboro, N. C. Tommy, her husband, only lived with his family for thriteen years. He was laid to rest on Christmas Eve, 1937. Buck was eleven years old, and Eloise was four years old. As a young widow she grew strong, and went about

taking care of her family. Her praise and prayer was only to her God for guidance. She loved, cared, and stayed busy praising God for the blessings bestowed upon her children through those years of one-parent household. She held fast to the faith that was given to her from a Higher Power.

In 1968 she received the true value of wonderful in-laws. Having an accident in which she broke her hip, Pete Clark, her son-in-law, went to the hospital giving her a home to use and a wheel chair and nurse to care for her until she could take care of her own personal needs. Louise used her money to remodel their home, and for the floors to be made level. This enabled her to go back home again. She proudly told us Jack's offers in every possible way. This made her feel so welcome in all three places, to go and come as she desired. How wonderful it is to have precious in-laws. Yes, she had so much for which to give thanks! They prepared for her church meetings, year round, and all of the members were welcomed wherever she was. Yes, there are so many memories of faith that were wrapped into her family. Her home, shared with the old on down to the youngest, holds special memories, each in their own special way.

Sister Pearl joined Autrey's Creek Church the first Saturay in April, 1946. She was baptized on the first Sunday in April by our beloved pastor, the late R. B. Denson, at Owen's Pond. That was a day of rejoicing for her and for all who loved her. She was a loyal, devoted member for twenty-eight years and nine months. As long as she was able to fill her seat, even in declining years, her efforts are to be admired. She gave flowers in many pathways. She could not wait for the body to be cold, for the flowers of a funeral could not cheer up a soul. She wanted to love and cherish, and to try to console and make glad, for if we loved our Lord and His Son, then no one could be sad. Her flowers were scattered in needed pathways. Just a smile sometimes mean't a lot to make someone happy, and this smile we always had. A loving handshake and a listening ear can scatter flowers to everyone dear. Her life amongst us was surely as a beautiful flower. The love of her Master in her was administered daily to needy ones. Soloman said, "A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother." Pro. 18:24. This was so characteristic of her, and in return she reaped a loving reward of mutual love from them. (Her friends and her brethren.)

Sister Pearl met death on Tuesday night, November 26, 1974, in Wilson Memorial Hospital, Wilson, N. C., making her stay on earth 72 years and 5 months. All was done for her that human hands could do. I will never forget Alafla Proctor Eason for being so thoughtful of me and my needs and being there with me on Sunday night and the following Tuesday night. Flay, I hope, somewhere, somehow, somene can help you as you helped me in time of need. If I am not around to fulfill my desires, only God knows the consolement you gave me on that November night. To Eleanor Brown, I will alway remember the continuing love and service she rendered for my sister and me. To Eloise, Brinkley, and Louise, your kindness will long be remembered. May God bless you and your families is my sincere prayer. It is wonderful to know we have a doctor as J. Edwin Drew, M.D. Appreciation goes to everyone who prepared good food for her family, and for every act of kindness that was rendered for her and her loved ones.

Funeral services were held at 3:00 p.m. in Carlisle Funeral Chapel by Elders Joe Sawyer and Henry Jones. She was laid to rest beside her husband in the family cemetery near Crisp, N. C., under a mound of beautiful flowers. She left three children: Buck Crisp, Brinkley C. Harrell, Eloise C. Clark; three in-laws, Louise, Jack and Pete; nine grandchildren: Betty Lou and David Marshall, Tommy Crisp, Denny and Gloria Crisp, Jackie Crisp, Pat Harrell, Jeff Crisp, and Jay Harrell. Two great-grandchildren: Karen and Mona Marshall. Two brothers: Benjamin and Seba Wooten and a sister, Leona W. Manning, to mourn a great loss.

She was loved by all that knew her. She truly "travelled a road with high esteem." I feel many of us would profit by her exempliary life if we could be blessed as she was blessed. Truly, she walked in huvbleness!

Written by request of Autrey's Creek Primitive Baptist Church in conference on the first Saturday in February, 1975.

Leona Wooten Manning
P. O. Box 101
Pinetops, N. C. 27864

My late father was a cousin to Sister Docia Letchworth Wooten, and was one to whom he was greatly attached. Her daughter, the subject of this obituary, was a fine woman.

Editor

University N. C. Library
CHAPEL HILL, NC 27514
Ex.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CIX DECEMBER, 1975 NO. 2

ISAIAH CHAPTER 66

Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.

Before she travailed, she brought fourth; before her pain came, she was delivered of a man child.

Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut the womb? saith thy God.

Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.

For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.

EDITOR

ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITORS

GEORGE A. FULK PILOT MOUNTAIN, N. C. 27041

ELDER LYNWOOD JACOBS ORANGE, TEXAS 77630

$6.00 PER YEAR — 2 YEARS $11.00

TO ELDERS $5.00 PER YEAR — 2 YEARS $9.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

A RESPONSE

With our Editor, Elder J. M. Mewborn's permission, this unworthy writer would like to express thanks and gratitude to those dear, sweet, Saints of God who have taken their time to write to me during the past year. Only God Above knows how humble and grateful this sinner feels for every message received and every thought expressed. Each word you wrote lifted my spirit and smoothed my rugged pathway.

If, as some kindly said, I fed your soul with what I wrote in the Landmark, please know your kindness in telling me so fed mine, likewise. And, all of us give our dear Redeemer of sinners and Creator of ALL things praise for our many blessings and desire to tell others of them.

If it were possible, this unworthy sinner would write a letter to every dear Primitive Baptist wherever they are. Each message I receive lights my pathway and brings kind thoughts of you to my wayward mind. I am not worthy of one minute of your time, but I am deeply grateful that you are one of those whom God calls "mine;" and that he remembered this sinner through your kindness.

May your Saviour visit you with His presence when you need it most, and may His mercies last throughout the coming year ... and forever and forever.

Elizabeth C. Edwards
417 South Boylan Ave.
Raleigh, N.C. 27603

I would also like to express my thanks and appreciation to our Editor, J. M. Mewborn, for his time and efforts he devotes to the Landmark that brings us the truth we all believe.

E.C.E.

ANOTHER YEAR

Another year has rolled around;
And not much pleasure can be found,
For one who is nearing eighty-two.
Come tell me, is it thus with you?

There is nothing that I can see,
But sin and sorrow, and misery.
There is nothing here that I desire,
But a mind from earth to things up higher.

I hope that God has taught me thus,
And He never does anything amiss.
At times, I can rejoice in Him,
And hope He has freed my soul from sin.

I hope to praise Him while I've breath,
And hope to praise Him after death;
Who blessed me with His love so kind,
And gave to me, too, some peace of mind.

Unworthy though I feel to be,
No good is in me that I can see.
Yet, may I have no change of mind,
Nor would exchange my hope for all of mankind.

The Lord is good and always true,
He bled and died for me and you.

So, in His Name, we will ever trust,
And hope to be forever blessed.

I often feel my time is short,
Would love to praise Him as I ought.
While sin is mixed with all I do,
I hope the Lord will guide me through.

His grace is all I have to claim.
Which always will remain the same.
I hope to praise Him when I die,
And shout salvation as I fly.

Grace by faith has always stood,
And will only do helpless sinners good.
Some may think I am very bold,
Yet, the half has never been really told.

So fare-you-well in Christian love.
May His richest blessing from above,
Attend us all the way through life,
And keep us free from toil and strife.

Composed and written February 2, 1934, by Emma Sparks, Roanoke, Virginia.

"HOW OFTEN WOULD I HAVE GATHERED THY CHILDREN TOGETHER" Matt. 23:37

Dear Brother Mewborn,

I have just been reading my Landmark. I especially enjoyed the letter to the late Brother A. D. Alston by his mother, Sister Kate N. Alston. It was published in the April, 1975, issue. It is the kind of letter I wish I could be enabled to write my son. He is stationed in Germany, so far away. He is working with a group called the navigators. He feels he is working for the Lord. Oh, how I wish he believed as I do and I could write him of the beauty of God's word. He has gone through so much. He has been made to search for the truth so hard. I wonder if, someday, God will open his eyes and ears that he may see this beauty — this truth. Oh, to have a member of my family believe as I do.

It is another Sunday. Yesterday I planned to go to church at Sandy Grove. That morning I went shopping with my husband. I wanted to buy him a Father's Day present. We arrived back so late and I was so very tired that I did not go to church. Then, today I felt I had to cook a Father's Day meal. Oh, if he only believed as I do, we could have gone to Sandy Grove. I wanted to go. I wish so much that he, too, believed this doctrine and loved these people. Brother Mewborn, it is so hard to go along. There are so many places I want to go. I wish I could go to church and visit with the dear ones so much more than I do. I have been so little lately I began to wonder where I am. I want more evidence. I am made to wonder, "Am I born again?" I want to see the sun shine. I want to love and to be loved (spiritual love). I want so much a season of joy. Oh, how beautiful and how lovely this unity of love is, but I am hungry! I feel to be starving spiritually. I hope, how I hope, for a season of joy. I am nothing, yea, less than nothing and am not deserving of this great joy, but I want it.

I remember the dream I had once of the room filled with "instant, wonderful food." Brother Mewborn, it must be there still. If it was ever there, it must be there still. Now, I will continue to hope and try to pray, but I know I cannot pray unless He sends the desire, the will, and makes, or opens, the way.

I feel better now, sort of like

having been to church.

May God bless you and all of those that were His before the Foundation of the world. Praise God in the Highest. "Let the nations be glad and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth. Selah. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear Him." Psalm 67:4-7.

Yours in humble hope,
Joan Crenshaw
611 St. Mary's Street,
Garner, N.C. 27529
June 15, 1975

TENDER WORDS OF EXPERIENCE

Dear Brother Mewborn,

I received a beautiful letter from Sister Mae Belle Roberts. She tells of her baptism in this letter. I want you to read it. Perhaps you will want to print it in the Landmark for it is too beautiful not to be shared with the children of God. I treasure it beyond words. It is one of the most beautiful letters I have ever read.

A little sister if one at all,
Joan Crenshaw
Garner, N.C.
November 2, 1975

Dearest Joan, (my friend, my neighbor, and my sister),

You have been with me in thoughts today. I have had a most joyful morning. My thoughts, for some reason, have wandered back to forty years ago, the day of my baptism. It was the day of all days to me. I have visualized this event with much joy. The picture was real. I felt to be all alone. I desired to eat the Honey without interruption, so I rode on my car as I relived this picture of many years ago until I hungered no longer. There is no other one on my mind at the present like you. I am sure you will understand.

As I stood by the still water on that quiet Spring morning (1935), waiting for the ceremony to begin, I felt such a fullness of love and joy in my breast. I was so happy I wondered if the birds were watching or the turtle dove I had heard so far off seemed near enough to touch. I was speechless beyond description. There was not a trouble in my mind. I felt convinced within that this was the direction I had waited for so long; not knowing how or where to find it. I was made to say, "This is The Way, I care not to seek another." I was baptized and gently led from the water. Seemingly, a beautiful flower suddenly opened its darling fragrance of love. Joy filled my eyes with gentle tears of love to all, and my burdens slipped silently from my young shoulders. I was at last at PEACE with the world, and I felt completely covered with a new ROBE OF COMPASSION and forgiveness. His love and promise that I would not be forsaken and a Hope to look to Him to gently lead me all the way until the time to receive the one and only security of His love and tender care, to join the loved ones of my nature that were so much to me in my youth (yes, there is a cause) was great and strong. "Blest Be The Tie That Binds" was sung in this joyful moment. It seemed the angels of Heaven were sending a message to me, saying, "Love is the Greatest of All." His voice so silently penetrated my tender heart saying, "Follow Me." I

had been given a sincere desire to follow the church and her glorious Head in peace, joy, and sweet fellowship. Each have given me much love and support at times when I felt to be the weakest in nature, waiting for some sure direction to move forward. Many times I have been made to think on His sustaining power. I received it by being made to wait. Yes, while waiting.

After these many years I am still waiting. I can say without a doubt, "Yes, Lord, keep me willing to wait for thy promised rest. Have mercy on my weary soul."

The day has almost ended, the sun is setting, but the moon and stars of His great power will light my way. He will be my comfort whenever I am lonely, my companion when I am in need, my guide and stay unto death. With the hope and experience He has given me, there is nothing else of importance to ask for. At times I am not weary of this world. I love His creation even the crumbs that fall from His table, the glorious manna from Heaven, the great ship (church) of mercy that rides the storms of trouble. May we ever be given to hear His gentle sweet voice saying, "Be not afraid. It is I."

Joan, words do not have a soft, sweet, communication on paper like those that are spoken face to face, but His blessed word says that it is by far better felt than told. I feel surely that is the reason why His presence is made known to us instead of having to have someone tell us.

With much love,
Mae Belle Roberts
Route 3,
Raleigh, N.C. 27603

Sister Roberts is a sister to Elder S. J. Sauls, Garner, N. C., and her membership is with Fellowship Church, Johnston County, N.C. Editor

---

AN INSPIRING LETTER FROM ELDER HENDRIX'S NIECE

Dear Brother Mewborn and family,

In hope through the death, life, and resurrection of our Lord and Savior, Jesus Christ, who died for the sins of His people and was raised from the dead for their justification, making them holy and without blame before the Father in love, ready to be revealed at the last day.

I hope this finds all of you well and feeling good. Now, as for us, by the kind mercies of the true and living God, we are as well as could be expected at this time.

If not deceived, I enjoyed a good meeting this past first weekend in Tuscaloosa, Ala., with Elder Griffin and Elder Freeman and all the brethren and sisters there.

Brother Mewborn, I want to apologize to you for not writing sooner, but I am such a poor hand at trying to write. I will put it off as long as possible. I just do not feel worthy in trying to write someone like you, but I have been wanting to express my feelings to you pertaining to your visit with us at Mt. Zion Church, Mobile, Ala., last April. I feel that I can speak for the entire church. Words cannot express how we rejoiced in your coming to be with us. I certainly hope and pray it will be in the mind and purpose of God that you will be sent back to see us soon. We have our regular meetings beginning on Saturday before the third Sunday in each month.

We are also still looking for you down in Florida. The Lord has surely blessed us to enjoy sweet fellowship with Brother John Simpson and all the precious ones there.

Brother Mewborn, I do not know if you remember Brother Bernie Shumock. He was Brother Horace and Brother Howard's brother. Anyway, he was at the meeting, and went in the hospital the next week. He was operated on, and passed away the nineteenth of last month. He and his wife both came to the church, I believe, in May. They ask me to baptize them. It was such a burden on me for I did not feel worthy to be in his presence. I ask some of them, after coming out of the water, if there was any such thing as seeing an angel in the flesh.

I am sending you an obituary for publication in the Landmark. His wife and family wanted you, if you could, to publish it. I am, also sending you a letter that a young sister wrote to Brother Howard Shumock. She is the one that came to the church while you were there in April (my niece). We all thought it was a wonderful letter, and that, surely, God has taken His abode in her heart. We believe He has revealed some of His wonderful works in her. If you find it worthy and have the space, we would appreciate your printing it.

I will stop for now, hoping the mercies of God will continue with you and yours.

A sinner in hope of salvation through Christ Jesus our Lord,

Pete Hendrix

Ocala, Fla.

THE LETTER

Dearest Howard, Leila and family,

I surely hope this will find all of you well and lifted in spirit. As for my family, we are as well as could be expected. I do not really have anything to complain about, but certainly do have so very much to be thankful for.

I just talked with Audrey a little while ago to let them know that I can't seem to make it this weekend. I was waiting as late as possible before calling, still hoping there would come along some way for me to see my way of getting down there, but time seemed to run out. I finally gave up and called her. While talking with her she told me about Brother Bennie, and how he seems to be worse off now. I don't believe there would really be a right word or words for expressing my deepest sympathy with all of you.

Now, I have never been in Brother Bernie's home. I only have seen and been around him and his family at church, but, Howard, I believe as much as I am allowed to that he must be a child of grace. I feel, just from what I've seen and heard, that the Lord has most assuredly been good to both him and his family. I also feel he feels the same way, and by this can accept whatever the Lord might have in store for him for the rest of his days here among friends. I have to say friends, for this is the way it all appears to me. Maybe I am wrong, I don't know, but I do feel like he is, and has, been for sometime, if not always, a true brother in the church. This was the way I seemed to always recognize him. His wife is also a dear person to all of us.

I have been wanting to answer your good letter ever since I first

received it, but it seemed like there was so much I wanted to say until I felt like paper wouldn't hold it all; however, the time is here now, and I can't seem to wait any longer. But, I'm sure there will probably be a lot left unsaid when I am finished, for I think I could easily spend the rest of my days among all of you just talking and mostly listening and still would not have enough of the wonderful pleasure in this great love.

Last Saturday night I called and spoke with Newell on the phone. Before I called I was so burdened. He surely does seem to be blessed to show me so much light on portions of the scripture. It always makes me feel so much better after I have spoken with him. He preaches me such good sermons over the phone. I suppose if it were not for the long distance bill to worry about, I would probably talk, or rather listen, to him all night.

I believe the Lord has shown all of us some mighty powerful miracles in Brother and Sister Newell. I can't help but feel thankful for what I have been made to see in both of them. I used to be sort of, it seemed, like the Pharisees, always seeking some sort of a sign or miracle, not realizing there was plenty before my eyes daily. However, when the Lord took hold of Pete and, we feel, brought out what had actually been inside of him all along, I just felt like crying my eyes out. I had to think, "why should I have sought for any one sign?" there had been many, many around me all of my entire life. I have always felt favor for both Pete and Newell, not only as special relatives, but there was something much more special about my love for them than just love caused by a natural blood relationship. However, it was not meant for me to see exactly what it was until my time. When I was made to see, I felt exalted. There seemed to be no words to describe this experience. There was nothing left for me to do. My mouth was closed in nature, and I had to listen and hearken to what I felt to truly believe was the call of the Lord God of Israel. That was the biggest halt I have ever come to on this earth. I will tell you something else, if there is anyone on this earth who is a greater sinner than I, I would have to see it to believe it first, for that seems impossible to me. Oh, how miserable he must be, for my misery seems totally unbearable at times! It seems like it could not be any worse, but the Lord only knows that.

I used to think I was a pretty good person, but not anything special ever. However, I have been shown since, I believe, that I could not have possibly been really good, so to speak, about anything. I pray for the Lord to take me and use me as He sees fit, regardless how that may be. At least (and what a least it is) I can have hope in the end. If I've been given hope of the hereafter, dear brother, that is enough for me. I do not dare feel worthy of this hope, much less anything else.

Pete, Newell and I were always, it seemed like to me, very close, like brother and sisters' love. I just was not to know at that time exactly what the true kind of love is like. For example, I have known these persons, Pete and Newell, all my life, and yet, recently, I was made to see they were even as strangers to me. I believe this feeling is in the sense as the Bible refers to the

stranger. Before Pete began to preach, I had a dream of him and me which puzzled me until he began to preach. Then, of course, I saw as purely as it could be what my dream was concerning.

In my dream there was a big crowd of people gathered in some large roomy place with shelter. It seemed like Pete was in a separate chamber from me. I was upset over this, and longed to be beside him. When I would be drawn near to the door, He would refuse me to come in to him. He would, in some way, let me know that the place where he was and he himself were too good for me. I was so hurt and thought to myself, "how could Pete do this to me as much as I loved him!" The place where I was standing was filled with people, but I didn't want to be with those people. I wanted Pete. Each time he let me know I couldn't come near. It was always with a sad, humble tone of voice. When I was awakened, I was so upset and could not understand why on earth I should have such a dream. Then the following weekend, I got news of Pete's preaching such a good sermon. It hit me like a bolt of lightning about my dream. He was then in a separate, Holy world than me, and I did long to be with him. I never thought it possible, but I hope I am thankful to God now that I do feel like I have been given the eternal hope of entering His eternal chamber some day.

There is so much more to this and other things besides that I would just love to sit down and discuss it with you if it should be the Lord's will. Maybe one day I will.

I did not mean to get carried away in this at all. That seems selfish, I suppose, with all of you having so much sorrow in mind, I am sure. Forgive me, if you can, and pray for me. I feel like my name needs mentioning in as many prayers as possible. I am nothing more than a sorry being, and nothing less than a poor sinner. I hope to pray that the good Lord lighten all of your burdens as much as He sees fit, and to have mercy on all of you always. But, then, we can't really expect to have a smooth ride here and then obtain the hereafter, can we? I feel like we have all lost out on it here anyway. For this reason we must hope and pray for the hereafter. I do not want it easy here anyway. The boat might get overturned. We might never cease falling. However, the Lord's will be done. That is the only way it will be anyway. I certainly must not want it any other way, and I hope I do not.

I will say again that I feel a great sadness for all of you. May the dear Lord comfort you in His own good time and way. I feel like He is definitely with you always. If it should be God's will, I would love to see and talk a little with Brother Bernie. I do not really have any idea what I could possibly say, but, somehow, I feel like I would love to see him for some reason, I do not know for what cause.

I will attempt to stop. I have been trying to do it ever since I first started, but I could not. I hope and pray that I have said nothing amiss. If I have, please forgive me if you can. I am nothing and less than nothing. I can't seem to ever say anything in the right way. May God bless and keep all of you and carry you through your troubles lightly.

Hopefully, a sister,
Margaret Ann (Tomlinson)
1604 Beckham Drive,
Birmingham, Alabama 35209

(See Brother John Bernie Shumock's obituary as published in the October, 1975, issue of the Zion's Landmark. Editor)

NOAH'S ARK, A TYPE AND SHADOW OF THE LORD JESUS CHRIST

Dear Elder Mewborn,

I hope God is with you in Spirit, to give you peace, in your time of stress and strain. As people we have trials, but ministers surely must travel while carrying a heavier load.

As I look back to the March Issue of the Landmark, 1969, the article "Sorrow Unto Death", taken from "Fragments" and written by Elder Silas H. Durand brings a striking thought. He said, "The loneliest thing that can be imagined in all the world was the ark as it went upon the face of the waters. But there is a scene of greater desolation, of more utter and hopeless loneliness in sorrow and suffering, as the reality is greater than the type. It is Jesus in the wilderness, in the garden, on the cross. "His sorrow was unto death while He was yet in this mortal life. He must taste all the bitterness of death before He died. **Unconsciousness could not come to relieve Him of one pang.**" "And He was as absolutely alone in that suffering as the ark was alone in the flood. His disciples slept for sorrow. **The sorrow that prevents sleep was not yet upon them. That sorrow was His. That sorrow was His.**"

When we look back as Brother A. D. Alston said, "The conditions and the circumstances are such as to bring us into every trial that we have to bear." Could we have spared our loved ones one pain? Can we spare ourselves one pain? I do not believe we can. We suffer alone. We have to see our loved ones suffer alone. I have said things I did not mean to say; I have done things I did not mean to do. I have not said things that I wanted to say; I have not done things that I wanted to do. All these things I have experienced during my father's recent illness and death. At times there seemed to be weights holding me back. Then at times I could move swiftly and seemingly with no effort at all. With the critical doctor shortage, there were the times that they were needed when they were not available.

I believe that we have to taste the bitterness of death just as Jesus did, in one form or another. "What have I that I did not receive from Him?" "To Him be all the praise." "By the grace of God I am what I am." There is no one left out of that heavenly choir when they are enabled or blessed to sing in perfect accord, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake." Psa. 115:1.

As evidence that we do not do the things that we intend to do, I will present this thought for whatever it might mean. On the afternoon that my father was taken to the hospital, for a few minutes he seemed to be more alert than he had been in days. So, I felt that I wanted to play a sermon on the tape recorder by Elder Adams. I thought I would use the one on the twenty-third Psalm. Instead, it was the first chapter of I Peter. It was recorded in 1968. For almost the entire sermon, he was seemingly fine (considering his condition). As the sermon was ending, I looked over at him and he had fallen asleep. We put him to bed with a temperature of 101 degrees. We rushed him to the hospital. Two

days later he passed away on September 12, 1975.

We act, and we don't know why we act unless it is by the grace and mercy of an all-wise God. May God bless you along the journey of life, and bless you to continue to comfort others.

Sincerely,
Mable Hager
300 Avenue Drive,
New Bern, N.C. 28560
November 1, 1975

"WOE IS UNTO ME, IF I PREACH NOT THE GOSPEL!" (I Cor. 9:16)

Dear Brother Mewborn,

I am sending a copy of my uncle's experience and call to the ministry for publication. He was the late Elder Hutchener. The print is so dim, but I hope you can read it and also have it reprinted. I get so much out of it, I feel it may help someone else. It is such a wonderful experience. He was so young. He died in his early thirties.

When at the throne of grace think of an unworthy sinner.

Mrs. Richard T. Martin
Route 1
Sandy Ridge, N. C.
Oct. 28, 1975

EXPERIENCE AND CALL TO THE MINISTRY

Dear Brethren,

I will attempt to write my experience and call to the ministry for publication. My education is so limited I am almost ashamed for it to appear in print. To attempt to tell when I first felt that I was a sinner carries me back to the time when I was eight years of age. About that age I had a dream that made me feel very sinful, and from then on I began to try to pray. At the age of twelve I had read the New Testament through and formed many great resolutions that I would live free from sin, and I often thought I was not nearly so bad as some in my knowledge. Not-with-standing my father being poor and my advantages quite limited, it was my intention to educate myself when I became a man, and make a great mark in this world. After I passed the age of twelve I learned to swear and dance, and would often do so with my conscience condemning me, and yet I thought I was not such a great sinner. Sometimes, I would pray until feeling much better, but soon it would all leave me. Soon after passing my twentieth year, one day while in the field, suddenly my heart was opened to me, and I saw myself not only a sinner but a condemned sinner in the sight of God. It seemed to me that God was looking into my heart with power, and all I had ever done was sin. It seemed, if I died in that condition, hell was my doom. But I began to try to shake off the condemned feeling. I had serious thoughts before, but now I was condemned, and I tried to keep it hid from Father and Mother. So dreadful was the feeling of condemnation that I began to forsake my former associates and go to some secret place to ask the Lord for mercy. Swearing had left me, even the desire was gone, and I cannot tell today when it left me. I continued to feel worse until my prayer seemed to avail nothing, and I felt that my doom was certain destruction. My father was a member of the Primitive Baptist Church; my mother claimed hope in Christ, and I looked on them as Godly parents. I was not worthy to

be their son. I thought if I could only ask them to pray for me that, surely the Lord would hear them, but that would be asking too much of them. My doom was already sealed. It seemed when I was in the ballroom or engaged in swearing, they had often bowed their knees at a throne of grace in my behalf. I verily thought that their prayers would stand as a witness against me in judgment.

About this time I first felt the call to the ministry. Right here I leave some of my dear brethren in the ministry, but I must date my call there, if I have one at all. While feeling that I was sinking into everlasting woe, my prayers had all failed me, and I saw that without mercy, sovereign mercy, I was forever gone. All that I could say was, "Lord, be merciful to me a sinner." While in that condition, one day in the field at work with my brother, a great power seemed to come down from above and surround me. There was no possible way for my escape, and with that came a voice that said, "You have to preach." The suddenness and power of the voice made me tremble. I stood dumbfounded for a moment, then the dreadful thought rushed into my mind that my doom was fixed, for the Lord surely would not call such a miserable wretch to preach as I felt to be. Language is inadequate to describe my feeling. For three weeks I labored under a double burden. I could not tell which was the greater. I saw no hope for me. I had sinned away the day of grace, and now it was forever too late. I could say, "It is just, it is just." I felt sure that in a few more days I would meet my doom, and I saw so clearly the justice of almighty God in my condemnation that I tried to pray with all the earnestness of my heart that even in the flames of torment I might be reconciled to His will.

One morning, I went to the field to work with my brother, but such was the condition of my mind that I could not work. I told them I was sick, though I was not conscious of a bodily pain. The disease was of the mind and heart, for the very groanings of my soul were "God be merciful to me a sinner." I went to the house and lay down across a bed and while there, whether I went to sleep or not, I am not able to tell, but I know I became unconscious. I saw mhself traveling up a hill toward the west. The noonday sun was shedding a flood of light around me. My clothing was beautiful, and I was leaning upon a staff that I held in my right hand. Just at the brow of the hill was a dark grave. As I entered there, the burden rolled backward from me, and a glorious light filled my heart. Immediately, I was praising God. I rose up from the bed, but before I even stepped away something said, "You are deceived, this is not for you", and I began to feel that I was mistaken, and it was all imagination. From that time on my prayer was "Lord, if I am deceived, undeceive me", but the burden of the ministry was not gone. The words, "You have to preach" were continually with me and at times a subject of scripture would offer to my mind, and for hours I would be absorbed in the beauty of it until I would forget everything that was going on around me. Again, I would set a resolution, never to think of such a thing again. I thought it was a sin for me to think of such a thing as my preaching. I felt sure I

was mistaken in the matter for I was so young and my education so limited.

In a vision of the church God, in His mercy, established my little hope, and at the same time I was forcibly impressed to join the church, but I felt so unworthy I did not feel fit to be with the church, and I thought if I never joined the church I would never have to try to preach. For three years I was thus exercised. Then my health failed me, and friends and family at home and the doctor thought I had consumption. About this time I concluded to leave home. The impression to preach and the great burden seemed almost more than I could bear. I want to run away from the impression. My father and mother begged me not to leave, but all their kind and tender persuasion did no good. I was determined to go, though I believe the Lord had shown me the consequence of leaving. Oh! I had been so stubborn and rebellious, often I had trampled God's tender mercies under my feet, and passed His warnings by unheeded. At Mt. Airy, N. C., I found employment with a respectable farmer, and there worked nearly two months at good wages, although I was hardly able to work at all. But, I was soon taken down on the bed of affliction. I employed one of the best physicians in the town, but on the first visit he said my case was doubtful. I gradually grew worse, yet all the while my mind was active and my appetite good. One night after I had been sick about three weeks, I was taken with a pain in my head, and in early morning it was easy, but so severe was the pain in that short time it took my eyesight so that I could not tell one person from another. On the following Sunday I was stricken with paralysis in my right side, yet so stubborn was I that I did not yield to the leading of mind, though I was resigned to death. My nature was soon to be subdued.

On Monday at twelve o'clock I was taken with convulsions. The agony I endured then I have never been able to tell. I saw that I was suffering for my disobedience. The judgment of the Lord was upon me, and I could only say it is just. My friends gave me out at the first convulsion which they said lasted two hours. When I regained consciousness, I was speechless, anthough my mind was active, and I knew as well what I wanted to say as I do my name. My right arm was helpless, my tongue was dumb so that I could only make known to those around me by motioning with my left hand. But while in this awful condition when all had given me up to die, even the doctor saying I was out of the reach of medical skill, I saw the road of my life laid out to my view. I saw that my time must be devoted to the work of the ministry, and all the doctors in the world could not have made me believe I would die then. Amidst the tortures I then endured, I was made to vow I would join the church, and if received I would try to preach. My whole desire was for some of these old despised Baptist to pray for me. I endured five of those convulsions from twelve o'clock Monday until two o'clock Tuesday night. It seems to me that death is not more dreadful than what I suffered at this time. Now, a cloud of condemnation intervened between me and and my God insomuch that I could not pray for myself. I begged my father to

pray for me after I had regained the power of speech, and on Tuesday evening he knelt down beside my bed and prayed a most wonderful prayer. That night at two o'clock, there was a change for the better, and in three weeks I was able to be carried home on a wagon.

During my illness, though after I was much better, Elder J. M. Wyatt visited me, and has since told me that he never expected to see me again when he left, for he thought I was in the last stages of consumption. But God, in His mercy, raised me up. I was carried home. How wonderful it appears to me that God Almighty should be mindful of such a vile sinner as I am. Soon after I got home I began to be persuaded that I was deceived, but the judgments of the Lord urged me on to that which was required of me so that I was carried to the church, still paralyzed and blind. After I was there I resisted the leading of mind to offer until they had sung the last lines of the hymn for dismission. Then I felt death come over me, and I saw that I would be carried away a corpse if I did not offer. Right here my little experience was taken away from me. I was compelled to go and had nothing to go with, but I went and told very little reason of a hope. I was received for baptism. It seems to me that I could not wait until next morning to be baptized. Though some of my friends said it would kill me, I had no fears of its hurting me. So on Sunday morning I was carried to the water and baptized, and while in the water my paralyzed arm was restored, and I came out praising God. From Saturday until Monday I had no doubts and thought the burden of the ministry was gone. The secret peace of my mind, the joy of these hours, I can't describe, but could shed tears of joy. On Monday the same power settled around me that I had felt at first, the same voice said, "You have to preach", and from then on I saw no more peace. The vow I had made at Mt. Airy during my illness come into my mind, and something kept saying, go pay thy vows unto the Lord. All this rendered me miserable. The days and nights that I spent in heart-rending trouble, I will not attempt to describe. I am making this article much longer than I expected.

For five months I persisted in gross rebellion before I would try to preach. I felt so ignorant and incompetent that I was sure for me to make the attempt to preach would only reproach the cause. I often tried to ask the Lord to relieve me of this impression or take me from time. The burden became so great and such a cloud envailed my mind that I thought I could not endure it much longer and keep my mind.

One day, after I had made many promises to go, my overburdened feeling gave way, and I began to shed tears, and to cry aloud. It seemed to me that reasons had left me, and I lost control of myself. Oh, the horror of mind I endured. Then all the unfulfilled promises, all the broken resolutions came upon me, and my miserable condition by reason of my disobedience almost drove me frantic, but then, with all the earnestness of my soul, I promised to go. I thought I would never let another opportunity pass, but then the opportunity was offered I was just as stubborn as ever. I refused to go, and thought I had better wait longer. I was so afraid I was mistaken. After I refused this

time I hourly expected some dreadful judgment from the Lord. There was no soundness in me. I had lied to the Creator after solemnly promising to go, and I had not gone. With great dread I watched the sun set night after night, and as the gloomy shadow of night began to gather, the fear of coming judgment would increase, and the dark hours would be spent in tossing to and fro on the bed, or walking the floor. One night I retired very early, but not to rest, for a miserable feeling of death and judgment came over me. I could not lie on the bed, but soon got up and sat by the fire, or walked the floor. I was sure the family would find me a lifeless corpse in the morning. I tried to pray with all my heart, but my doom was unalterably fixed. I thought I did not dread death so much, but a yearning hell was just beneath me, and I felt as soon as I died I was damned. Before this time I had prayed to die, but now I prayed to live. I went out and knelt down that night in the rain, and tried to promise the Lord with all the powers of my poor soul that I will go. About midnight, while sitting by the fire, I felt the floor and the chair I was sitting in and myself sink down, I thought, into the arms of everlasting destruction. When the sinking sensation left me, I got up and walked the floor. Every avenue of my soul seemed to be drawn out in prayer to God, and if I ever prayed in my life, I prayed that night. From then until our church meeting I felt like a criminal condemned and the day of execution fixed.

I went to meeting. I felt that if I did not make the attempt, I could not live any longer. Our pastor invited me into the pulpit, and when he did all my strength gave way and a new power took possession of me and carried me through the day, the sweetness of which I will never forget. A great cloud of trouble rolled away, and I felt that the Lord was smiling upon me. This is a part of my experience and call to the ministry. I cannot tell it as I feel. Sometimes it seems so great to me and so wonderful, indeed, that the Lord would condescend to bless such a poor vile wretch as I am, that my unperfect language fails to express it. But, sometimes, it seems so small I am almost ashamed to tell it. Trusting that the God of all grace will continue to bless and unite the household of faith and love, I remain your unworthy brother in hope,

Rufus Hutchener
Palmetto, Va.

(Taken from the June, 1914, issue of the "Spiritual Law Counsel," published at Salem, Va.)

MAY GOD EVER KEEP US

Dear Elder Mewborn,

You will find enclosed a money order for $12.00 for renewal of my subscription to Zion's Landmark for one year; also, the renewal for Ethel Lee, 158 California St., Rodeo, Calif. 94572.

We are located so far from the true Predestinarian Baptist that we enjoy every copy of the Landmark. We read them over and over.

I am not a member of the dear old church, but I believe that I have loved them for the most of my 88 years. It is good to know that there are still those left who stand for sound doctrine and christian love.

Sincerely yours,
O. M. Riggs
858 Palou St.
Vallejo, Calif. 94590
November 4, 1975

ENJOYS PAPER

Dear Brother Mewborn,

It is time for me to renew my subscription to Zion's Landmark, which expires in December. I wish to send a year's subscription to one of my sisters as a Christmas gift. I would, also, like another copy of the August, 1975 issue, which I seem to have lost. I have been a subscriber to the Landmark since 1957. It seemed to me the August issue was the best one yet to date. I want to read and comtemplate it more, if I can.

I would like to endorse Brother Lynwood Jacobs editorial in the August issue, especially his point about not taking church troubles to the associations. That can only make bad matters worse!

I believe, too, that a vote against any member should be taken with all members participating if at all possible. Now should any group of members declare non-fellowship against any man and his followers. Some may ask how this differs from the Bible admonition, "Let him be unto thee as an heathen man —" Matt. 18:17. The difference, as I see it, is that a man might be blessed to repent and reunite with the church, and the church be preserved. Whereas, non-fellowship of a group divides the church and the factions ultimately grow farther apart all the time. What sadder words could there be than these, "Never the twain shall meet?"

How I wish the breaches in churches might be healed according to sound doctrinal practice and Gospel order, and all be united to battle the evil in ourselves (each in his own bosom) and in the world around us (which evil is surely great!) rather than fighting among ourselves over seemingly small differences of opinions.

Yours in hope,
Hester Bryant,
Cumberland, Va.
November 12, 1975

EXPERIENCE

Dear Brother Mewborn,

I was reading the letter I wrote to Sister Elizabeth Edwards, Raleigh, N.C., which was printed in the October, 1975, issue of the Landmark. My dad was not an Elder. It was my Grandfather. Possibly, when I wrote to Sister Edwards, I left the "Grand" part off of Dad. My Dad was a believer, however, and Brother Lynwood Jacobs held his funeral service. By the grace of God, this was when I heard my first words of truth as it is in Christ. This was in December, 1968. I cannot tell you a word that was said, but I was made to believe that it surely had to be the truth. Brother Lynwood was crying and speaking at the same time, and his words were as clear and distinct as the ring of pure crystal. I was given this very thought, that a man could not possibly do this within himself as it is contrary to nature to weep and speak clearly at the same time. Surely, "This man (Bro. Jacobs) was not controlling this thing" was the thought which was given me. There had to be the manifestation of the higher power here. It was one in which had not been revealed unto me up to this time in my life. At this time, though, I was wondering why my dad had to pass away as he and I were just beginning to be blessed in understanding each other and to enjoy being together. This one thought seemed to overshadow all

other thoughts.

Several months later Brother Lynwood and his wife, Bennie, stopped by our home to visit. At this time I only knew him as having the name of a minister or preacher and I did not have any use what-so-ever for preachers. I usually did not let them in my home. However, there was still this thought within me about this man (Lynwood). Yet, I appreciated him for holding my Dad's funeral. So, with this in mind, I invited them in. My wife and I enjoyed their visit, and we ask them to come again. When they had left, my wife and I commented about the fact that Brother Jacobs didn't even as much as mention religion or anything pertaining to the church. My wife said she surely was glad, because she knew if they had said anything concerning church that surely I would have asked them to leave. Brother Jacobs and his wife did visit us again, and again (the second time) we enjoyed their company. Both my wife and I were made to know that there was something different about this preacher, as he carried on in a plain, normal way, even joked a little and was himself like he was human and not some kind of "a better than thou religious nut." This we liked very much and enjoyed because it seemed to prove to me the feeling I had about these people who were called preachers and the men-worshippers that seemed to surround them. I never did go along with this at all because I felt that these so-called preachers were nothing more than just a group of men, (comprised of the individual man), and that they were no more holy than their followers whom I knew were not holy.

Then, about a year after my dad passed away, my mother told me she had been to church at Little Hope where Brother Lynwood was pastoring. I told her that I would like to go sometime and hear this fellow (Lynwood) preach. This was because I was given to feel at the funeral of my dad that if I ever went to church again, this was where I would go. (But it did not work out that way as I went to church several times after the funeral at a little church in the community where I was raised. Finally, however, I told my wife I wasn't going to go to church anymore. Well, even though I seemed to want to go out to Little Hope Church, it was not until April, 1970, that I went. This came about when my family and I went to visit my mother, and she made mention that they were going to have church at Little Hope the following Sunday and she planned to go. I told her we would just go with her.

Well, the next week-end, my family and I went back to my mother's, and we went to Little Hope with her. I have never enjoyed being at church more than I did during the singing and preaching that day. While Brother Lynwood was speaking, I had this thought, "Thank God, I have found a place to go to church and enjoy it." I can't tell you anything about what was said, but I believed surely it was coming from God and not from the man. Surely, it had to be the truth. It seemed at last I was content and happy to feel I could now go to church without feeling uneasy about it. After preaching was over I got up to go outside. I was thinking about all that good food. Well, I realized I was the only one standing, so I sat back down as Brother Lynwood was

announcing time for conference. I had no idea what was going on as this was my first time to ever go to the Hard Shell Church with a desire to hear the truth. When the privileges of the church were extended for the receiving of members, I still didn't understand what was going on and wasn't really concerned because I was ready to eat. As far as I was concerned, they were just using up a lot of good eating time. A song was called for, and we all stood to sing. For what reason I did not know, I cannot tell or be sure what happened at this point. The next thing I knew I was sitting on the front bench, and Elder Jacobs was asking me if I was seeking baptism. I could not say a word. It seemed there was a softball in my throat. I was so ashamed of myself for what I had done. Brother Lynwood asked me again. Still, I didn't answer. Then he shook me a little and ask again if it was baptism which I was seeking. In my mind the answer was yes, but how could I ask these wonderful people to take me in? Surely such would destroy the church. I finally nodded, indicating yes. I am not sure just what happened then, as I was crying so hard I could hardly get my breath. I just wanted to get out of there, and also away from there. Brother Jacobs asked me if I had anything to say. I wanted to tell them I had made a mistake, and to let me leave there and I would promise never to interfere with them again. But, I still could not say a word. I shook my head, indicating "no." This was the first Sunday in April, 1970, and the baptism was set for first Sunday in May. My thoughts were such that I would not show up for the baptism because I just could not understand why the church had even agreed to take me in to be a part of them. I felt I was so unworthy and surely the church would be shamed out of existence in claiming me. I was so saddened, even with a partial consolation that after all these years I had finally found a church that I could go to and enjoy and where, surely, they believed the truth. Most of all, they preached about God, Christ, and the scriptures and not the foolishness of men. Now, I knew that I could never come back. What a disgrace and shame I was! I could not seem to believe what had actually taken place. Now all that good food I just could not wait to eat had lost all its taste. Yes, I had come with my head held high, with the thought that I am as good as the next person, but I left with my head low, knowing surely I must be the most low-down, no-good thing that ever walked this earth. I was so ashamed of myself. The question of why had I done this terrible thing just kept running through my mind. So I made a pact with myself (the devil) to the fact that I wouldn't go back for a long time and when I did go back, I would go and apologize to them for what I had done and maybe they would forgive me and let me, at the least, come to church from time to time. With this in mind I made it through the next miserable month. I was to be baptized on Saturday afternoon. So, on the Friday evening before, when I came from work, I told my wife to pack our clothes, that we were going to Jasper (this is where Little Hope Church is located). Well, we went to Mother's where I made another pact with myself (again ole Satan). I would go and be baptized, then never again would I go and no one would be the

worse off. I was baptized that Saturday afternoon. I don't guess I have missed many Sundays since then in going to church. I still don't understand it, although I hope to thank God for the blessing of being called a Hard Shell.

Brother Mewborn, I merely sat down to write a brief explanation about it being my grandfather who was an Elder in the church, not my father. This writing got out of hand. The thought was on my mind about the able defenders of the truth. I believe my grandfather was one of them. I never even got to it. Why? I don't know other than it wasn't God's will. Well, maybe at a later time I can be given to pen my thoughts along these lines. I'll close for now as I have taken enough of your time. May God ever be your strength and trust is my prayer, in hope.

In bonds of love, I hope,
Carl D. DuBose
Rt. 3, 355 Neel
Silsbee, Tex. 77656
November 30, 1975

The misstatement about Brother DuBose's father I accept as mine. But, if it took the error on my part to lead him to eventually write this portion of his experience, then I am glad I made it.

J.M.M.

PRAYER, THE FRUIT OF THE LIPS

Dear Brother Mewborn,

Enclosed is a circular letter that was a part of the minutes of the South Louisiana Primitive Baptist Association held in 1881. I found not only a great beauty in the words, but a deep insight into the soul of a praying man. God's people have ever been a praying people, no matter the age or times, for therein they do bear witness to the righteousness of God.

The fruit of the lips that pray to God are His own works. They come after His peace has been established in a troubled mind, and after the balm of His love has healed a sin sick soul. "I create the fruit of the lips: Peace, peace to him that is far off, and to him that is near, saith the Lord, and I will heal him." Isa. 57:19.

The fruit of the lips from a prayer ful heart are the spiritual sacrifices of praise to God that replaced the sacrifices of bulls, and goats, and ashes of heifers. The central theme of the words are ever, I thank thee, O Father, Lord of heaven and of earth," and "Not my will but thine be done." But all such words must come by Him, whether spoken or unspoken. "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name." Heb. 13:15.

From this last scripture we may conclude that prayer is thankfulness to God, not only for our natural and spiritual blessings which are of God, but our tribulations also which are of God. For tribulations worketh patience; and patience, experience; and experience, hope; And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. See Rom. 5:3-5.

As Elder Perkins said, prayer must come in, by, and through the Holy Spirit. So we thank God in prayer because His Spirit is there to indite our hearts to thankfulness, to praise, to honor, to glorify, yea, to worship Him in Spirit and in Truth.

The most beautiful prayer I ever

heard came from the lips of man who was an aged brother whose wife of over 60 years was suddenly taken from him. As we stood by her casket at the funeral home I heard him say, "Thank you, Lord, for giving Pearl to me." I knew then that Brother Charlie would be all right. A thankful heart for what God had given him had eased the great pain at what God had taken from him.

Lynwood (Jacobs)
Route 4, Box 258,
Orange, Texas 77630
September 6, 1975

CIRCULAR LETTER

The Elders and messengers composing the South Louisiana Primitive Baptist Association, convened with the Little Flock Church, St. Landry Parish, Louisiana, Friday, Saturday and Sunday, September 30th, October 1st and 2nd, 1881, address this Circular Letter to the churches whom they represent.

Dear Brethren:

As is a custom to connect with our associational proceedings annually a Circular Letter, we propose to offer a few thoughts upon the subject of Prayer, desiring to be guided by the unerring Spirit of our God.

Prayer is the privilege, as well as the duty enjoined upon the children of God. Prayer is petition to God, supplication, entreaty. It forms a part of the worship of God's people towards Him, who is the Author of their being. All acceptable worship towards our God must proceed from the Holy Spirit, from whom all holy desires emanate; for we are told that God is a Spirit, and seeketh such to worship Him as worship Him in spirit and in truth. That men have sought God through prayer in all ages, the Scriptures abundantly testify. As every good and perfect gift is with the Father, and as it is His glorious prerogative to distribute His blessings as seemeth good to Him, prayer then may be regarded as the application of a sinful creature, deeply sensible of his guilt, poverty, wretchedness and want, to the infinite mercy of His reconciled God; and as it is autorized by our God, when our humble petitions are directed by the Spirit, presented in the name of our Mediator, they never fail to bring down the blessings. For our encouragement we are exhorted to come boldly to the throne of grace, that we may obtain mercy, and find grace to help us in time of need. Then, brethren, it is that assistance, through grace bestowed in answer to prayer, that enables us to walk worthy of the high calling wherewith we are called, and to travel on in our pilgrimage from strength to strength, steadily advancing in the pathway of obedience. The Child of God is thus enabled to overcome the temptations of Satan and the allurements of the world, and we have the glorious promise that we shall be brought off more than conquerors through Him that loved us and gave Himself for us. To Him the earth belongs, and the fullness thereof; the heaven also is His, with all its treasures. Then what good thing can His creatures ask that is not His to give? It is said, "My God shall supply all your need, according to His riches in glory, by Christ Jesus." So great then is the riches of His grace, so all-abounding His unchangeable love to His people, that notwithstanding the innumerable host in all the past ages of the world that have been made the

happy recipients of His blessings, yea, even the ten thousand times ten thousand, and thousands of thousands of angels around His throne, who sound aloud His praises, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing, yet His supply has never been diminished, like an inexhaustible fountain, always sending forth an abundant stream. For giving doth not impoverish Him, and withholding adds nothing to His riches; neither have we reason to fear that our oft-repeated applications to the throne of mercy and grace will weary Him. Then we have a prayer-hearing and prayer-answering God; for David says, "Lord, thou hast heard the desire of the humble: Thou wilt prepare their heart, thou wilt cause thine ear to hear." — Psa. X.17. From the teachings of our Savior to His disciples on the subject of prayer, we are to address our humble petitions to God as our Father which art in heaven (Matt. vi. 9), and not to use vain repetitions, as the heathen do, for they think that they shall be heard for their much speaking. Here our God condescends to assume the name of a Father to His children, and an indissoluble relationship is established. The name of the Father is sufficient to awaken in our hearts the tenderest emotions, the liveliest gratitude. His unvarying faithfulness in the fulfillment of all His promises and His Covenant engagements, is sufficient to encourage us to draw nigh unto God, whose ear is ever open to hear our cries. Although, dear brethren, our requests may be presented with such unworthiness, still His love and His compassion as a Father prompt Him to relieve our distress. His almighty arm is underneath His people, and with His bountiful hand he is continually bestowing on us all the blessings we need, whether temporal or spiritual, both for time and eternity. Our Savior enjoins upon us to pray always, and faint not. The apostle Paul exhorts His brethren to pray always, with all prayer and supplication, in the spirit.

In conclusion, brethren, from the testimonies adduced, we comply with every call to prayer of divine providence, yielding to every suggestion of the Holy Spirit, who alone can awaken gratitude and devotion in the soul, kindle up love in our hearts toward God, and is promised a Comforter to His people, and shall abide with them forever.

Finally, brehtren, we refer you to the language of the apostle Paul, I Thessalonians . 17-23: "Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

W. M. Perkins, Mod.
E. A. Perkins, Clerk

(EXPERIENCE)

"THE WAY OF TRANSGRESSORS IS HARD." Prov. 13:15

Dear Brother Mewborn,

Sister Lottie Thompson wrote me a letter about her experience which she said would be all right with her

for it to be published in the Landmark.

Sister Lottie is a very precious sister and is a member of the Little Flock Church of Lufkin, Texas. She is a resident of the Trinity Nursing Home in Trinity, Texas, but by the grace of God she is enabled to attend meeting in-as-much as Brother Miles also lives at Trinity, and he is faithful to carry Sister Lottie with him when she is able to go. We all hope to thank God for Brother Miles' thoughtfulness and concern for Sister Lottie. Without this loving care, she would not be able to attend church very often.

Yours in hope,
Carl D. Dubose
Silsbee, Texas
August 31, 1975

THE EXPERIENCE

First, I had a dream in which I saw an army of men passing our house. My dad was there, leaning back on the doorfacing. I walked to the door and said, "O Dad, there is going to be a war." Dad said, "No, child, they are the angels." I was so scared for my oldest brother was leading this army. They were all dressed in blue uniforms. I was still very scared when I woke up, but I heard a voice overhead which said, "There is peace, be not afraid." My fear vanished, and I felt so light and happy I could have flown away. It was the happiest moment of my life. This was in October, to the best of my memory. Then, in a few weeks, my husband, who was my bitterest enemy, went to town and sold the rest of the cotton. I was at the cow-pen, milking the cows, when he came home. He came out to the cow-pen, and he told me we had $400 in the bank. I told him to tell no one, as I was so afraid. All of this time I went with a fear in my heart. I was greatly troubled; I did not want to see anyone nor did I want to go anywhere.

During this time I belonged to the Missionary Baptist Church, and we went to church where my first job was to teach the Sunday School Class. Well, I got up to do just that, but I could not say a word. My mouth was sealed tight. Then I said, "I do not know anything." That was the end of it. My husband quarreled at me all the way home. He said I was just stubborn, and that I did not want to teach the class. All of this time this great fear went with me. I did not know what I was fearful of, however. My neighbors came and ask me if I was sick. I said, "No." I got to the point where I could not eat nor sleep. I would lay in bed and wet my pillow with tears while my husband slept.

It never occurred to me what my trouble was. Dad (my husband) would make talks at the neighbors' houses, but this did not appeal to me. Then one day Brother Elias Standley came to my sister's home, and he made a talk. (Brother Standley was an Elder in the Primitive Baptist Church.) That same fear came upon me again, and I said this is what I love and believe. My husband was very much against it, and this made me afraid of him. This fear lasted a long time.

Then in January my oldest boy was struck with a pain in his side. We carried him to the doctor at Groveton. This doctor told us to take the boy to Conroe to a doctor by the name of Fallive, and the quickest way, he said, would not be quickly enough. My husband would not do that, so he got some ice and an ice

bag and went home. Something kept telling me inside, it is because you did not unite with the church (Primititive Baptist). My husband called a doctor from Trinity, Texas. He (the doctor) caught a train and had the train to stop at a certain place. We met the train there at 5:00 in the afternoon. The doctor operated on our son as quickly as he could. My husband and I waited in the waiting room while the operation was going on. I could not be still. My husband said I could sit down if I would, but I just could not sit down for that same fear was inside me. Nobody but God and myself will ever know how I suffered. When I saw the doctor coming down the hall, I braced myself against the doorfacing. When he reached me he said, "Mrs. Thompson, if your sons is alive in the morning, thank your God, not me, because I patched him up the very best I knew how." I just froze. I could not talk. I never said one word to that poor doctor, but, thanks be unto God, my son is alive today.

"The Lord is my shepherd: I shall not want. He maketh me to lie down in green pastures: he leadeth me beside still waters. He restoreth my soul." Psa. 23:1, 2.

Brother Carl, this is a portion of my experience. I hope you can understand what I mean. Goodnight, dear brother.

Your little sister, the least one, if one at all, less than nothing!

Lottie Thompson
Trinity Nursing Home
Trinity, Texas 75862

LOVES THE PAPER

Dear Elder Mewborn,

I am sending $6.00 for renewal of my Zion's Landmark. I do not want to miss a copy. I love to read the good writing in the paper. Please use the extra dollar for whatever use you see fit. Thank you for bearing with me.

Yours in hope,
Annie H. Hunt
November 18, 1975

RENEWS SUBSCRIPTION FOR TEN YEARS IN ADVANCE

Dear Elder Mewborn,

Please renew my subscription for ten years. I enclose a check for $65.00 to cover same. Use the difference as you may see fit. If it goes up during this time, I will pay the balance. I LOVE THIS PUBLICATION!

Love in Christ forever,
Chesley M. Mayhew, Jr.
2633 Marcey Road
Arlington, Va. 22207
November 18, 1975

The sentiment of our dear friend as expressed above, we acknowledge, is most reassuring. However, our one desire and prayer, if we could be blessed to pray, is that the Lord will continue to keep the paper in the path of truth. May it be His will that HIS blessing be to this end. Editor

---

"ALL THINGS WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD." Roms. 8:28

Dear Brother Mewborn,

I feel that you are my brother in hope, if I be worthy to call you a brother. I see that it is time to renew my subscription to Zion's Landmark, so I am enclosing a personal check in the amount of eleven dollars for two years.

The Lord of our fathers has seen fit to bless me with reasonably good health, and in His infinite wisdom

allowed me to live past three score and ten years. I count it all pleasure and gain to be able to read the wonderful writings as are set forth by such gifted writings as carried in the Landmark. Also, it is a great blessing to be able, by the grace of God, to go and hear these gifted brethren expound the truth as it is in Christ Jesus our Lord.

I have a small hope that I have been led by the higher power to see that the God of our fathers has created and predestinated all things for His glory. Even the things that men and devils meant for evil, God has turned them to work for good to those that love Him. I hope that I am counted in that number that will see Him face to face in that great day when He comes back to earth to claim His jewels for His own.

We were at Jasper, Texas, Little Hope Church, first Sunday in November. I feel in my heart that the singing was wonderful. The ministering brethren were wonderfully blessed in my humble opinion.

You have my permission to do with this letter as you see fit. I did not intend for it to be so long.

Denver D. Cryer
Rt. 1, Box 156
Merryville, La. 70653
November 4, 1975

ENDORSES EDITORIAL WRITING IN THE LANDMARK

Dear Elder Mewborn,

I would like to renew my subscription to the Landmark. Also, please renew my mother's subscription, Mrs. T. P. Wilson, 204 W. Park Street, Farmerville, La.

Zion's Landmark has been a great comfort to this unworthy one. The writing of the late Elder S. Trott has a sweet, joyful sound if this poor sinner knows anything pertaining to the truth, as we hope to understand the truth. Brother J. M., I enjoyed your editorial and historical writing in the October issue. Please let me say that I surely endorse Elder Lynwood Jacobs' and Brother George Fulk's editorial writing in this paper.

We were blessed to visit Elder and Sister Jefferson in Lake Isabella, California, Saturday and Sunday.

My precious brother, please pardon my erroring ways. Our hope is in the love of a merciful God. May it be His will to bless you and your family.

Walter Wilson
520 S. Astell Ave.
W. Covina, California
December 1, 1975

LANDMARK IS SPIRITUAL LIFT

Dear Brother Mewborn,

Enclosed please find check for six dollars for which please send me the Landmark. I am truly sorry to be late, but I just neglected to send the renewal to you.

I look forward to the Landmark's arrival each month so much. It seems as if I have been to church when I have read it.

Sincerely,
Mrs. Pansy H. Cockrell
Rt. 2, Box 712
Wilson, N.C. 27893
December 9, 1975

GOD'S LOVE IS UNCHANGEABLE

Dear Brother Mewborn,

I guess you have noticed I have not renewed my Zion's Landmark. I think it was out June, 1975. I am enclosing a check from my daughter for $11.00 for two years renewal. My address will also change. I have been staying with my daughter, Mrs. R. A. Goodwin, R.N., Wilmington, N.C., for about a year. This was after I left Wilson Hospital, February, 1975, when I fell and broke both hips. I was in the hospital four months. I can walk a little now without my walker, but I am very feeble. I will be eighty years of age my next birthday. I am going back to the Guardian Care Nursing Center, Farmville, N.C., in about another week.

I stay very low in spirit most of the time and cry a lot. It seems I have to hope I have a hope. I have to go back to those little Bethel spots.

Several years ago I was living alone. I awoke one morning, feeling so unworthy to eat at my own breakfast table. I begged the Lord to show me once again if I was a child of God. That night I dreamed someone poured oil on my head. I awoke, sitting up in bed, and was patting the warm oil, while saying the twenty-third Psalm. "Thou anointest my head with oil; my cup runneth over; surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." Psa. 23:6.

I am a poor sinner, saved by God's grace, if saved at all. I love to read the Apostle Paul's letter to Timothy, 1st chapter, 15th verse: "This is a faithful saying, and worthy of all acception, that Christ Jesus came into the world to save sinners; of whom I am chief." I Tim. 1:15.

Brother Mewborn, please pray for me. I hope you can read this poor writing. My mind is getting bad. I do love the doctrine of the Primitive Baptist. I have had a name with them for over fifty years. Elder George Boswell baptized me in 1920. I love my Zion's Landmark. I have been reading it ever since I was a child.

With loving peace and best wishes,

Julia D. Stallings
Guardian Care Nursing Center,
Farmville, N.C. 27828
December 9, 1975

LOVE IS THE GREATEST WORD

Dear Brother Mewborn,

Please renew my Landmark for two years. You may use the extra money in any needy way you see fit.

We were so glad to have you with us Saturday at the Black Creek Association. We were blessed in many ways all three days. I have never seen more love manifested with each hand shake. We could not have had an association without love. It is a sweet word to me.

I went to see Brother D. A. Page, our deacon at Contentnea Church, yesterday. He is still in the hospital, and is a very sick man. The Lord is able to give him strength. We miss him.

Give my love to all the family. Your dear mother, too. I have always loved her so very much. Come to see us

A sister, I hope,

Annie R. Williamson

Wilson, N.C.

October 29, 1975

Zion's Landmark

" Remove not the ancient Landmark which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editors

GEORGE A. FULK
Pilot Mountain, N. C. 27041

ELDER LYNWOOD JACOBS
Orange, Texas 77630

VOL. CIX **NO. 2**

Second Class Postage Paid at Wilson, N. C. 27893

Wilson, N.C. 27893 **December, 1975**

EDITORIAL (COMMENTS ON LICENSING AND ORDINATION OF ELDERS IN THE CHURCH)

Dear Elder Mewborn,

I would like to know your opinion, or judgment, as to what length of time a church should keep a member, who has been granted a license to speak in church, standing on the floor. As far back as I can remember (which is more than sixty years) the Primitive Baptist Church has allowed a licentiate to go into the stand. In fact, as I have understood the procedure over these many years, the only purpose, or reason, for granting a member (who has a desire to talk in the church) a license is for the sole purpose of granting him the privilege of going into the stand. Should a church keep a licentiate standing on the floor until he is ordained? Your comments through the Zion's Landmark, if you are given a mind to comment, will be appreciated.

Your devoted brother,
John M. Moon
201 West View Drive
Athens, Ga. 30601
November 17, 1975

Let me say in the outset of what I may endeavor to set forth or write on the above subject in response to Brother Moon's question as outlined and written above, or what I may say in this connection is strictly an opinion of my own as based on the procedure that was practiced among the churches in eastern N.C. where I grew up. It is my understanding that this procedure has been in force there for over two hundred years. I am fully aware that the custom of the licensing and ordaining of ministers, or elders, in the church may vary from section to section, and for this reason I shall be grateful if my readers will consider that I am aware that the custom effecting this subject may vary from place to place.

First of all, let me say that there are two vital or fundamental points of order involved in the functioning of local church government that I have seen universally, more or less, practiced among Old School or Primitive Baptist Churches all of my life. These two points require what is known as a UNANIMOUS VOTE. The word **UNANIMOUS** is defined as follows: Being of one mind; consentient or united in opinion; formed with or indicating the agreement and consent of all; a one-hundred per-cent (100 per cent) accord or acclamation.

These two points requiring a unanimous vote in churches are as follows, to-wit:

(1) All cases or points where fellowship is involved (for instance, receiving members into fellowship within the body; exclusion of members from the church body; dismission of members to join another church by letter, etc.)

(2) Choosing to office within the church body (such as the licensing or liberation of recognized gifts within the church, and the ordination of elders and deacons; also, included in this category is the election to office of Pastor, Clerk, Treasurer, and Trustees where the church owns property, etc.)

All other church decisions (other than those outlined above) are decided by a majority vote. If there is a minority objection in this instance, they (the minority) are asked to submit to the majority judgment or opinion, as the moderator of the conference in this instance is not required to obtain a unanimous vote. In cases where a unanimous vote is required, and there is a split vote on the matter at hand, the two groups must labor according to the scripture. If no reconciliation can be had or accomplished, then the matter can be dropped. If it is a case where one of either groups is in the flesh, time will make this manifest; and the church will ultimately be delivered by the power of Jesus from the hand of the wicked one. But let it be remembered that the majority cannot override the judgment of the minority in such cases as have been outlined in paragraphs one and two above.

In response to Brother Moon's question, it is my humble judgment that his question is directly related to the subject matter that has been expressed in paragraph number two above. It does appear that it matters not how long a licentiate or liberated gift may stand on the floor before he is given the privilege of going into the stand, and how long he is allowed to remain in the stand as a licentiate or liberated gift prior to ordination (in the event either the church of the licentiate's membership or another church of the same faith and order may have called for his ordination), one thing is absolutely necessary, or must be required. That in each of the above two steps, the church must be UNANIMOUS in such action, and in such a vote, she should have preciously reported in peace in her conference.

Your writer has known of cases where a licentiate stood on the floor for three years before he was allowed to go into the stand. Then he remained as a licentiate in the stand (prior to being ordained) for approximately twelve years. In each step in the above instance, the church was of one mind and in full accord in her decision in such actions. To the contrary, the late Elder P. D. Gold, who was editor of this paper for fifty years, was ordained in the Primitive Baptist Church the same day that he was baptized. Again, in this instance, the church was fully in one mind and accord in her action. If I could be permitted to speak of my own circumstance (not that I feel that I am worthy of such) but I stood before the Bible and table (on the floor) in my home church for about four months, as I recall, before they liberated me to the stand. Then it was approximately eight or nine months before the church called for

my ordination. These decisions rest within the body and mind of Christ (collectively, but as one) of the church.

In each of these instances, strictly speaking, it was the business of that particular church in her one mind as given in Christ to say when (in her judgment) the gift should be raised from one step to the next. How the church labors within her own membership to obtain unanimous consent is given by the Spirit of God and the rule as laid down in the scriptures. It is good and desirable to have the well-being and at-heart interest of sister churches in such matters; yet, there are certain inalienable, God-given rights that are given to and duly belong to the organized body of the Church of Christ. One of these rights is her privilege to recognize, or not to recognize, such gifts within her body as she deems in her best judgment that her glorious Head, her gracious Lord, has bestowed upon her or has not bestowed upon her. Sister churches are wrong when they seek to interfere with these inalienable rights as given to another sister church when she desires to exercise or make use of them. Coercion or force in this respect is carnal, and cannot be inspired from the Word of God. There is one thing that must be thoroughly considered, and such a burden falls upon the deacons and the pastor of any church where such decisions are required to be made. This is my humble judgment is that they should never let such an action relating to the above two points as outlined in the outset of this writing pass through any conference without the UNANIMOUS VOTE. (This vote includes every name that is written on the church roll.) Members who are afflicted and not able to attend conferences and meetings (but have active minds) are at best consulted for their feelings in such matters where such vital issues are involved. Where this procedure has been practiced and followed by churches as outlined above, as a rule, in my humble observation, peace and tranquility usually have been the result.

If any person, who manifests the desire for any office in the church is humble, and is clothed in the Mind and Spirit of Christ, he will not consent to be a participant in the ordination or placement into office when he knows that the church has not acted unanimously. Anything outside of this feeling would not be of the Love of Christ, and will eventually and ultimately lead to serious trouble for this person and, possibly, the church which called for his ordination under these circumstances. Jesus said, "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." Matt. 16:25.

In closing this article, I would like to say that all spiritual gifts are bestowed upon the recipient through the body of the church, even as members of His own body, and Christ is the Head, the Bestower. These gifts belong to the church just as much as they do to the individual because the church is our mother. We must live under the laws of Her Head, the only law-giver in Zion. When any Elder or minister or deacon takes the position that it is his gift, and that he can do with it as He pleases, this person is headed for more trouble with the trouble he then already has in hand. If this not

be true why did Jesus say, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5:23, 24. This altar to my humble judgment is the reigning power of Christ in the militant church. It is plain to see that the gift and the altar go together. The reigning power of the flesh in every instance means certain destruction! In this sense any gift that the Lord may have blessed us to have belongs as much to the church as it does to the recipient, and to Him as the Giver. May He enable us to have the meek, lowly, and humble walk of Him who gave all things.

J. M. Mewborn,
January 1, 1976

IN MEMORY OF ELDER BLANIE L. GODWIN

It has pleased the God of all grace to remove from our midst our dearly beloved brother and minister, Elder Blanie Godwin, who was born November 25, 1898. He was married to Sarah Holmes January 28, 1918, and to this union were born nine children. Six of them survive him: Thurman C. of Godwin, N.C., Mrs. Mazelle Strickland, Mrs. Isabelle Fish, Mrs. Helen Carroll, all of Coats, N.C.; Mrs. Jean Walker of Sanford, N.C., and Mrs. Ann Huff of Willow Spring, N.C.; fifteen grandchildren, ten great grandchildren and his wife, Sister Sarah Holmes Godwin, also survive his passing. Elder Godwin united with Primitive Zion Church on September 12, 1942, and was ordained to the ministry on December 9, 1951. He was a faithful minister as long as he was able to go. He served as pastor for several churches in the Seven Mile Association and, also, in the White Oak Association.

Brother Godwin was a strong believer in the doctrine of salvation by the grace of God. He would tell you without hesitation that man had nothing to do with his being saved. It was of God and God alone. Man had nothing to do with it, and that he does not have anything about which to boast. Brother Godwin traveled from the mountains to the eastern seashore to many Associations. He preached the same doctrine wherever he went and he would always say, "that is my belief." In this he changed not. He was your friend. To know him was to love him. He was faithful to all the different churches he served as long as he was able. When he was not able to go into the stand the last few times at church, he would say, "I want to say a few words if I may," and his remarks were always the same sound doctrine. He never changed as long as he lived. He was a good husband, father, and provider for his family and a good friend to a host of people. We, at Primitive Zion, along with his family and friends mourn our loss, but we believe that our loss is his eternal gain.

Elder Godwin passed away June 24, 1975, at the age of 76 years, six months and 29 days. His funeral was held at his home church, Primitive Zion, by Elders T. Allen Johnson, J. W. Hawkins and W. C. Noles. His body was laid beneath a beautiful mound of flowers to await that long awaited voice from the Father saying, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Be it resolved that a copy of this obituary be sent to the Zion's Landmark for publication, one to the family and one placed in the church book.

Done by order of Primitive Zion Church in conference November 22, 1975.

Elder T. Allen Johnson, Moderator
Sister Mazelle Strickland, Clerk
Brother C. W. Wood,
Sister Verta Whittington,
Sister Mazelle Strickland,
—Committee

IN MEMORY OF BROTHER DANIEL T. ADCOCK

It has pleased our Heavenly Father to remove from our midst our highly esteemed brother and deacon, Brother Daniel T. Adcock. Brother Adcock was born July 3, 1896, and passed away August 28, 1975, making his stay on earth seventy-nine years and one month. He was the son of the late Brother Charlie Adcock and Sister Martha Adcock. On June 19, 1917, he was married to Miss Allie Dean. Brother Adcock leaves to mourn in our loss his beloved wife, two daughters, four

sons, several grandchildren and a host of friends.

Brother Adcock joined Surl Church in Person County, N. C., Saturday before the first Sunday in May, 1918, and was baptized the next day by his pastor, the late Elder J. J. Hall. In 1941 he moved to Harnett County, N. C., and joined the Primitive Baptist Church at Angier by letter. The church soon saw the gift for a deacon, and he was ordained the first Sunday in September, 1953.

He was a loving brother and a faithful deacon, always ready to help in any way that he could for the good of the church. When he was a young boy, he would take time at lunch to read his Bible before returning to work. Not only has his family lost a wonderful husband and father, but the church has lost a loving brother and deacon.

His funeral service was conducted Saturday, August 30, 1975, by Elders R. L. Fish and Curtiss Parrish.

Therefore, be it resolved, First: that the church at Angier is grieved at the passing of our dear brother, but we feel that our loss is his eternal gain; Second: that the church extend to his bereaved family her deepest, heartfelt sympathy: Third: that a copy of this resolution be placed on our church record, a copy be sent to the family and one to Zion's Landmark for publication.

Done by the order of the church in conference Saturday, October 4, 1975.

Elder R.L. Fish,
Moderator

Brother Avery Beasley,
Church Clerk

Sister Ruth Dupree

Sister Vara Hardee
-Committee-

IN MEMORY OF
SISTER INDIA M. GURGANUS

I have been asked to write the obituary of my dear grandmother, Sister India M. Gurganus. She was born near Jacksonville, Onslow County, N.C., on July 13, 1885. She died while a patient at the New River Nursing Home in Jacksonville on May 9, 1975, making her stay on earth 89 years, 9 months and 26 days.

On April 12, 1905, Sister Gurganus became the wife of the late Elder R. W. Gurganus. To this union were born six children. The youngest son, Cecil, died in 1945 while serving his country in World War II. Brother Guarganus died in 1955. Surviving are five children: Ramson H. Gurganus of Atlanta, Ga., Mrs. Leona G. Simpson of Newport, N.C., Norman I. and James D. Gurganus of Jacksonville, N.C., and Mrs. Eleanor G. Ardite of Ho Ho Kus, N.J.; 14 grandchildren, 13 great grandchildren, 1 great great grandchild, many nieces, nephews and many friends far and near.

Sister Guarganus was baptized in the fellowship of the South West Primitive Baptist Church February 24, 1913, by the late Elder Ben F. Martin. She was enabled to live a faithful life in and for the church. I feel that we can say of her in truth "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13. We believe that she loved everyone and was especially happy to have members of the church to visit with her. We will long remember her faithfulness, patience and gentleness — fruits of the Spirit. As Sister Guarganus' husband (the late Elder R. W. Gurganus) who, for more than forty years, served churches in the White Oak Association, and was also Moderator of the White Oak Association for twenty-five years, she was always by his side. When she was able, she was with Brother Gurganus at the churches he served, and she visited other churches and Associations. She was, indeed, an inspiration to all who knew her and those who came in contact with her in this life. She loved people and I feel they loved her. There were many that knew her near and far.

May it be God's will that He render unto us the same guidance through the Spirit of His blessed love as we feel was manifested in Sister Gurganus by Him during her sojourn in this life.

Her funeral service was held at the Jones Funeral Home, Jacksonville, N.C., by Elders Horace Bryan, J. B. Pollard and H. A. Young, after which her body was laid to rest beside the resting place of her husband in the Onslow Memorial Park near Jacksonville, N.C., to await the coming of our Lord and Master.

We know that our loss is her gain. We know that we are here for only a short time according to God's will. We know, too, that she

filled the place given for her by God to fulfill while she was here.

Written by one who loved her,
Alice Simpson Hill (A Granddaughter)
Newport, N.C.

IN MEMORY OF OUR BELOVED MOTHER LULA FISH WILSON

Our mother, Lula Fish Wilson, was born August 31, 1884. She was the daughter of Alex Andrew and Hersilia Ellen Fish of Harnett County, North Carolina. She passed from this life November 27,1975, and was the widow of Delma Floyd Wilson who preceded her in death by seventeen years. They were sweethearts for many years and were married November 24, 1904. They were such a devoted couple, loving their family, friends and their brethren and sisters in the Primitive Baptist Church.

From this union were born seven children, five daughters and two sons. Six of these now survive. They, both together, as was their format in all matters, united with the Primitive Baptist Church in Raleigh, N.C., in August, 1915, and were baptized in the pool at Pullen Park the following Sunday by the late Elder W. A. Simpkins who was the pastor at that time. They loved the Old Baptist doctrine and the sweet fellowship with these wonderful people.

We tried to give Mama a funeral like she wanted, but could only attain one Primitive Baptist minister at the time of her death. This one she dearly loved. He was not only a brother in Christ, but also a cousin, being R. L. Fish. With the help of our oldest sister's pastor, it was a meaningful and sweet service, a comfort to us all. We will always hold a very special place in our heart for R. L. The many trips he made to the hospital, the sweet prayers and comfort that he gave to all of us will long be remembered.

The precious memories that we children have and will continue to hold of our most gracious and wonderful mother will sustain us, I am sure, even though we miss her more than mere words can tell. We truly believe that she is at rest with our Lord and Savior, Jesus Christ, for His very words recorded in John 4:2,3, promised us that He would go and prepare a place for us and come again and receive us unto Himself. Many, many times my mother and I discussed this scripture. She knew that this was so. She had a hope and a faith that really lived in her each day. She wanted to assure us (her children) that she was ready to go home. She was so precious those last seven weeks. She underwent two surgeries and never, never complained. Her doctors and nurses were astounded at her faith and the love that she bestowed on everyone. God was most gracious in making her last days as comfortable as they possibly could have been made, with wonderful special nurses who learned to love her so much that they even grieved at her going. She was truly ready to go, and the beauty and peace that shone on her face so radiantly gave each of us a blessed assurance that she was truly at home at last and at rest.

Her loving daughter,

Burma Wilson Moore

561 Manchester Drive,

Raleigh, N.C. 27609

IN MEMORY OF SISTER CORNELIA SMITH

Sister Cornelia Smith was born September 23, 1889, and was married to the late Brother Acriel Smith, who was also a faithful member of our church. She united with the Church of Angier March 3, 1929, and was baptized by her pastor,, Elder T. F. Adams.

She was a dearly beloved sister in Christ, a good wife, and a precious mother. She was faithful to attend church as long as her health permitted her to do so. She had been sick for several years. She bore her afflictions with much patience and said, "I do not want to complain for the Lord has been good to me."

She fell asleep in Jesus on October 2, 1975. We believe she was called home at the appointed time of God. Her funeral was conducted at the Angier Primitive Baptist Church by Elders R. L. Fish and Worth Stephenson.

She is survived by eleven children, fifty grandchildren, fifty great grandchildren, and three great-great-grandchildren.

The many beautiful floral arrangements showed the esteem in which she was held in the hearts of her family and friends. We extend our love and sympathy to all the dear family. May the Lord continue to keep and comfort them. We feel our loss is her eternal gain.

Therefore, be it resolved, that a copy of this obituary be sent to the family, a copy

placed on our church record, and a copy be sent to Zion's Landmark for publication.

Done by order of the Angier Church in Conference December 6, 1975.

R.L. Fish, Moderator

Brother Avery Beasley)

Sister Flora Mangum) - Committee

Sister Ruth Dupree)

OBITUARY

Sister Dovie Chaney was born April 8, 1897, and passed from this life August 30, 1975, at age 78. She was the daughter of the late Jess and Olive Biggs Chaney. Sister Dovie united with Spoon Creek Primitive Baptist Church the second Saturday in April, 1937, and was baptized the second Sunday by the late Elder N. B. Gilbert.

Sister Dovie was a faithful member, and faithfully attended as long as she was able. She leaves to mourn her passing one brother, Jasper Chaney of Eden, N.C., several nieces and nephews, and a host of friends.

Sister Dovie was blessed in laying aside the pleasures of this world and spent her life rendering aid and comfort to those of her love ones, and her kindred in the Lord. Those of her kindred that are left behind knew that when they needed help that Dovie was ever ready to come to their aid. All that she did was done in humility and love, not desiring the praises of this time world. The words of the poet could aptly be applied to her travel through this world of woe: "Mixtures of joy and sorrow I daily do pass through." Her health and strength had been declining over a long period of time, and shortly before her passing she became totally helpless. She was placed in a rest home where she fell alseep in the arms of her blessed Saviour.

Her funeral was conducted at Spoon Creek Primitive Baptist Church by her pastor, Elder A.A. Doss, and this unworthy writer. She was laid to rest in Pleasant Grove Church Cemetery, to await the coming of our Lord to gather His children home, where sickness, sorrow, pain and death are known no more. May the grace of our Lord lead us in His glorious righteousness that we may meet Dovie and the whole family of God on Heaven's blissful shore to part no more.

Sam L. Gilbert

Winston-Salem, N.C.

IN LOVING MEMORY OF
PORTER GRAVES NEWNAM

It is with a sad heart that I attempt to write the obituary of Brother Porter Newnam. He was born November 7, 1912, and died July 3, 1975. He was 62 years, 8 months, and 3 days. He was a son of the late James Thomas and Hennretta Furgerson Newnam. He was united in marriage to Irene Tucker Newnam December 23, 1933. Survivors are his wife; two sisters: Mrs. Mamie N. Scott of Greensboro and Mrs. Pattie N. Collins of Stokesdale; and two brothers: James D. Newnam of Greensboro and Isaac K. Newnam of Stokesdale.

On June 25, 1967, Brother and Sister Newnam came before Sardis Primitive Baptist Church and asked for a home. They were graciously received by the church, and were baptized the fourth Sunday in July, 1967, by his pastor, Elder J. G. Gardner. He was strong in the faith of God's elect, and had a great interest in his church. To know Brother Newnam was to love him. His judgment in matters pertaining to the order and discipline and rules of the church was always secure and reliable. The church has lost a wonderful member and deacon. He was ordained as deacon May 25, 1968, of Sardis church. In this office he served well and faithfully, giving good counsel where it was needed. He was a faithful husband and a good neighbor. His church, his family, neighbors and friends have suffered a great loss in the passing of Brother Newnam.

Funeral services were conducted Saturday afternoon, July 5, 1975, by his pastor, Elder J. G. Gardner and assisted by Mr. Okel Evans at Sardis Church. His body was laid to rest in the church cemetery. Sympathy and love were expressed by the many floral designs and the presence of a large number of friends and relatives.

May the God of Love console and comfort his wife, sisters, brothers, relatives and friends, including the membership of his church, and may the God of everlasting peace and consolation keep them in His care.

Therefore, be it resolved that three copies of this obituary be made. One be sent to his wife, one recorded in the Church Book, and one be sent to Zion's Landmark for publication.

Done by order of the church in conference the fourth Saturday night in October, 1975.

Elder J. G. Gardner,
Ollie S. Neal, —Committee

JAMES EVERETT BIRD

Dear Elder Mewborn,

By request I am sending this obituary for publication in your paper, if you see fit to do so. Brother Everett Bird read your paper regularly, and he enjoyed it very much.

In hope,
Willard R. Bird
Rt. 2, Box 105-A
Hurricane, W. Va. 25526

RESOLUTION OF RESPECT

It has been God's will to call from our midst Brother James Everett Bird. He was born April 11, 1906, in Putnam County, W. Va. He passed away September 17, 1975. He was the son of the late Joseph Addison and Malinda Spears Bird. He is survived by his wife, Alma Lewis Bird; a son, Vernon Lee Bird; daughters, Macil, Inez, Alice and Louise; two brothers and seven sisters, sixteen grandchildren, and one great grandchild. He will be greatly missed by those who knew him. We feel that our loss is his eternal gain.

Funeral services were conducted at the Fairview Primitive Baptist Church with Elder George Justice and Elder Allen Smith officiating. Everett united with the Providence Primitive Baptist Church in June, 1964, and was ordained as a deacon in April, 1969, an office he served well.

Brother Everett's prayer was that we would be blessed with love to live in peace, looking over one another for good and not evil. He earnestly contended for the peace of the church until his death. He loved the doctrine of the choice and election of God. For this is my covenant unto them, "their sins and their iniquities will I remember no more." Hebs. 8:12. (As concerning the Gospel.) For the gifts and calling of God are without repentance. One does not repent in order to receive spiritual life. Repentance is evidence that one already has been born again and has been given spiritual life. This was Brother Everett's testimony and belief.

Written by request,
Willard R. Bird

LOWER COUNTRY LINE UNION

The Lower Country Line Union was appointed to be held with Stories Creek Church, beginning Saturday before the fifth Sunday in February, 1976, and will, the Lord will, continue through Sunday following.

Elder L. P. Martin was chosen to preach the introductory sermon, and Elder E. H. Burchette was chosen as his alternate.

All lovers of the truth are invited to meet with us, especially our ministering brethren.

Clyde Satterfield,
Union Clerk

ANGIER UNION MEETING

The Angier Union meeting will meet with the church at Little Creek, Johnston County, N.C., the fifth Sunday and Saturday before in February, 1976, if the Lord will. Little Creek Church is located on rural paved road leading from U.S. Hwy. 70, three miles west from Smithfield to Clayton, N.C.

Elder R. L. Fish was chosen to preach the introductory sermon, and Elder S. J. Sauls was chosen as his alternate.

We invite our brethren to come and be with us in our union.

E. T. Jones,
Route 3,
Fuquay-Varina, N.C. 27526

BLACK CREEK UNION

The Black Creek Union is appointed to be held, the Lord will, with the Church at Upper Black Creek, Wilson County, N.C., beginning Saturday before the fifth Sunday in February, 1976, and will continue through Sunday following.

Upper Black Creek Church is located on the East side of U.S. Hwy. 301, about one and one-half miles South from Lucama, N.C.

Elder H.E. Mann was chosen to preach the introductory sermon, and Elder Delbert Carraway was chosen as his alternate.

We invite our brethren, sisters and friends with a special invitation extended to our ministering brethren to come and be with us.

J.B. Williams, Union Clerk
225 Braswell Street,
Rocky Mount, N. C. 27801

WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with the Church at Newport, N.C., beginning the fifth Saturday in February, 1976, and will continue through Sunday following, if the Lord will. The church is located in Newport, N.C., just off U.S. 70-Business.

We invite our brethren to come and be with us, with a special invitation extended to our ministering brethren.

H. A. Young, Union Clerk
Jacksonville, N.C.

ZION'S LANDMARK

PUBLISHED MO[illegible]LY

BY

PRIMITIVE OR OLD SC[illegible]OL BAPTIST

AT

117 NORTH GOLDSB[illegible]TREET

WILSON, NORTH C[illegible]LINA 27893

University N. C. Library
CHAPEL HILL, NC 27514
Ex.

VOL. CIX JANUARY, 1976 NO. 3

ISAIAH

CHAPTER 66

As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and his indignation toward his enemies.

For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

They that sanctify themselves, and purify themselves in the gardens, behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

For I know their works and their thoughts: it shall come, that I will gather all nations and tongues: and they shall come, and see my glory.

And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

EDITOR

ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITORS

GEORGE A. FULK PILOT MOUNTAIN, N. C. 27041

ELDER LYNWOOD JACOBS ORANGE, TEXAS 77630

$6.00 PER YEAR — 2 YEARS $11.00

TO ELDERS $5.00 PER YEAR — 2 YEARS $9.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

"AN APPEAL FOR UNITY IN THE HOUSE OF GOD" by the late Elder P. H. Jacobs, Fields, La. (Written at the time of the separation between Conditionalist and Predestinarian Baptists, 1947-1953)

Dear Brother Mewborn,

Enclosed is a writing by my grandfather, Elder P. H. Jacobs, entitled "An Appeal for Unity in the House of God." Although it was written in 1947, there is a certain timeless quality in the words.

Granddad was born October 16, 1876, at Fields, La., on the same quarter section where he lived all his life. He died August 4, 1967, at the age of 90. At about age 20 he was baptized by Elder Bill Perkins into membership of Mount Pisgah Church where he was a faithful member of over 70 years. At age 38, he was ordained an Elder the third Sunday in February, 1914. For 52 years God gave to the church one of the ablest gifts she has ever had.

His wife and my grandmother, Sister Nancy Jacobs, or Nanny, as she was called, died of cancer September 9, 1947. It was during the last days of her life that this appeal was written. Many of our faith and order know that it was at this time that one of the greatest nationwide divisions we have had was being fomented. As Granddad stated in the foreword of this writing it was a time of widespread unrest over doctrine and practice.

Remember, as you read this, that it came from the pen of a 70 year old man who was nearly blind and deeply troubled. He was beset by one Elder who preached predestination as an excuse for his girlfriends and carousing in the world, and another Elder who was exalted and wanted followers. It was a trying time for him and Elder Allen Dubose, Brother Carl Dubose's grandfather. World War II had just ended, and gas rationing and dispersal of people to war plants had reduced church attendance to a low ebb, sometimes only 2 or 3.

I can report that God blessed my grandfather to stand firm, and for the truth through all these trials. He was in a few years to go into the water to baptize four of his own children and two others at one time. It seemed on that day that God was saying unto him, "Well done, thou good and faithful servant."

Lynwood Jacobs
Route 4, Box 258
Orange, Texas 77630
September 9, 1975

FOREWORD

My dear Brethren and Sisters and Kindred in Christ:

It is in sadness I attempt to come to you with the appeals that are to follow. I will try, in a brief way, to give you the reason for my coming to you in this way. First, I had received many letters from the Atlantic coast to the middle of Texas. I had, also, read many articles in the Old Faith Contender about the unsettled condition and unrest among my people: and I have witnessed much of the same in my travels. I have met in person many brothers from

ten or twelve associations. I have heard, first hand, of much more unrest. It appears to be in all parts of the country. I will say I was disturbed to see such a dark cloud over you. I have tried with all my might to reconcile those that saw things differently, but all my efforts to sooth and comfort and put out the fire appeared to be in vain. Though I did what I did, striving for peace and unity, it looked like the associations would be separated. All this caused me much worry. In 1947 my companion was in ill health, and my travel among the churches was short. My meetings at home — many of them I did not get to attend — and when I did get there I was pressed down, until in September, 1947. I was shown in God's way that my companion would leave me. My children had all come home to try to help in any way they could, as they felt their mother would not be here long; and this, with the unrest among my people, had me pressed down, and in this condition sleep had departed from me. I lay down on the floor near by and dropped off in a restful sleep for a short time. There appeared before me a circle of white paper, somewhat aged. It was according to the measure of man, about four feet high, round like a tire, and twenty inches wide, and many sheets of it. There were names on every sheet, closely written, in plain but crude writing. This paper was torn apart all the way across, and every sheet of it fell before me, and while I looked my eye was set upon this torn place. There was a voice spoke to me, commanding me to take hold of this circle and bring it back together. I obeyed, and stooped down and took it up in my lap. I placed each leaf, or sheet, together. It stayed as though it was glued together, yet the rent could be seen all the way across the circle, but the names were plainly seen: but the topmost sheet had a little piece gone. This piece that I did not have was right on the edge, and large enough to have had part of two names on it. In my vision, I obeyed the voice, and did as it commanded me to do. I awoke, sleep departed from me. I was troubled by such conditions as surrounded me. It was all, I thought, that I could bear; but the voice was still sounding in my ear which I had heard before. This thought came to me: Lord, I can't go, but I can use my pen. In the morning I took my writing equipment and went out on the porch. I humbly prayed to my God, if it was His will for me to undertake such a mighty task, to give me wisdom and guide my pen. I could hardly see enough through my tear-stained eyes to tell where to begin. But I was shown how, and every scripture I have used, and every subject I have used, and the way I have penned it down. I divided it into three parts. This, also, was shown me, with many other visions and letters too numerous to speak of here, which has caused me to undertake this mighty task. I ask all who read these lines, and that feel the need of this, to join me in prayer for the success of the same.

P. H. Jacobs

APPEAL FOR UNITY IN THE HOUSE OF GOD

Dear Brethren and Sisters of the faith of God's Elect, and sojourners in tribulation, and especially the kindred in Christ, called Primitive Baptists:

I have viewed with sad eyes and heart the condition of unrest among

those who bear the name of Primitive Baptists; and I have had a mind to write to them concerning this unrest. I am in a sad condition because of sickness and blindness and this unrest among the children of the Kingdom of Christ, I feel I cannot put off a duty that I did not take on myself, and therefore, I shall begin by quoting Job 7:17 in part, "What is man that thou shouldest magnify him?"; and Psalms 8:4: "What is man that thou are mindful of him? and the son of man that thou visitest him?"

In the morning of time God formed man, and God was mindful of him in that He caused great trees to grow; and rocks, cement, and steel that man might have shelter. And He created herbs, plants, vines, fishes, animals, and fowls that man might have food and clothing. God gave man dominion over all of this and told him to multiply and replenish the earth and subdue it. God gave wisdom to plant, reap, and manufacture such things as were necessary in every age. So we see that God was mindful of man.

God saw that it was not good for man to dwell alone, so He caused a deep sleep to come on the man He had made, and from his side took a rib and made woman. Afterward this man was in the garden and the woman that God had made from the rib was beguiled by the serpent, and the serpent told the woman some truth but also some falsehoods. The woman took of the fruit of the "The tree of the knowledge of good and evil" and did eat and gave also unto her husband and he did eat. The eyes of them both were opened. They knew they were naked and began to try to cover themselves with the figleaf suit they had made. They heard the voice of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves. God called, "Adam, where art thou?"

Adam replied, "I heard thy voice and was afraid, because I was naked; and I hid myself."

God did not have to be told what man had done, for God knew. For this violation of the command of God, Adam was no longer permitted to stay in the Garden of Eden but was driven out, and he laid the blame on the woman. A flaming sword that cut every way God did place there to guard and keep the "Tree of Life" lest man should eat of it and live forever.

After this transgression the multiplication began; but note the results of this one act of violating the command of God. To Adam it was a law, and Adam fell under the penalty of the law. His act was sin — the penalty death. So all the posterity of Adam, the first man, was plunged under sin, and all that have come from this multiplication therefore are sinners.

But God was mindful of them, though they were sinners, for in wisdom God prepared a Savior that was ever with Him to save those that God made choice of for a Bride for His Son, this being called the Church, the Body of Christ, the Lamb's wife, Zion, My Beloved, My Dove, and many other names. Christ being ever with God, this number was chosen in Him before there was a man on earth. So the Church was in Christ, yet that Church was in the wilderness of sin; in wisdom God knew them. God was mindful of man; for His Dove, His Beloved was among them in every nation, tribe, and people.

Now as to the natural man, his behavior was bad from the start.

They began to kill and devour one another early. They, also, developed a covetous disposition so that many openly showed they wanted it all for themselves. Yet, there was a type and a shadow, for God has said He would not leave Himself without a witness. His Bride was surrounded by the same conditions as were others, and she was dead in sin; there must be a performance of God's promise to save them and redeem them. This was promised to them only in Christ not by the keeping of the law but by His grace. Yet, they were without hope in the world, and were by nature the children of wrath, even as others. So we see in Christ there was a promise made to visit the earth. The prophet said, to redeem them that were lost in sin. All has fallen in Adam, all shall be made alive in Christ — not out of Him. To be in Him depends altogether on God's choice and not on what the creature has done or not done. "It is by grace ye are saved."

In the beginning was the Word, and the Word was with God, and the Word was God. By this Word every thing was made that was made and by Him all things consist or exist; for He made them for Himself. All things work together for good to them that love God — to them who are the called according to His purpose. This includes everything whether we see them or not. Whether they be thrones or principalities, visible or invisible, they are made for Him. God is above all in power; for there is no power but of God and the powers that be are ordained by Him.

We hear him ask the question, "What is man that thou wouldest visit him?" This came as the Word through David. This same Word in visiting the world came in a body of flesh, for it was said of Him that He would take not to Himself the nature of angels but the seed of Abraham such as is called the natural child among men. Such was He in body, but we see and hear the angel say to His mother, the one that was called blessing among women, "He shall save His people from their sins." We hear an angel tell the shepherds in the hills when they saw the star, "This day is born to you a Savior which is Christ the Lord." They found the Babe lying in a manger with His mother and Joseph, for there was no room in the inn. He was wrapped in swaddling clothes such as are used under the saddle or to wipe off the stock. But it was Christ-God, manifested in the fleshly body. He was called the son of Joseph by many, but the angel called Him the Son of God. Some might say he was the son of Mary and possessed weakness like other children. In Hebrews we find He learned obedience by the things He suffered. Now let us look on paragraph one in St. John's Gospel. THE WORD WAS GOD. Yes, he suffered; for all the sins of God's humble poor were on Him. He was as a cart laden with many sheaves and He was not disobedient unto His Father to be chastened. God was His Father; He came to do His Father's will.

Let us look at Him as a Savior; I can almost hear His voice saying, "Father, I will die in their stead." And He declared near His crucifixion, "To this end was I born, and for this cause came I into the world that I should bear witness unto the truth. Everyone that is of the Truth heareth my voice." John 18:37. Then look in prophecy, which declares that every one who hears the voice of the Son of God shall live.

Now let us look on the per-

formance of Jesus who was sent here not as a Savior but was sent a Savior. He was here among the people and they knew Him not, for it was said by the people this child was the son of Joseph. The Word called Him the Son of God. It says no man knoweth the Father save the Son and no man knows the Son save the Father and them to whom He will reveal Himself. So they with whom he was acquainted knew Him as a natural boy, for it was not time for the Revelation. John the Baptist came out declaring, "There stands one among you whose shoe latches I am not worthy to unloose. He it is that shall baptise you with the Holy Ghost and with fire." Though John was a cousin to Christ according to the lineage of man, he knew Him not at first as the Savior of sinners. (This was true even though John had leapt for joy in his mother's womb when Mary saluted her after the angel had told Mary the Son of God would be born of her). But through the voice of an angel he felt that he would know Christ by a certain sign. The sign came and it brought revelation. John called attention to this fact by crying to the multitude to behold the Lamb of God. Some said it thundered, yet many of the host that was there gathered knew not what John was talking about. This was the fulfillment of that which was spoken of John as the Porter.

Now let us look at the fruitless efforts of His apostles and disciples to believe in Him as the Son of God. They understood not His words, for they thought assuredly that He had come to reign as did a king over Israel to deliver them from the hands of their enemies. They did not understand His mission on earth, for that part was hid from them as it is those of this day who have not the spirit of Christ; because the official work of the Holy Spirit is to reveal the things of God and that was not yet given to the disciples. When the time came to fulfill the suffering and resurrection of Jesus Christ they understood not and Peter said, "Be it far from thee, Lord; this shall not be unto Thee. I will go with thee even unto death." Yes, they loved Him as a deliverer, but they had to suffer many things yet. At this point Jesus said, "Get thee behind me, Satan; thou art an offense unto me; for thou savourest not the things that be of God, but those that be of man." Oh, what a rebuke was theirs to share, for they were told that they would deny Christ before the cock crowed three times. It was true. They forsook Him and fled as it is written. "Smite the shepherd and the sheep shall be scattered." It must be so, for it was spoken by the prophet. Then Christ had told them they would forsake Him; now think for a minute; could you do better? No, a thousand times no. Why? They had not the Spirit of Christ to make known to them the things of God. See how fruitless was their belief and how dashed their hopes when He was crucified. I see them going fishing; I see them fighting the waves and tempest on Galilee, trying with all their might to make headway and a landing, but they were doing the paddling and they were helpless, for it was said in prophecy, "No galley with oars can enter therein." But soon the word came to them to rescue them and they were afraid. But "He sayeth unto them, It is I, be not afraid." Then they willingly received Him unto the ship." Immediately the ship was at the land whither they went. This was an

example of Christ being mindful of man even when man had not the light of the spirit. Why? Because He has loved them with an everlasting love. Christ had told them, "No man can come to me", but they understood not His word.

Now let us look at the Word after His triumph over death and hell. He had to reveal Himself to the two that He walked with on the way. He revealed Himself in the room where the disciples awaited His coming and said to Thomas, "Thrust thy hand in my side and behold the nail prints in my hands; see, It is I." The Son of man was to have a visit one day, for among them was His bride. Now I hear Him saying tarry in Jerusalem and await the Comforter. I see them assembled out of every nation. There I hear man crying out that they are drunk, No, not as man thought, but John had told the multitude, "He it is that shall baptize you with the Holy Ghost." Jesus had told them that He would send the Comforter. I see them covered with this promise and they began to understand. I hear Peter declaring with power the things of God and how they had, by wicked hands, crucified the Lord of Glory. I hear him saying, this is to you and your children, even those afar off, even as many as the Lord our God shall call. This was the manifestation of the new convenant that God had promised. This, to me, is the only way by which we have hope of heaven, for we see how unfruitful were the efforts of man in all ages to serve God and worship Him in spirit, when they are without the spirit.

Then if Christ has established the only way that man can obtain that inheritance which Christ called a birth; Paul, a quickening; John, the baptism of the Holy Ghost, and many other names, but to me they all mean the same thing — it is entirely out of the reach of man, for man cannot come to the Word, but the Word can come to man. Then if salvation is ours God will reveal this precious truth to us when He sends the Word in our hearts to reveal the things of God. Some will doubtless attempt to disprove God's design and purpose as in all ages, but what on earth is there in any of us to deny the facts as set forth above; and why should we squabble over predestination? Has His Spirit taken its leave from His children? How can we doubt what is resurrected? When we have had in view the body of Christ with nailprints in His hands and the spear wounds in His side. If I am in the Kingdom of Christ I must have been born into it. The same is true of all. Why? Because God said so, and not one word shall fail. It is impossible for God to lie. Why should we speak of the weakness of Christ when He possessed all power? For He was given such power by His Father. Why should we say it is by works when Jesus said it was by gift? Paul said it was by grace, which is the same.

Have we lived out our days of usefulness? Are we fit for nothing but to grumble and keep the children in an uproar? Are we so weak that we imagine in our minds that we have to take care of the Church? All the outstanding examples and the word says God keeps and preserves the heirs of heaven. The mission of His servants is to comfort and feed the flock, not scare and shear them. If we are brethren in the body of Christ the Church we are set there by the hand of God. If God gives one a gift, to another a different gift, why should we be jealous of one

another? This to my sorrow I have seen, and from such comes trouble and confusion. So in the apostolic days some said they were of Paul, some of Appolus, some of Cephas and some of Christ. For this cause it was said, "I am afraid of you." Gal. 4:11. There must be a fault somewhere, or there would be more unity among the flock. Have we departed from the teaching of the word so that we take anyone and all that come along, thereby sowing discord? Then with those that do so I do not wonder, for the scriptures are a thorough and perfect furnisher unto all good works. Take heed, says one, that that thou sowest thou shalt also reap.

Brethren, should we not show a forebearance, one of the other, as Christ has bid us follow Him? In humbleness He came where His children were. They were sunk down in sin, but that did not keep Him away; for He loved His Bride. Then can we not have a little of that love so we could look for good and not for evil? Let me remind you that we are none perfect, and we as bases, are in God's hands. When God is exalted we should be. We can not enjoy a good meeting where God does not appear. Let each think of the times when God lifted him up and fed him with food from on high God prepared the servant and the message. You could lean over in your seat drawing nearer and nearer to thy servant. You could hardly wait for the sermon to be over to get hold of that humble servant's hand. Oh, what a joy was in your heart. You were lifted up. This is a little example of God's love — just a taste of the Divine power from on high. How soon, dear child, was it until you were in doubts, fears, and trouble again? Did our God disown you? No, I can answer you. Now you could see how helpless you were, how prone to go backwards. Then brother, why should you find fault? If you were shown mercy, could you not be merciful yourself? All we like sheep have gone astray. Let us face the facts. Without His guidance I would not be able to plead for peace and unity in God's house. Neither would you. Most of us have a hobby to the hurt of some one of the flock. I feel we should take a stock of ourselves instead of others. Judgment alone belongs to the Lord.

Now let us take a look at the types and shadows for a moment. First, Adam is a type of the Christ; Eve is a type of the Church. Adam would not be separated from his bride, though she had fallen. He went where she was. So did Jesus Christ, for He was her deliverer. Eve had become wise by eating the fruit of the tree which was in the midst of the garden, and was able to know she was naked and began to try to cover her shame. The same was true of you when the all-seeing eye of God viewed you and exposed your doings. Yes, you fled to the shadow as did Eve; the shadow being the law. The law condemned you, but some held fast and rode some distance with the do-better bunch until you fell from that device of man, — this being the fig-leaf apron. How chafing it was.

Second, let us look at Rebecca, a type indeed. The servant found her at the well. She drew water for him to drink as well as for the stock. He asked who she was, for he knew this was the one to become Isaac's bride. Oh, how beautiful the Church is when drawing water from that Fountain. He placed a ring on her finger, a bracelet on her arm. They travelled together to her father's

house where there was shelter and food for him and the camels. He would not sit down until he had explained his errand. The mother asked the damsel would she go. She answered, yes. I can almost feel the drawing to her beloved, for he was a type of Christ. The mother felt she had numerous things to do before it could be so. So did the Church under the law, but not now. Everything to make the Bride ready to meet the Bridegroom was already prepared in the father Abraham's house; Abraham being a type of God. Yes, my dear brother, the robe she wore to the wedding was a gift from God. The old servant was satisfied only when the bride had been received in the arms of Isaac, which was a type of Christ and the Church.

Now let us look at type number three, Little Ruth. I feel she is a type of the Church among the Gentiles. We know she was, according to the scripture, among the daughters of Moab who was one of the sons of Lot's daughter. She was excluded from the house of Israel because of her father's birth. But God saw fit to give us this example that the Gentiles might have hope. Naomi was a type of the Church under the law. It became necessary for her to visit the land of Moab, for there was little food in Cannan. Her sons married there and died. She had left, and only her two daughters-in-law remained. One of them, little Ruth, who Solomon saw, and called her a little sister that had no breasts, no place of nourishment for the babes in Christ. But when Ruth was not to be persuaded by Naomi to return to her father's house, but she clave to her mother-in-law in love, saying, "Whither thou goest I will go. Thy people shall be my people and thy God my God. Where thou art buried there will I be buried also." This was a type of the middle wall which was to fall sometime. I see Boaz as a type of Christ, giving orders to let the damsel eat at mealtime and to drop a handful of barley now and then on purpose for her to gather up for food. I feel I have seen and eaten of this store and at times had plenty for a long time. But, a poor worm that I am, I could not keep it fresh; so I was found as others, longing for fresh food from on High.

There are many other types, but I shall use but one more, a type of the true Church. Number four, is the virgin that was found with Child bearing the Word. This Word was born by Mary. Every one must hear, that are able to see the kingdom and enter therein; for there are none that bare not twins. When the word comes, it is a cross to the flesh. We, as worms, do not feel worthy of such an exalted place as being a drafted heir to such a wonderful inheritance. Mary did not take this word to herself, but it came upon her. Neither do His children have the privilege of choosing. This choice was made before anyone of us were there. So our God has exalted them of low degree as was the case among the Gentiles. So, to my view, this was a fulfillment of the servant Job's question, "What is man that thou wouldst magnify him?"

Now, dear kindred, I have tried to remind you that all that are in Zion are brothers. Has our behavior been like some of old that we have become wise and need a covering for our shame? Have we forgotten the load of sin we once had? Have we forgotten that our part in the Redeemer's kingdom would have never been ours to share had it not been for mercy? Have we become so stupid that we think we will stay in

the kingdom with no fruit but unbelief? The Husbandman will cut off them that bear no good fruit. Then when there is a Wesley or a Fuller cut off, don't run in sympathy to him and claim he is the Church, or God does the pruning. He can cut us off if He sees that it is necessary. I don't say the inheritance will be lost, but the pleasures will be gone.

Should we be so weak that we doubt the word, and as the Apostle Paul (at that time Saul) in his mad career against the Church, blaspheme against the Church?

Some among us say that the Word was mortal and suffered under the law and was convicted and crucified. Brethren, have we become like some of old, to doubt the angel's proclamation? Do we doubt John's record of the Word? Do you think for a moment that the Babe that the shepherds looked at in the manger was not the Word, but wrapped around the Word and the Word hid in him?

Do you think, as did many in that day, that it was Joseph's and Mary's son? If so, I think it is time to read or study the Word. What was Christ convicted for? Was any fault found in Him? No, a thousand times no; what was He crucified for? I think I hear Him say, "Father I will die for them." Yes, He came here to die for His Bride, the Church, as is the type in Adam. Yes, but He is mortal, say some. If so, why are there no rocks or pebbles without a flaw in them? It is because Christ, the immortal Son of God, was crucified. Surely, some of us, as was the case in Abraham's and Lot's days, have too much "stuff", they can't believe the scriptures. Then His time will have come for us to be placed into the sieve for sifting. God will attend to that, for He had a sieve in the form of Satan for just such purposes. The "stuff" or scales will not be so troublesome when they are cast out of Zion. There will be fewer big "I's", and grown-ups in the Church, and each will esteem his brother or his sister as better than himself; then as babes we can agree, and peace will prevail in Zion.

The end of the First Appeal for Unity in Zion.

P. H. Jacobs

"LORD REMEMBER DAVID AND ALL HIS AFFLICTIONS"

Elder and Mrs. John Wood
Manassas, Virginia

Our dear Brother and Sister Wood:

Carolyn' s letter of today enclosed the copy of the minute that you sent us. It was very throughtful of you to do this, and we do appreciate it very much. I feel tonight that I would like to write you; yet truly, I do not know how to write or what to say. It seems that I say too much, and that which I should leave unsaid. Much of my time I feel dead in spirit, and so filled with complaints and rebellions. I have to refrain from writing anyone because of my condition. It would be hard for me to try to state my feeling and reactions. I know so very well that all of these complaints and cries are unjustifiable and stubbornness and lack of submissiveness to the Will of God; but, I am so powerless to refrain from such and so helpless to partake of the strength and the faith that is known to be beside me. It is much like the brethren of Joseph; they were hungry and starving for the want of food. They went down into Egypt and to the very storehouses filled to capacity with the corn for which they were in dire

need. They knew that the house was filled with the corn; it was within their very reach; they felt a keen need and necessity for it. But, it was locked up, and they did not have the key. They could starve to death in the very reach of plenty for the lack of a key to open the door. There was only one that had the key, Joseph, a type of the Savior. There was no one who could open the door except Joseph. There was no one that could minister to their urgent needs except the ruler. They must starve — or they must go to Joseph and beg for the corn! But, oh, if we can't find that one with the key! O, if we can't find that Savior! We may have the letter; we may have the knowledge that the blessings are in store and there is plenty in store, but if we cannot get the Savior to unlock the door to us we are helpless and must remain without and starve for the want of that that we have knowledge of. It is He that sets the open door. It is He that shuts and none can open. The letter — even the promise — is but an empty bag that we bring as we come pleading: O Lord and Master fill and I will be filled! Mine is an urgent case; I am empty indeed. I come with the empty promise and at thy feet. I plead thy promises for grace and faith and love and strength!

How well I can show myself and explain to myself why I should not complain, but should be praising God for His wonderful blessings and lovingkindnesses to me, but in the face of it all how helpless I am to grasp the substance and to refrain from my rebellion. O, what an ungrateful wretch I am! And I can't even pray unto my Savior. At best, I can but groan and sigh. In Psalm 132, I think it was David who spoke and David said, "Lord, remember David, and all his afflictions." David was not praying for those sinners over yonder, he was not praying for the heathens, but he was in earnest prayer for David himself. There comes a time when we have no fear for the brother over yonder. He is all right, but we are vitally concerned over our own condition, and the time comes when we have to pray for our own very life, our very soul, or we sink indeed to rise no more!

"Lord remember David, and all his afflictions." Not someone over on the other shore, but remember me. It becomes such a vital and personal matter. O how very personal it is! Peter was walking upon the waters. Peter did not call upon the Lord until he was sinking and knew for sure that the Lord must save or he was sinking to rise no more. And when he did pray, he prayed for Peter, not for James or John or anyone that was on the deck of the ship. It was Peter that he was concerned about. It was Peter that he saw sinking and helpless and destitute of all possible means of helping himself. There is not a soul on earth that can lighten your burden, or take it off your shoulder, or even any part of it. If it is there the Lord put it there. If He put it there, it is there for a purpose, and will remain there until that very purpose is served after which the burden will be removed and there is no power that can keep it there one iota longer than the Lord purposed it to be there. I feel that I know these things, yet I am so helpless to walk accordingly; so helpless to cease to complain and to know that all things are according to the Holy Will of God. The house beside me is full with plenty, but He has the key, and I must wait until He pleases to

unlock the door and open unto me. He must not only give me the bread, but He must break it to me, and then He must bless it to me! When the disciples walked to the village Emmaus, and Jesus came and went with them, He broke the bread to them as they walked, for He opened the Scriptures to them. He taught and gave them the Word, which is Himself, but it was not until they reached the end of the journey that He blessed the Word to them, and that they knew Jesus. They had to go all the way to the end of the journey. They had to stand every trial that was put before them, and come to the very end of the world before the bread could be blessed to them. Then when it was blessed to them, they knew Jesus and He vanished. He was not there. When they would have reached forth and embraced Him, He was gone! We shall see Him as through a lattice. So, as always in these cases, the disciples AROSE and immediately returned to Jerusalem, the city of life, and to the other disciples, and told them of the great things that the Lord had done for them; that the Lord has risen and liveth indeed!

Lord, remember David! Lord, remember me, for I am in urgent need! Make haste, make certain, make sure, for my help! Be not far from me! "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Jer. 10:23. O Lord, correct me, (for I must be corrected; I need correcting) but with judgment; not in thine anger, as I deserve, lest thou bring me to nothing; lest I be consumed in thy wrath!

I do not know at any time in my life when my very heart was bleeding so, as when I left Virginia this last time after the services. I once left my family to go overseas, but surely it was not this hard. Why does it hurt so? I'm just a little way, just for a short time! What can be the cause of these things? I cannot understand; I cannot explain; it is all beyond me. May the Lord remember me, sustain and support. O may His words "I have prayed for thee, that thy faith fail not" hover over and reach those little ones that come into trials and temptations and doubts and fears. If that prayer was never said for me, I feel that I shall never rise again; but if it was by faith, I know that in His own proper time there is no power that can hold me or prevent me from coming forth at His command, "ARISE AND WALK.' "

I am here where I can attend most of Elder Nash's meetings; also, hear Elder Beauford once a month. I often consider that, I might have been sent to Nevada or Montana or somewhere ten thousand miles away from the church, but I was not, I was sent here where I can attend meetings every Sunday, and where I know most of the brethren, and where I love the brethren. Indeed, East Atlanta was the church of my first-love. Elder Nash baptized Carolyn, and married us, and I love him and this church. But somehow and in some way that I cannot explain, there is no place or congregation that can take the place in my heart of my church and my brethren. Do I love one church and one little flock too much? Must I be torn away to show me and make me call upon the Lord alone? Depend upon Him alone? Have I depended and drawn comfort from my church and failed to give all of the honor and glory to the Lord? But in all of my doubts and fears and questionings, my heart

goes back there, and I cannot tell you why, but I think I feel a drawing to that place.

Brother Wood, excuse me and forgive me if I have said a lot of things that I should not have said. I am just that weak and in that condition of mind. All I can do is to hope and to try to pray that the Lord and Savior will look down upon us, and upon me in particular, in pity and with compassion and say to me as He did to Lazarus, "Come forth!" And as He did to the daughter of Jairus, "Talitha cumi!" And, again, as He did to the impotent man at the Pool of Bethesda, "Arise, take up thy bed and walk." After the deliverance there is something performed within us. God works it in us and also out of us. This is both to will and to do of His own good pleasure. See Phil. 2:13. Yes, we are lifted up, we arise, but He also makes us willing to shoulder our burden, to bear the cross, to go forth with the thorn in the flesh and with that burden, to go! "When thou art converted, strengthen the brethren." There was something for Peter to do, after the sifting. Deut. 33, "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." Why the shoes, if there is no walking to be done? If there is no journey to be made, and if that same journey is not to be through the wilderness and the rough places, and dark and solitary places. Jesus makes no mistake. There is a rough, dark, solitary but preordained and predestinated path for each to travel; thus the shoes of iron and brass; thus the shoes of solidarity, strength, firmness (of Jesus) and weight. We can no longer walk with haste, flighty, changing with every wind, for the shoes are weighty. And they are of brass, out of the furnace of affliction. Oh, there is much more there, but why did I start this. Shoes are for the feet, and the feet are the lowest members of the body. Those members of Jesus' body that come in contact with the earth are most apt to become defiled and wounded and sore! It is only those feet that walk a rough journey that need the shoes, or would wear such shoes as these! Does the Pharisee need such shoes, would he have them? Well, I wonder if the poor publican chose them, or if they were put on without his say-so! Jesus knows, Jesus loved His, and He directs the way, girds on the necessary and proper armor, and as thy days, so shall thy strength be! (Pardon such errors — when I am nervous, I make many).

Love to you both, and never forget that we love you, and desire to be with you. May the Lord, in His mercy, remember and keep us all.

A. D. Alston
Georgis Military District
P. O. Box 1736
Atlanta, Georgia
May 16, 1949

ELDER GILBERT FEELS LEANNESS OF SOUL

Dear Elder Mewborn and family:

I sincerely hope all is well with you and your family, together with your mother. We are enjoying our usual health for which we hope we are humbly thankful.

Another year is drawing to a close, and as I approach its closing, my mind is brought to the thought of many of our friends that have now passed on and that have fallen asleep in hope of the coming of that great Day when they shall be awakened and receive the Crown laid up for them. Recently, it came

into mind of some of those of the humble contenders of the glorious doctrine of Salvation by the Grace of God. Many obstacles beset them while they lived. Many storms arose to toss them, yet, they never wavered. I will mention some that I knew and loved so much. Elder Floyd Adams, Elder Pate, your father, Elder J. E. Mewborn, Elder S. T. Atkinson, Elder J. W. Wyatt, Elder J. C. Dunbar, Elder G. W. Hill and many, many others. I know that I am not worthy to mention them. Yet, I loved them. And I believe that the Lord God gave me that blessed love for them, and my love for them did not pass away when they were laid low in death.

Few today, it seems, are blowing the trumpet they blew. I know that I cannot. Yet, I firmly believe that the age in which you and I and others are now living was appointed unto us for our learning. So often I hear a strange sound. "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" I Cor. 14:8. Brother Mewborn, the church is my love and my great concern. Anything that disturbs the body of the church disturbs me. When this takes place, I am made to grieve, and sorrow fills my soul. So often I think of the concern of Jeremiah. "For these things I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed." Lam. 1:16. Again, he said, "Mine eye runneth down with rivers of water for the destruction of the daughter of my people." Lam. 3:48. Sometimes I feel that my breast will burst unless I can be made to cry. I want to weep. I see our members weeping and mourning. Yet, I cannot cry. The tears will not come. What is it? Has my heart hardened?

I so often think of you and your precious companion. I believe I know in part the burdens you have to bear. By reason of the love I have for you, I believe that I, in part, share them with you. Though I would, if I could, take them all upon myself.

May the Grace of our Lord take you safely through this vale of tears. May His manifested Presence be with you through the gloom as well as through the joys. Come to see us. I am hoping we may be able to see you before too long, although I do not get out too much any more during the winter months. I am blessed in getting to the churches I try to serve, however.

In love and fellowship,
Sam L. Gilbert
P. O. Box 4391
Winston Salem, N.C. 27105
December 9, 1975

THE MANSIONS OF GOD

"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." John 14:2.

Do you believe, Dear Reader, these mansions are the hearts and minds of God's CHOSEN children? Not, as the false prophets refer to, literally, a building. Our Lord and Saviour Jesus Christ builds these mansions Himself and no human hands have ever touched them.

He starts with a firm foundation; one that never will topple over by the elements of time or the hands of man. Each piece of material must fit into its intended place, tightly, but surely; a grove of its own.

First, the tree (God's elect) is

"cut down," and when it falls, it "falls flat" to the ground. Here, flat on the ground, helpless and dependent on the Builder, each piece (the hearts and minds) starts on its long, weary journey of life to becoming one of God's mansions HE prepares for you. His selection of what is needed depends on His choice of what He considers necessary to build YOUR, individually, perfect mansion worthy of a place in His kingdom. His mansion cannot be destroyed and nothing He builds is ever a misfit. He is the Supreme Carpenter and He knows what He is about ..... He is about His Father's business.

When the mansion is finished, as God would have it, and He views the perfect "product" (God's elect), He declares, with the certain knowledge and assurance of One who knows ... "the job is well done; It is FINISHED." The salvation of His people needs NOTHING MORE. What Jesus has declared "FINISHED" stays finished FOREVER AND FOREVER. (We know, however, there are always those who continually try to interfere with the "finished" work.)

God's elect know quite well when the mansion is under construction. They feel the ax, the saw, the hammer, the sanding machine, the sorter, and all the tools necessary to put the building in perfect shape worthy of being chosen as one of the mansions in His Heavenly Kingdom. They know, if they are chosen, the process will not be easy. Moanings and groanings, trials and tribulations, sorrows and heartaches are the tools with which His mansions are built. They accompany every nail that is driven and every tool that is used. Often, the fiery furnace is necessary for the welding of the unruly, sinful heart and the burden gets heavy and the process weary. Oh, yes, the "Weary Way" points to the crooked path, the entanglements of the wilderness and the barren desert. The broken heart is often made to cry out to the Builder for mercy. "By His stripes we are healed." But, thanks be to a merciful God, "He heareth the cry of the afflicted." Job. 34:28 ... "for the Lord hath comforted His people, and will have mercy upon His afflicted." Isa. 49:13.

So, Dear Chosen of God, This, we believe, is the process by which God's mansions are built; "those in His Father's house that Jesus went to prepare for YOU; those whom He came to redeem." And, O, what a glorious promise; He says; "I will come again, and receive you unto MYSELF; that where I AM; YE may be also. John 14:3.

If you are blessed to be one of these mansions; you are BLESSED INDEED.

Yours in hopes of a better Home.
Elizabeth C. Edwards
417 South Boylan Avenue
Raleigh, N.C. 27603
December 5, 1975

CORRESPONDENCE OF SISTER MADELINE LOWRY

Dear Brother Mewborn,

I am sending a letter that was written to Sister Joan Crenshaw, Garner, N.C., by Sister Madeline Lowry. Her address is Box 54, Toast, N.C. It was written in 1973. Sister Joan wrote and asked her permission for this letter to be sent to you. We thought it was such a good letter. Maybe you will see fit to print it in the Landmark.

I enjoy the Landmark so very

much. So many times it seems to come just at the time when I feel I need it most. Words are so impotent when we try to tell of this great love and the little hope that gets so low at times while at other times it seems so sufficient for everything, both natural and spiritual.

Sister Joan would like to have the original letter back whether it is printed or not. She treasures it so.

We look forward to seeing you again at meeting.

A little sister in hope,
Rebecca Coleman
1603 Lakeside Drive
Garner, N.C. 27529
November 16, 1975

THE LETTER

Dear Sister Joan,

I was thinking about you this morning, and wondering how you were, and here came your letter. I was very glad to hear from you again, and that you are feeling some better. It is so wonderful when the Great I Am, our Lord and Savior, can have mercy on us to the extent that our bodies, mind or whatever, can have some relief and ease from the troubles, trials, and tribulations of this life. And I do hope and pray that He will reach down with His loving arms and bring peace unto your troubled soul. I know you do wonder why you have to be so afflicted, and it's so hard for us to understand. I think upon these things a lot, and then I start reading in the Landmarks of different experiences of the children of God, and in the Bible of the Apostles, the prophets, and our Lord and Savior and what they had to undergo, and I realize that I am selfish and a coward. I want an easy road to travel. It just can't be that way. If we have been given a hope to reign with Him, we will have to suffer with Him. There just has to be a cross to bear in this life. Don't you believe so? I have thought on different occasions that I would write to you. Most of the time I feel so down and out that I just did not feel to be a fit subject to write to you, and I still do not. I just can't seem to cheer anyone like I would like to, but I know that it is not in our hands. That has to be a blessing sent down from heaven, and how much better you know that than I. You seem to have such an understanding of spiritual things, more than I could ever hope for. Most of my time I am feeling sorry for myself, and I hate to be like that, because I believe the scripture says, "having food and raiment let us be content therewith." I Tim. 6:8. If God be for us, who can be against us? See Romans 8:31. That knowledge and faith within itself is everything to us if we can be given to feel it within our being. Sometimes, I am given the wonderful feeling that everything is just as it should be, and peace beyond understanding is in my heart at this time. Then, sometimes, everything seems to be wrong, and there is no peace any way I look. I feel so miserable.

I do think sometimes that we are living in the evening of time, that we are living in perilous times, and that there isn't any peace. But, when we are blessed to hear the joyful sound, we are at peace for a short time. I cried when I read your letter. I, too, loved Elder Adams, and I love his dear wife, although I never have had the sweet privilege of visiting them. They use to come up in our part of the country right often, but everything passes with time, and

now we just have the dear memory of him. I wanted very much to visit him after I heard that he was sick and I also wanted to attend his funeral, but I could not go that far alone. I did not know of anyone close by that was going. I guess it was just as well. We just can't live and do as we would like to in this life. At the New River Association last September (1972) was the last time I heard him speak. He was blessed to proclaim the gospel. I also took a snapshot of him and his wife which turned out well. I cherish it today. I also bought and read his book, and I enjoyed it very much. I believe you will agree with me when I say that I believe that Elder Adams, and his wife, dearly loved each other, which is such a blessing, and one given by the Lord. I am sure they had their cross, but I do think they had a good marriage. Of course, if one has not the love of God in the heart, they cannot love each other or anyone else. I have seen husbands and wives at church together enjoying the goodness and mercy of God, and I wished so much that my life could be like that. I guess you feel the same way, but as you said in your letter, there is nothing we can do to bring this about. We just have to be still and wait upon the Lord, know that He is God, and by his grace run the race set before us with patience. Most of my time I am so impatient, but our patience is also in the Lord. His ways are not our ways, nor His thoughts our thoughts. Aren't you sometimes made glad that they are not, and that it is all in His hands? Blessed be the name of our Lord and Savior, forever and ever.

I haven't written as I meant to when I started out. I try to pray for you every night, and I hope you will remember me in your prayers.

A sister in hope,
Madeline Lowry
P. O. Box 54
Mount Airy, N.C. 27049
(Written during year 1973)

WANTS ELDER JOE BOLES' EXPERIENCE

Dear Elder Mewborn,

I am enclosing ten dollars to renew the Zion's Landmark. Please use the rest to send to someone not able to pay.

I would like to know if you have the experience of the late Elder Joe Boles while he was in Central Prison, Raleigh, N. C. I heard him tell it one time when he came down here to preach.

I look forward for the Landmark. Thank you very much.

A little sister, I hope,
Miss Irene L. Griffin
528 Church St.
Eden, N. C. 27288
January 28, 1976

There are many of our subscribers and readers living today who knew Elder Joe Boles, from Mount Airy, N. C., (Laurel Springs Association) and there are many who now take the paper who did not have the privilege of knowing him. I first heard Elder Boles tell his experience in his preaching at my father's association in the year 1946 (I was fourteen years old at the time.), and I never forgot it. Elder Boles, if I make no mistake, had been tried in court in a Northwestern County of N.C., and had been found guilty of the charge of murder. He had been sentenced to die in the execution chamber (electric chair) at Central Prison, Raleigh, N. C. As best that I can

recall, his execution time was only a matter of hours away (his head having been shaved) when the real murderer broke down, acknowledged the crime and turned himself into the authorities. Thus, Elder Boles was freed to his normal citizenship and way of life. All of this took place before he began preaching, and, perhaps, was even a member of the church. It was an experience, to hear him tell it, that was mind sobering and soul-searching, one that brought tears to my eyes, as I recall. Sister Boles came with him to that meeting, and I shall never forget the humbleness, yet firmness in the Gospel of our Salvation that surrounded these two. Without question, his gift was one that ably declared and defended the doctrine of absolute predestination in all things!

If any of our brethren have his experience and call to the ministry, or know of its whereabouts, it would be our pleasure to have it for publication. Please send it to us.

Editor

A STALWART OF YESTERYEAR

Dear Brother Mewborn,

It is with much fear that I call you Brother, I hope, in Christ. If not deceived, I have been hoping I could write something to the paper. I hope God will direct my hand since my health is so bad. I am not complaining, for I hope God has reconciled me to my lot while here in the world. I was carried to the emergency room at the county hospital Saturday A.M. at 4 o'clock. I sometimes wonder why I can't go on where I hope to be with my Saviour. I get so homesick for heaven.

I am sending you the biographical sketch of the late Elder John Stadler which goes back to the fourth generation of my daddy and mother. I would love to see it printed in the Zion's Landmark, if you think it to be sound doctrine of the Hard-shell Absolute Predestination Baptist Church. Please send it back to me when you have finished.

Come to see us at Burlington Church (James Street) whenever you can.

A little sister, I hope, in Christ,
Rosa Page
Route 1, Box 224
Reidsville, N.C. 27320
January 8, 1976

Elder P. D. Gold:
Dear Brother,

I herewith send you a sketch of the life and death of Elder John Stadler which I copied from **The Primitive Baptist**, published in the year 1860, at Milburnie, N. C., Elder Burwell Temple, Editor. Although I never saw Elder Stadler, yet I always cherished the thought that the Lord raised up and sustained such a man as he was in the defense of His great and glorious cause. I am sure there would be a great many readers of the Landmark that would be glad to see it, for though "he being dead yet speaketh." Hebs. 11:4. I submit it altogether to your judgment whether to publish it or not.

With best wishes to you, together with the entire household of faith, I remain your unworthy brother in hope of eternal life.

W.A. Gourley,
Stokesdale, N. C.

ELDER JOHN STALDER

(Taken from the Minutes of the Country Line Primtive Baptist Association.)

A biographical sketch of Elder John Stadler, who was born in Granville County, N. C., on the 6th of August, 1792, of poor but highly respectable parents. His father having been drowned, he became an orphan while yet an infant, and upon his mother depended the onerous duty of rearing a large family of children. How nobly she performed that sacred duty of which the deceased was a living example. But her physical ability was unequal to the laborious task which had devolved upon her, and necessity compelled her to hire out his brother and himself to obtain the means of support for the younger members of the family, thereby preventing the deceased from enjoying the opportunities of acquiring an education, which are offered to the poorest of our people. He attended school for one month only, but an all-wise God had provided a better instructor for him than the mere works of men.

The subject of this memoir was married on the 12th of December, 1812, in his 21st year, to Miss Nancy Arnold, who was of poor, but respectable parents, with whom he lived to the day of his death, and by whom he had thirteen children, all of whom were raised to be men and women. Although poor and laboring hard to support his family, yet the Lord had a greater work for him to perform. God was pleased to awaken him to a sense of his lost and ruined state, and he made a profession of a saving interest in Christ on the 5th day of November, 1820, and joined the church together with his wife at Bush Arbour in Caswell County, N. C., at the May meeting, 1821. He continued to be an orderly member and a leading one until death. He commenced his glorious career as a minister of the gospel at the fountain on the morning of his baptism, and was ordained the 11th of November, 1822. He soon became known far and near, proclaiming the riches of divine grace as often as his situation would admit. The Lord seemed to look with a favoring eye to bless his labors, both in the ministry and his worldly affairs. He soon became a great and useful preacher, many becoming alarmed under his preaching, many were confirmed in their hopes, and the sheep were fed. Traveling far and near he preached the unsearchable riches of Christ, the Redeemer. During the time of his ministry the mission god was introduced, creating divisions and dissensions among the Baptists. He remained firm, and no one raised the banner against the false god sooner, or opposed it with more unyielding firmness than he, admonishing with true eloquence and convincing arguments, counseling his brethren to beware of the new god and to flee from it as from the evil one.

Although he was without the benefits drived from an education, yet his appeals in behalf of the Savior's undying love, his moving arguments so firm and unanswerable, his reasoning so convincing, that none could gainsay or confound his doctrine. Having the scriptures at command, he was blessed to use the word of the spirit with power and effect. He was called to the pastoral care of four churches, Lick Fork, Bush Arbour, Gilliams and Reed Creek, and in that capacity he served the churches faithfully and satisfactorily to his death. The greater portion of the

older brethren who called him to this charge have long since preceded him to that bourne from whence no traveler has ever returned. Many of the present members are the fruits of his ministry. He was chosen moderator of the Country Line Primitive Baptist Association in the year 1822, which honorable position he filled with so much credit to himself and satisfaction to the Association that he was annually reelected until death. If ill feelings and dissensions raised their hydraheads in any of the churches within the Association, he it was who poured the holy oil on the agitated waters and restored good will and brotherly love among the brethren.

He was, likewise, ever ready to assist the sister associations in reconciling their differences, and his efforts were crowned with success. Conscious of his declining years and the shortness of his days, and knowing that the "harvest was great and the laborers few", he preached more, if possible, in his old age than in his youth, and his effort was more successful. He increased his traveling, preaching the holy gospel and warning his hearers to flee the wrath to come. His gift was strengthening the brethren, entreating them to remain firm in the faith. He seemed to be their favorite and was generally selected to preach their funerals. He always complied with this request by paying the last tribute of respect to the dead. His labors were incessant and burdensome, but when entreated by his friends to share his health by desisting from his labors, his always invariable reply was, "I prefer wearing myself away to rusting away", and that he wanted to die preaching. It seemed that kind of providence granted both of these wishes. He preached at Lick Fork on Sunday preceding his death, from the 14th chapter of John, 6th verse, "Jesus saith unto him, I am the way, the truth and the life. No man cometh unto the Father, but by me," with as much power and zeal as I ever heard him. All who heard him felt the Lord was with him. Immediately afterward, he felt the cold hands of disease seize upon him. The following night he spent with an old sister in the gospel, when he grew worse, notwithstanding all the efforts to relieve him. They wished to call in a physician, but he objected, saying he would return home to die with his nearest and dearest friends on earth. The next morning he hastned home to die with his dear wife and children whom he continued to exhort with all the friends who visited him.

He departed this life on Thursday, March 8, 1860, and I think he might have adopted the language of the Apostle, "For I am now ready to be offered, the time of my departure is at hand: I have fought the good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." II Tim. 4:6, 7, 8.

(Author Unknown)

(From an early issue of Zion's Landmark)

THE VINE AND ITS BRANCHES

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch

that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit for without me ye can do nothing." "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." "This is my commandment, That ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." St. John 15:1, 2, 3, 4, 5, 7, 12, 13.

These words were spoken to me in the pardon of my sin. Then I found the words in St. John, chapter 15. I felt the power and have the understanding. It is like an opened book that can't be shut. Our Lord laid down His life of love that went back to the Adamic fall and the virtue to the morn of the first and second resurrections, to all of the chosen race to redeem us from under the curse of the law of sin and death into the law of eternal life. This is the life of faith and love. It is our spiritual understanding. It is our seeing and feelings and our joy and fruit. Our Lord made Himself to us in the riches of His grace. He is our everlasting portion forever in the glory world. There we shall breathe His love. This is the breath of heaven. It is shed abroad by the Holy Ghost in our hearts here in this wilderness of woe and sorrow. His great love was the moving course of our redemption. This has saved us from an unquenchable fire and will save us at last into heaven in the smiles of our Lord. This is the strongest faith with love and power. The Godhead could not suffer and die. So He came in the likeness of sinful flesh, both natural and spiritual combined. He was God manifested in the flesh. So He was God and had to suffer in the flesh. For us He carried all of our sins and sorrows and pains. Adam, before the fall, was not a fit subject for heaven and immortal glory. He was pure but not holy. Holiness is a sanctified blessing and none can enter heaven without that blessing. The Lord came to redeem His people without which there could have been no redemption. The blood of thousands of beast could not take away sin and transgression. Our Lord made Himself over to us in the riches of His grace. He is the spreading vine, the beautiful green pasture and the branches of the vine. So we are the branches of the vine. Our Father waters the vine by His Spirit through His Son. That is why they grow and flourish in grace and bring forth fruit unto righteousness.

I dreamed the Lord planted a vine by a building. It sprang up and made a great spreading vine. Under its beautiful shade was a delightful place to dwell under the sound of the gospel. It is delightful to dwell in the house of the Lord. Our Word said, "Ye are the branches of the vine that bring forth fruit." It is by the one and only strongest faith that we believe when our Lord comes He will shout with a great joy in heaven. All of the redeemed family of God will be with Him in heaven forever. The strongest faith is the only healing power.

When the Apostle Peter came into the place or city, they brought the afflicted and placed them upon beds and couches, so the shadow of

the Apostle Peter would come over, or overshadow, them and they were healed by the shadow that came over them for the power of faith was in his shadow as his shadow was a gift from God. See Acts of the Apostles 5:15, 16.

I have written my belief and not the words or expressions written by others. If any see or feel that I am mistaken I would thank them for telling me. I have written more for relief of mind. Please correct mistakes.

Your sister in hope,
Mollie Salmons
Woolwine, Va. 24185
October 17, 1975

P. S. I lack four months being 93 years of age.

GRIEVES AT LOSS OF HER COMPANION

Dear Elder Mewborn,

Thank you so much for the card and your kind words of sympathy after the death of my husband. It has not been easy, but I have managed to keep going with strength from God. "The Lord is good, a strong hold in the day of trouble; and He knoweth them that trust in Him." Nahum 1:7. Through the long days following Porter's death, I worked hard and prayed even harder. There were sleepless nights, and days when my lamp of faith burned low. I am not strong — in my own strength —, but God has been doing wonderful things for me and it is His strength that keeps me going.

The first time I went to Porter's grave, I stood there and thought that Tennyson was right when he said, that "this is the dull side of death, that on the other side brightness awaits us." And as I stood by his grave I was fully convinced Porter was not in that grave. He was free to be with me in spirit, free to comfort and strengthen me, and I sorely missed him, but he was free to wait for me and that I would join him someday.

Porter and I had a good, happy life together; forty-two years the twenty-third of December. So why shouldn't I believe that the next life is far more marvelous? "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." I Cor. 2:9. I know that Porter loved the Lord and so do I.

Death is a terrible shock, especially one so sudden as Porter's was. It comes to all of us sooner or later, but if my faith is strong enough I believe I can emerge from it stronger and deeper and more mature, the way Porter would have hoped and would have wanted me to be. My lamp of faith burns so low sometimes, I'll admit it, but I know my God will not let it go out!

My friends, bless them all, compliment me for being so brave and strong through it all. But you see, Brother Mewborn, it was all His doing. It is weakness on my part, not strength. I asked Him to take over my entire life and all that it holds, and lead and guide me in the right way and that I would carry my cross, if it meant dragging it up hill all the way. When I asked for a home with those dear people at Sardis Church, I told Brother Gardner if they would let me come with Porter, I would be Jesus' any little thing and I still will. I truly feel to be the least little thing among them, but I had rather be the least among them than the biggest among the world.

I have spent more time on my knees since July than in all my life. My sister-in-law made the remark back in the summer that I had a bruise on my knee. We were stringing tobacco. (We had eight acres planted when Porter passed away.) I just answered, "Guess I've been on them praying so much." Sometimes I could not pray so I just talked to Him like I would my earthly father. His love and strength began to flow into my miserable self and I began to see again the beauty and purpose of life. I worked hard all summer. My appetite was not good, but I seemed to be stronger at the end of the day than when I started. My God has really stood by me! So you see it is not I that has done all this, but it is Christ who has done it for me. So, when my friends tell me how strong and brave I am, and seem to wonder how I did so much, I tell them it is God. The credit and praise belongs to Him, not me. "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord." Pa. 121. As the poet says:

Could we with ink the ocean fill,
And were the skies of parchment made;
Were every stalk on earth a quill,
And every man a scribe by trade;
To write the love of God above,
Would drain the ocean dry,
Nor could the scroll contain the whole,
Though stretched from sky to sky.

"God is our refuge and strength, a very present help in trouble." Psa. 46. How true these precious words are. Also, "Come unto me all ye that labour and are heavy laden, and I will give you rest." Matt. 11:28. And He surely has given me rest when I was so heavy laden. I did not know where to turn — but to my Lord! I, also, found comfort in knowing that "they that wait upon the Lord shall run and not be weary; and they shall walk, and not faint." Isa. 40:31.

Elder Mewborn, the Lord is good unto them that wait for Him, to the soul that seeketh Him (Lamentations 3:25) and I know "I can do all things through Christ which strengtheneth me." See Phil. 4:13. "Blessed are the dead which die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labours; and their works do follow them." Rev. 14:13.

Please remember me in your prayers. From one that will sing His praises for evermore, I hope.

(Mrs. Porter G. Newman
(Irene T.)

Sunday Night, January 18, 1976

(Route 1, Stokesdale, N. C. 27357)

How true is that scripture which reads, "And the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." II Cor. 1:4. I once heard my father say that not all sermons were preached in a pulpit. Surely, there are those amongst us who have travelled this road of tribulation who can receive comfort from Sister Newman. Her husband was an humble Baptist, and is missed greatly by his family, church, community and association. May God in His mercy heal this wound!

Editor

God be merciful to me, a sinner. My natural and carnal self battles my spiritual being, and the tribulation is great. My fear of perdition is more than I can forbear. Only the omnipotent God can give the gift of grace and salvation, treasures greater than all the gold and silver in the world. To receive God's revelations must be a most comforting and inspirational feeling. With all my heart and being, I desire to be one of God's children. What a blessing to be counted among His sheep and to be given the gifts of love, grace, and salvation.

Hoping that you and yours will have a Merry Christmas and a new year filled with the tender mercies of God, I am, I hope,

A friend in the faith,
David C. Stovall
4150 Old Lexington Road
Athens, Ga. 30601
December 23, 1975

P.S. I have enclosed a very small contribution to the Indigent Fund. Please use as needed.

D.C.S.

THE PRECIOUS HOPE OF GOD'S PEOPLE

Dear Elder Mewborn,

I wish to apologize for not sending in my renewal for the Landmark before now. Please renew it for two years and use the rest for continuing the paper. So many of the experiences fit myself so much. All of the editorials, church history, and all other writings are so good.

Here of late I have been down in the valley, and at times the load gets so heavy. I recently lost my father and my husband's health is not good, so we don't get to go to church like we would like to go.

I so often think of the precious hope that I hear our dear pastor, Elder James G. Gardner, speak of. Romans 8:24, 25, "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

The 89th Psalm reads, "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of they countenance." To me there is much sweet fellowship among the Primitive Baptist. I feel so unworthy, but hope for God's mercy for I do believe His mercy endureth forever.

Please remember this unworthy one while at the throne of grace. For "When we've been there ten thousand years, bright shining as the sun; we've no less days to sing His praise, than when we first begun." May the good Lord continue to bless you in your work to keep the Landmark in circulation.

Mrs. Aaron (Milded) Middleton
P. O. Box 275
Stokesdale, N.C. 27557
January 17, 1976

WANTS PAPER CONTINUED DESPITE HARD TIMES

Dear Elder Mewborn,

It seems that hard times have hit just about everyone. With rising prices on everything, I don't see how the most of us make ends meet, but, by the grace of God I have been able to meet my bills. So, here is a check for one more year's subscription to the Landmark. I hope it will continue to be published.

Yours truly,
Miss Elaine Mabe
2049 Bloomfield Dr.
Winston-Salem, N.C. 27107
January 5, 1976

"A MAN CAN RECEIVE NOTHING EXCEPT IT BE GIVEN HIM FROM HEAVEN."
John 3:27

Dear Brother Mewborn,

I am sending six dollars to renew my subscription to Zion's Landmark. I have been so long silent without words to be spoken or written, combined with fear that I have never been known by God after the pardon and forgiving of sin. I know of myself I can do nothing. It is all in the hands of a great and wonderful God whose work and way are past finding out. He shuts and no man can open. He opens and no man can shut. We are clay in the Potter's hands. Jesus asked His disciples this question, "Whom do men say that I the son of man am? They said, some say that thou art John the Baptist; some Elias, and others Jeremias, or one of the prophets." Matt. 16:13. Those people did not know Jesus. They were only guessing. But see what Peter said when Jesus asked him the question, "Whom say ye that I am?" Peter said, "Thou art the Christ, the Son of the living God." Peter knew Jesus for he had been taught of the true and living God. This is proven by what Jesus said to Peter. Jesus said, "Blessed" not, going to be, but "blessed." Not that he would be blessed if he would accept Jesus, but "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter and upon this rock I will build my church." Now this is the rock of revelation, if you please, which is Jesus. "And the gates of hell shall not prevail against it." All we have ever had or hope to have on this earth has to be revealed to us. All that we think or know of ourselves is nothing and less than nothing.

I have no doubts about the Church of the true and living God. But I have many, many doubts about myself. I know I am a poor sinner, and I do not know that I am a part of the true Church. I only have a hope, and my hope is Jesus. That He died for my sins. If this is not true, then I am gone, world without end.

May God continue to bless you and yours in the future as He has in the past. We would love to see all of you again.

Eva T. Hamilton
Atlantic, N. C.
January 14, 1976

LANDMARK IS SPIRITUAL LIFT

Dear Elder Mewborn,

The November issue of Zion's Landmark was received in the early P.M., and it was a most rewarding Christmas present. Taking a few minutes from tasks at hand, I began to read the first article. Unable to stop, I completed all articles before I could lay the issue aside. For several minutes after reading the articles, I was overcome with a feeling of overwhelming peace and comfort. Following this tremendous sensation, I experienced a sense of disappointment that the December issue would not arrive for thirty more days.

For sometime now I have been unable to find time to do the reading that I desire. I seem to crave and yearn for knowledge of God and His love for me, I hope, as a poor lost sinner. My understanding of the Holy Bible seems so shallow; I often wonder if I will ever understand the teachings as written in the Bible. As John Warburton so capably stated in the "Mercies of a Covenant God",

Zion's Landmark

" Remove not the ancient Landmark which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editors

GEORGE A. FULK
Pilot Mountain, N. C. 27041

ELDER LYNWOOD JACOBS
Orange, Texas 77630

VOL. CIX **NO. 3**

Second Class Postage Paid at Wilson, N. C. 27893

Wilson, N.C. 27893 **January, 1976**

EDITORIAL

"All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee. They shall speak of the glory of Thy kingdom, and talk of Thy power; To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom. Thy kingdom and Thy dominion endureth throughout all generations." Psalm 145:10-13.

These beautiful words of the psalmist have inspired the hearts of saints in every generation. Faithful Abraham was not the only one to seek for a city with foundation, whose builder and maker is God. (See Heb. 11:10) By the same God-given faith the psalmists and many in this day look for that kingdom where they hope to see the King in His beauty, and behold the land that is very far off. (See Is. 33:17)

This everlasting Kingdom of God in all its sanctified glory is the promise to every saint that has been given to praise God in spirit and in truth. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32. "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth —." John 4:23.

The mighty acts of the Triune Godhead is administering an entrance into this glorious kingdom for every saint. The Apostle Peter said, "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." II Peter 1:11.

As the sainted subjects are being fitted for that kingdom, they have their hopes laid only on the mighty works of God. The psalmist testified, "I will speak of the glorious honor of Thy majesty, and of Thy wondrous works." Psa. 145:5. They ascribe salvation to God even as that innumerable host that the Apostle John beheld, "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Rev. 7:9, 10.

They say, "Amen" with those that declare, ---" Blessing, and glory, and wisdom, and thanksgiving and honour, and power, and might, be unto our God forever. Amen." Rev. 7:12.

When one of His disciples said unto Him, "Lord, teach us to pray-," Christ answered Him, thusly, "When ye pray, say, Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come--".

Luke 11:12. As God's will unravels on the pages of time, His kingdom must come for those He has loved and drawn with an everlasting love." "Yea, I have loved thee with an everlasting love—therefore, with lovingkindness have I drawn thee." Jer. 31:3.

The angel Gabriel said unto Mary, "-- And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Luke 1:33. Only in Christ, the Sanctifier, do His sanctified brethren possess this kingdom which is His inheritance to share with those who are all of one with Him. "For both He that sanctifieth, and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren." Heb. 2:11. "In whom also we have an inheritance, being predestinated according to the purpose of Him who worketh all things after the council of His own will." Eph. 1:11.

The Apostle Peter laid out the hope of this heavenly inheritance for every saint begotten of and kept by the power of God. "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time." I Peter 1:3-5. Prophecy declared some names of the Ruler of this enduring Kingdom. It says that though He was to be manifest upon the earth, yet His goings forth were from everlasting. "For unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Councilor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6. "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Mic. 5:2.

As the King walked the face of this earth in a body prepared for Him by God, He said, "My kingdom is not of this world." John 18:36. He said, also, "The Kingdom of God is within you." Luke 17:21. This inward kingdom which is not of this world is in those who are not of the world, even as He is not of the world. "They are not of the world, even as I am not of the world." John 17:16. This inward kingdom is a seal of promise of that world which is to come and is not beholden to death, for its King has, through death, destroyed him that had the power of death. (See Heb. 2:14, 15).

This inward kingdom breaks in pieces and consumes all other kingdoms, and it shall stand forever. (See Dan. 2:4). It is invisible, yet the light shining out of it cannot be hidden, "-- but the things which are not seen are eternal." II Cor. 4:18. "The light of the body is the eye; therefore when thine eye is single, the whole body also is full of light---" Luke 11:34.

This inward kingdom cannot be seen in others nor light shine forth from it until one is born again. "Except a man be born again he cannot see the Kingdom of God." John 3:3. This new birth makes the eye single with love, since the planting of God's seed of love in a sinner's heart is the new birth with

power. So this inward kingdom is one of love. It is not meat and drink, but righteousness and peace and joy in the Holy Spirit. (See Rom. 14:17).

In this time world the saints have this treasure (kingdom) in earthen vessels, but for the world to come they must put on that tabernacle not made with hands, eternal in the heavens. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." II Cor. 4:6, 7. "For we know that if the earthly house of this our tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." II Cor. 5:11.

On the morning of the resurrection when Christ shall have raised their vile bodies and fashioned them like unto His glorious body, the saints will be clothed upon with that house not made with hands, eternal in the heavens. (See Phil. 3:21). Then shall the righteous shine forth in the Kingdom of their Father. (Matt. 13:43) With that inward kingdom now cloaked in a glorified tabernacle they shall live forever in that heavenly kingdom that shall never end, eternal in the heavens. When thy have been there ten thousand years, bright shining as the sun, they've no less days to sing God's praise than when they've first begun. (See Lloyd's Hymn, 355)

This ingathering will be then, even as it is now, the work of God. "Fear not, for I am with thee: I will bring thy seed from the east, and gather thee from the west: I will say to the north, Give up; and to the south, Keep not back: bring My sons from far, and My daughters from the ends of the earth; Even every one that is called by My name: for I have created Him for my glory, I have formed him: yea, I have made him." Isa. 43:5,7.

The Apostle Paul tells us that in this life the saints have borne the image of the earthy, but in the life to come they shall bear the image of the heavenly. "As we have borne the image of the earthy, we shall also bear the image of the heavenly. If in this life only we have hope in Christ, we are of all men most miserable." I Cor. 15:49, 19.

What a wonderful hope it is to believe that a way has been administered for God's people into that eternal Kingdom. That way is Christ. He has promised to return again, and receive His people unto Himself, that where He is now, there may they be also. (See John 14:1-3).

What a wonderful trust has been given to God's people, They trust in His works, His power, His salvation, His resurrection and His way. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." Psa. 3:5, 6.

Sometimes the path may seem dim, and the journey painful, wearisome and hopeless. Yet, even this is not to be compared to the glory that shall be revealed in those that love God. When they see Him as they are seen, know Him as they are known, only then will they be truly satisfied. "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." Psa. 17:15.

This is written in the hope that the glorious words from the 145th

Psalm used as an introduction will find a place in the hearts of this present generation, "One generation shall praise Thy works to another, and shall declare Thy mighty works." Psalm 145:4.

All of God's works praise Him. The blessed saints do bless Him. They speak of the glory of His Kingdom and talk of His power. He has made known to them His mighty acts. They have received the earnest of the inheritance by promise of the glorious majesty of His Kingdom. They have the surety that His Kingdom and dominion endureth forever. Their hope is rested on the promise that prayer to God is answered, when it comes from a heart crying, "Thy Kingdom come."

Lynwood Jacobs
January 19, 1976

OBITUARY FOR JOSEPH W. SECHRIEST

Indeed, it is with much sorrow and loss that I undertake to write this obituary of my father, Joseph W. Sechriest, who was born June 6, 1888, and departed this life September 7, 1975, making his stay on earth 87 years, 3 months and 1 day. He was a good father, never complaining about the trials of this life. He always had a smile for those of his friends and kindred in Christ.

At the age of twenty, he and my mother, Mrs. Virginia E. Spencer Sechriest, were united in holy matrimony on November 12, 1908. To this union nine children were born. Five preceded him in death. Surviving are two daughters, Mrs. Mazie Hiatt of Kernersville, N.C., and Mrs. Nannie Kiger of Walkertown, N.C.; two sons, Clarence M. Sechriest of Hampton, Va., and the writer, Sebron Sechriest.

He united with Stewart Creek Primitive Baptist Church, Mt. Airy, N.C., around fifty-seven years ago. He was baptized by Elder M. P. Spencer. He was a firm believer in the election and predestination of God, and salvation by the Grace of God. I feel he manifested his belief by his humble walk in this life.

I miss him so much although I would not want to call him back in this troublesome world, if he should have to continue in those afflictions. While I went to the nurse's desk to call my brother, he looked toward the ceiling for about five minutes. Then he turned his head to one side and smiled so beautifully, so my wife told me. I have a precious hope that he is resting from all of his labors by the grace of God.

For some few months after my mother passed away, I could not dream of her. So, one night I dreamed I saw a large building on a high hill, and the steps were so high and so wide. I was standing at the bottom of the steps, and my mother and father came to me hand in hand. My mother said, "Take good care of him."

Surely, I feel to be at the bottom of the steps if I have any hope at all. Seven years from the day my mother died, his funeral was held at Stewart Creek Church (Old Hollow Church). His funeral was conducted by Elders Claude S. Brown, Troy Hill, Sam L. Gilbert, Bro. Dan Wade and Bro. Elbert Kirkman. He was laid to rest beside the resting place of my mother under a beautiful mound of flowers in the church cemetery, to await that great day when these bodies shall rise, be fashioned like the glorious body of Jesus, and go shouting away.

We hope to be thankful for the comfort the brethren and sisters were blessed to bring us in that hour of grief. We want to thank all of our neighbors, friends, brethren and sisters in the Lord for every kind deed and every expression of sympathy in this hour of sorrow.

I hope to be thankful to God, the Father of our Lord and Saviour Jesus Christ, for all of His mercies.

Written by his son,
(Elder) J. Sebron Sechriest
Mt. Airy, N.C.
December 27, 1975

IN MEMORY OF SISTER SALLIE ALLEN LONG

God, in His infinite wisdom, has removed from our midst Sister Sallie Long, who passed away at the home of her daughter on December 3, 1975. She was born in Person County, N.C., on November 1, 1903, the oldest child of Reuben Malcolm and Olena Rogers Allen. Her dear mother, who was so close to her, survives along with two daughters: Mrs. John Winstead and Mrs. Allen Whitfield, along with three sons: Bernard, Winfred and

Daniel Ray Long, all of Rt. 4, Roxboro, N.C., and 13 grandchildren. She was so highly favored to have all of her children near her, and they attended to her as best they could. So often she would say just how good they had looked after her.

Six sisters also survive: Mrs. Zeb Rogers, Mrs. Melvin Rudder, Mrs. Herman Rudder, Mrs. Ralph Norris, Mrs. Earl Solomon and Mrs. Charles Davis; three brothers, Willie Thomas and Alvin Allen; one half sister, Mrs. Frank Brooks and two half brothers, Daniel and Johnny Allen.

We feel she is far better off as her body is not filled with pain, and her earthly suffering is over. Her hope was to pass on to be with her husband who passed away December 30, 1961. She will be greatly missed by all of us who loved her so dearly, as she was so mindful of the needs of the church and everyone that she knew. We know of none who was blessed in being more mindful of others than she.

She was received and baptized into the fellowship of Wheelers' Church, Person Co., N.C., by Elder T. F. Adams in October, 1936, and remained so faithful until her health failed; yet, she constantly sent her love to the meetings and asked for all to pray for her. She often asked her pastor when would she get well, and we believe she has now attained that state of perfection she so much desired while here on this earth.

Her funeral was held at Wheelers' Church the following day by Elder Burch Wray, her pastor, who was so highly favored to speak comfortingly to her loved ones and friends from the 139th Psalm. The floral offering and remembrances manifested with the high esteem in which her life exemplified, and she would freely admit that it was all of the Lord and not by her own hands.

Approved in conference on the 10th day of January, 1976.

Elder Burch Wary, Moderator
Bro. Reuben Bowes, Clerk

MRS. AZZIE WOODWARD SEXTON

Sister Azzie Woodward Sexton was born April 22, 1900. She passed from this life September 20, 1975. Sister Azzie was received into the fellowship of Oak Grove Church, Wake County, N.C., the third Sunday in February, 1925, and she moved her membership by letter to the Willow Springs Primitive Baptist Church the fourth weekend in June, 1945.

Sister Azzie was married to Mr. Coy D. Sexton of Fuquay-Varina, N.C., on April 20, 1933. He survives her. Also surviving are seven sisters: Mrs. Pauline W. Adams (Mrs. T. Floyd Adams) of Willow Spring, N.C., Mrs. Almire W. Olive of Apex, N.C., Mrs. Burnell W. Matthews of Raleigh, N.C., Mrs. Augusta W. Marcom, Mrs. Nora Helms, and Mrs. Esther W. Finley, also of Raleigh, N.C., and Mrs. Kathleen W. White of Greensboro, N.C.; one brother, James Reginald Woodward of Willow Springs, N. C.

The funeral was held in the Sugg Funeral Home, Fuquay-Varina, N.C., September 22, 1975, conducted by Elders J. M. Mewborn and R. L. Fish, and were assisted by Dr. Charles Dorman.

Our hearts are sad and lonely because of the departure of this dear sister, but we do take consolation in the fact that we believe our loss is Sister Azzie's eternal gain.

Done by order of the Willow Springs Church in conference Saturday before the fourth Sunday in October, 1975.

Sister Lillie Kearney,

Sister Nora W. Helms, —Committee

Sister Sexton had taught school in the Wake County, N.C. School System for more than thirty years, and bore a respect and esteem by both the school officials, her hundreds of students over the many years, and the parents of children, as seldom held by many of this profession. Editor

---

ASA F. (RED) JOHNSON

Asa Forrest (Red) Johnson of Huntington, Cabell County, W. Va., was born July 6, 1906, in Putnam County, W. Va., to William and Minerva Carpetner Johnson who preceded him in death. He had been retired for several years after suffering three heart attacks. Early in July, 1975, he suffered a stroke and was taken to the hospital here he passed from this life on July 18, 1975, making his stay on earth sixty-six years.

He is survived by his wife, Hazel Simpkins Johnson; three daughters, Mrs. Katherine Richards of Albany, Ohio, Mrs. Sue Flynn of Hamlin, W. Va., and Mrs. Betty Mitchell of California; two sons, Bobby and William Johnson of Denton, Kentucky; one

stepson, Winston Murphy of Orlando, Fla.; one sister, Mrs. Vera Bird of Huntington, W. Va.; three brothers, H. C. (Shaw) Johnson and Noel C. Johnson of Huntington and L. M. (Mose) Johnson of Hurricane, W. Va.; several grandchildren, great-grandchildren, nieces and nephews also survive.

He never united with the militant church here on earth, but loved the church and attended the meetings whenever he could. He always greeted each one with a warm smile, an outstretched hand and many times an embrace. We feel he was one of God's elect that was brought out of darkness into God's marvelous and everlasting light. He loved the doctrine of the Sovereignty of God and believed salvation was by the grace of God and not of works of the creature. Many times we have seen this evidenced by his shining countenance and tears streaming from his eyes while sitting and hearing this wonderful doctrine being preached. We believe his spirit and soul have returned to God who gave it.

His funeral was conducted at Indian Fork Primitive Baptist Church, culloden, W. Va., by Elder Woodrow Lake. His body was laid to rest in Mount Moriah Cemetery near Hurricane, W. Va., there to await the time when Christ comes again with all His Holy angels and in all His glroy to gather the sleeping dust, where it will be reunited with His spirit, be glorifed in the likeness of Christ and be satisfied forever.

We miss him, but humbly feel our loss is his eternal gain.

Written at the request of his wife, sister and brothers, and Submitted by his niece,

Mildred Stanley

IN MEMORY OF OUR DEAR BELOVED MOTHER, MINNIE D. BENSON

Our mother, Minnie Davis Benson, was born April 17, 1897. She was the daughter of George and Easter Davis, and the widow of John S. Benson, who preceded her in death by fifteen years. The good Lord saw fit to call her home on May 20, 1975. She had four daughters and one son who loved her very dearly, and we all miss her deeply. Her children are: Mrs. Respess Sykes of Fremont, N. C., Mrs. Coolidge Lewis of Fremont, N. C., Mrs. Warren Parrish of Lucama, N. C., Mrs. William Lewis of Williamston, N. C., and Mr. George S. Benson of Norfolk, Va.

She was united with the Memorial Primitive Baptist Church near Fremont, N. C., when I was about three years old and I am now 57 years old. So, she had been with the church since I had known her. She loved her church and attended faithfully as long as her health permitted.

She was loved by everyone who knew her. She had two brothers and one sister, of which her sister is the only one now living. This sister is the widow of the late Elder Nathan Davis and she is also dearly loved by everyone who knows her.

Mother lived with my husband and me for many years. Our house is a lonesome place without her presence, I hope I am thankful that the good Lord saw fit to unite me with Mother's Church at Memorial, with the privilege of going and sitting beside her. I saw the love shining on her face many times at meeting. We had a very special seat there in which Mother, her sister (my Aunt Mary Davis) and I sat together. My Aunt Mary and I still sit there, but it surely seems so empty with my dear mother's vacancy between us.

We children miss her so very much, but we will always have precious memories of her. We truly believe that she is with our Lord and Savior, Jesus Christ. We hope and pray that someday, if it be the Lord's blessed will, that we will be with her on that Golden Shore where there will be no more pain or sorrow, and we will never have to part again. Mother was ready to go home because she talked about it to me often before she got so she couldn't speak. I believe with all my heart that she is at peace with her Lord and is happy.

Her loving daughter,

Ida Benson Sykes

N. Goldsboro St., Box 413

Fremont, N. C. 27830

BROTHER DONNIE CARROLL

On April 3, 1975, it pleased our Heavenly Father to call from this life our dear brother, Donnie Carroll, but we feel that our great loss is his eternal gain. Therefore, we desire to be reconciled to the Lord's will.

Brother Donnie was born on May 14, 1922, his stay on earth being 52 years, 10 months, and 9 days. He was married to Sister Hilda Partin on February 24, 1954, and to this union were born three children: Danny, Ann, and Jean. The daughter, Ann, preceded Brother Donnie in death by about seven years.

Brother Donnie was ordained a deacon of Bethel Church on June 26, 1966. He was called to the office of clerk of his church, Bethel, February 22, 1970. He was very humble, and he apparently never felt qualified to fill the position of clerk or deacon. He served both offices well.

Brother Donnie's funeral was conducted by Elder George Flippin at Bethel Church and his pastor, J. W. Hawkins. Nine other Primitive Baptist ministers were present, who also made comforting remarks.

His dear pastor, Elder J. W. Hawkins, was with Brother Donnie two days before his passing when he quoted the scripture found in Paul's writings: II Timothy, 4th chapter, 6th, 7th, and 8th verses. "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that love his appearing."

Brother Donnie, as the brethren and sisters knew him, will be greatly missed by his family, his home church, his home association, and the sister churches of the neighborning associations where he visited. So much of the time Brother Donnie felt to be one alone. He did not feel that anyone could love a sinner like he felt to be. In speaking of his feelings he often made the remark that he wondered if when death came, would anyone take the time to attend his funeral. We feel that the presence of the many dear brethren, sisters and friends well manifested the love that they felt for Brother Donnie. Often when our dear brother was blessed to speak, his words were well seasoned with that wisdom which can only come from God, and what he said was well worth the time for listening, for it was often rich. Many times it was spoken with joy and love.

Therefore, be it resolved that a copy of this obituary be sent to Zion's Landmark, a copy sent to the family, and a copy placed in the church record.

Done by order of the church at Bethel, this the 24th day of May, 1975.

Elder J.W. Hawkins,
Moderator
Brother James Carroll, Clerk
Sister Ollie Raper
Brother James Carroll
J.W. Hawkins, Committee

BLACK RIVER UNION

The next session of the Black River Union is appointed to be held with Hickory Grove Church, Johnston County, N.C., beginning the fifth Saturday in February, 1976, and will continue, the Lord will, through Sunday following.

Hickory Grove Church is located on N.C. 50 Hwy., about seven miles South from Benson, N.C., at Meadow School. Elder J. W. Hawkins was appointed to preach the introductory sermon, and Elder W. C. Noles was appointed as his alternate.

We extend a cordial invitation to our brethren and sisters to come and visit with us, especially our ministering brethren.

Alonzo Barefoot,
Union Clerk

MILL BRANCH UNION

The next session of the Mill Branch Union, the Lord will, will be held with the Mount Pleasant Church on the fifth Sunday and Saturday before in February, 1976. These dates are February 28th and 29th, 1976.

Mount Pleasant Church is located near Bishopville, S.C. Those who come from the North will drive through Bishopville, S.C., on Hwy. 15. Go nine-tenths of a mile past the "John Deere" Dealer; turn right on hard-surfaced road, go two miles then turn left to church. Those who come from the East will follow Interstate I-20 to U.S. Hwy. 15; Go North six-tenths of a mile; turn left and go two miles; then turn left to church.

We extend a cordial invitation to all who have a mind to do so to meet with us.

W. G. Brown, Church Clerk
Route 4, Box 93,
Darlington, S.C. 29532

University N. C. Library
CHAPEL HILL, NC 27514
Ex.

ZION'S LA MARK

PUBLISHED THLY

PRIMITIVE OR OL IOOL BAPTIST

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CIX | FEBRUARY, 1976 | NO. 4

ISAIAH

CHAPTER 66

And they shall bring all your brethren for an offering unto the LORD, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

And I will also take of them for priests and for Levites, saith the LORD.

For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

And they shall go forth, and look upon the carcases of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

EDITOR

ELDER J. M. MEWBORN — WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITORS

GEORGE A. FULK — PILOT MOUNTAIN, N. C. 27041

ELDER LYNWOOD JACOBS — ORANGE, TEXAS 77630

$6.00 PER YEAR — 2 YEARS $11.00

TO ELDERS $5.00 PER YEAR — 2 YEARS $9.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE SECOND APPEAL FOR UNITY IN THE HOUSE OF GOD

I tried to show the necessity for God's word or spirit to visit us, to give us knowledge of God and His ways; and man's ways, and the fruitless efforts of man to worship God, or to understand His ways without His spirit within us to reveal such.

In my second appeal I shall try to give my views on the sovereignty of God, and His power over all events in time; His power to start and stop whatsoever He pleases. Rom. 13:1. There is no power but of God, and the powers that be are ordained of God. Therefore, God is above all powers, and that includes the law power. So God cannot transgress against any law, for He is not under any law, but above them all. God is too wise to make an error or a mistake, or do any wrong; and it is impossible for Him to lie. Therefore, in the morning of time God saw by His wisdom, as God is all-wise, everything that should ever be under the sun, before it was manifested in time, and there, somewhere in space, God was with the Son and Holy Spirit. Those three held council before time started. This counsel is referred to in many places in the scripture. Also, the covenant entered into by the three, and the counsel and convenant will stand, and God will do His pleasure, as there is no power to disqualify or make null and void this counsel and covenant; all power is of God, thus the heaven and earth were finished, and all the host of them. Gen. 2:1. This, in my mind, was like a blueprint, in which everything that should ever be was plainly seen; but there was not yet a material thing on earth for the earth was not yet divided from the water; and then came the manifestation of the omnipotence of God, bringing into view that which was on the blueprint of time, and agreed to in the council. Remember, the Son and Spirit were ever with the Father, and as the formation began all God did was to speak, and we see the water, air, and earth obeying Him. We see everything on earth, in the earth, in the waters, or in the heaven coming forth, but not until its time. And God finished His work and rested on the seventh day. Thus, days and weeks began, and time started; but the manifestation of what God had done in many, many things had yet to be seen.

But, God did His work according to the covenant. God set the time for the development of everything under the sun according to His will that was on the blueprint of time; and it was in accord with the council that was before time, and before the world was. So we see that God made everything for the purpose that God the Father, and God the Son, and Spirit agreed to in the council. All He made is upheld by God's power, but will work only where God purposed it to work. They do His bidings to carry out the council that was in the beginning. They all work together for good to those who love the Lord, inasmuch as God set the time for all

things to come into manifestation in the beginning, also, the end and destiny. Therefore, this act is called predestination, showing the omnipotence of God. In these days many people object to the word predestination; others speculate on the word, while others twist it. And some go so far as to say that if God does so, there is an injustice with Him. Why? Because it destroys the do-and-live system of man, and shows the mighty power of an omnipotent God. Yes, man says God did not do as the above proves He did; but just fixed it so man could do it. Then, brother, God did not finish His work. Do you remember God can't lie? Second, some that wear the name Primitive Baptist say God predestinated only good things. That is to deny God's sovereign right of predestinating all things that He made, which fact shows He did so. This, in my mind, is the fulfillment of prophecy where it is said that they will limit the Holy One of Israel. Third, there are many that wear the name of Primitive Baptist of today that deny the scripture wherein God says He works all things after the counsel of His own will. If He does not do as He pleases to do, then there is weakness with Him, and He no longer could be called the sovereign God. God cannot lie; He is God over all He made, and He is an omnipotent God, that is to say, there is no power but of God. Fourth, Brother, have we wandered so far from the humble walk and faithful order of our forefathers that we have to rely upon our own good work to keep us fit for the Kingdom? If so, we have fallen from grace. They began in the spirit, and are they now made perfect in the flesh? That kind have fallen from grace.

Our Apostle Paul declares it is not of works; and he excludes works only, as fruit that honors our God, and you can't bear that fruit unless it is ordered of God, much less mix charity with it to honor God. This is a precious grace God gives them. Without it, if we give all our goods to the poor, or our body to be burned, it will not be of any profit to us. So, as for me, I shall rely on God's rich grace. Nevertheless, I believe in bearing fruit, but a dead tree bears only dead fruits. To be alive and bear fruits of righteousness, One greater than you must graft you into the Vine, and from the sweetness of the true Vine, you can bear that fruit that will honor God. You can bear only the kind of fruit that is in the tree. We know what kind of fruit it would bear. God's grace alone can prepare us to bear good fruit. There are some who boast of being obedient, and I think it is grand in its place; but obedience is not my Savior, but the reward of obedience. How precious it is to be made an humble child of God! How wonderful it is to be drawn out to where God shows His smiling providence! What a joy we feel when blessed to sit under the drippings of His sanctuary! This is a reward of obedience, and one of the gifts that James spoke of that comes from above. Love draws us out to where His glorious smile can be felt, and the effect of it is seen. This is Christ in you, the hope of glory; this is what Job and David saw, and asked, what is man that thou should exalt him? So when we, as worms, are awakened from that dead state in which we fell, Adam, by the power of His grace, it just shows the omnipotent power of God, bringing into view that which was agreed upon in the council and was predestinated in eternity's view that which was agreed upon in the

council and was predestinated in eternity to come to pass in time.

Sixth, when we are so weak as to try to change the meaning of the word to say what it does and does not embrace, with such interpretation, surely would be to twist or to wrest, which means the same. God cannot lie, and He says the scripture is not of any private interpretation. So, Brother, you had better be careful how you add to or take from it; the plagues might come upon you as He warned. Then when one changes the word to try to cover up some misconduct it won't cover it all up, for God's eye is ever open. He knows what you are trying to cover up, and He uses the pruning knife; and when you are a lifeless branch He cuts you off. You might have your name among His humble poor, but you are lifeless as far as God is concerned. Your name there won't help you. God cannot lie. He will do exactly as He promised; He will cut you off. Not one word will fail Him.

God saw all such in this sin-cursed earth. He has set a time for it to come, also fixed the penalty. Yet, He has not transgressed any law, for sin is the transgression of the law. God is under no law; then to what tribunal would you go to accuse or bring charges against Him? I feel that the word means what it says and needs none of our fixing. Let us look at the two first boys ever to come into this time world. They were types of the wicked and righteous, as were Jacob and Esau. A type of a righteous nation, and a wicked nation. Then ask yourself why should such be. It pleased God to show His sovereign right to carry out in His way the agreement in His council. He shows how far off the wicked world is from the righteous world, and the wicked nation from the righteous nation. The type in the Antediluvian Age was shown in Noah when he was separated from the wicked world; and while the wicked were struggling in the flood, the righteous sailed above it all. I hear the prophet speaking about Israel, Deut. 7:7, that He chose them not because she was large or small, but because His love was on them, as in the type of Jacob and Esau. His love was centered on Jacob. Rom. 9:1-3. Also, in John 17:16. In prayer, Christ speaking of the chosen ones in all nations, said, "They are not of the world even as I am not of the world." Then why should you say God has done injustice to any of His creatures? As you do the same things with what God has set you over. Did you not choose your bride? Did you feel sorry, and repented when you killed a beef, and at the same time left others in reserve? Why on earth did you choose your bride if the choice is left to the ladies? You did only as God gave you the right to do. Then, Brother, if your acts in life show you practice choice, then why is it said that there is injustice with God, when He does as you do in choice? But, remember, He is over all. Rom. 9:14. The man that so speaks is above His God, for he is a god of the many kind. Rom. 9:20. "Nay, but O man, who art thou that repliest against God? Can the thing formed say to him that formed it, "Why hast thou made me thus?" Let me ask a question, if you chose your bride, did you not prepare a place for her that you could call your home her destination? If so, then why on earth is there so much fuss over predestination, as all practice it? Then if there was another woman who came along, could she call it her destination or home? No. Why not?

For it was prepared for another, and two women claiming the same head and destination surely would get up a fuss.

Then, brother, if you say you practice what predestination and choice teaches, why do you complain about God's right to do as you do? Have you got above Him? Let us look now how God prepared a destination for His Bride. Let us look at the types first. Abraham and Lot. They, as pilgrims, traveled to the place where God gave them for a destination. It was not to be looked on by the natural eye, but by an eye of faith; they saw it in distant lands. Their journey was not easy for they had gathered much stuff, and their herdsmen strove together. There was discontentment in the camps so they separated. Lot was given choice where he would go. To the hills or on the plains. But, remember, Abraham had no choice although they were brothers. Abraham went into the hills and proved faithful. They were on the inheritance now that God gave them. There were many hills and valleys where the faithful Abraham dwelled, but Lot chose the level ground. Many of the faithful of today have many hills and valleys to cross, but look at the part where Lot choose; it was level and easy-going.

Can you tell me, brother, how many came out of this crowded mass of humanity before destruction came on them? And how those few had to be pushed out? But now turn your eye on the hills where the faithful dwelled. The going was not easy. Many hills and unlevel ground. God's grace gave them power and vision and hope to mount the difficulty in the way. I think I see in the above a type of God's humble poor. Where there is easy going and a choice there are but few come out in such practice; but where there is a cross, they see only by faith their abiding place. You can't choose to go on, but have to wait for your call, and can't call it your destination, only by the grace of God. But one day God's children will rest in peace in that city four square. The destination of God's children, that God prepared for them, and they did not choose for themselves, and is the home of the faithful.

Let us take a look at Israel, another type. Their travel was not easy, but God blessed them, and hindered their enemies. They were very weary and foot-sore; but they pressed on to their inheritance for it was yonder that they saw it by faith, and they traveled on. They had some trouble going around their enemies, but arrived safely on the bank of Jordan and looked over on their destination. But it was inhabited by other people, this land which was promised to Israel as a destination and prophecy said, thy land shall not be sold forever. Israel sent some spies over to see how the land lay, and they found people of giant size. The city was walled around, but the land was described in the prophecy as flowing with milk and honey and vineyards. Some of the spies became afraid of the people, but they did bring back some of the grapes so all could have a taste of what God had prepared for them. Yes, some have only a taste. How many spies were faithful? Just two, Caleb and Joshua. They said, let us go over and possess it. Then go look how many of those unfaithful spies ever went over, and what became of them. But Caleb and Joshua went over, and God sent before them His hornets to drive those out with a false claim of this land. The bulwarks of man fell

before Israel as God's promises are sure. Israel dwelt in that land as a type of things to come. Someone on Israel's journey had mistreated them by making them go around the place of their destination; but this was also taken care of. As the Lord has said, "Vengeance is mine, I will repay, saith the Lord." Roms. 12:19.

Then, brother, have you trusted God with all His, or did you seek revenge? Not a word will fail Him, and all His promises are sure.

Now, let us look at the true destination, and not at the type, that God promised to the faithful children of the kingdom. Through all nations, tribes, and people they have their troubles. Only the faithful will hold out to cross the plains of nature, and hills and valleys and waters and seas of this troubled world. Only God's grace given by His Son can carry His children to that destiny. Only His power can uphold them. His Son's blood cleanses them. His Spirit gives them knowledge and His love draws them along while in this life to our resting place where they await His call from on high, "Child, your Father calls, come home." Many of the people here can't see why we have trouble here, but the night is dark, the day is light, and we as people appreciate the day; but darkness comes just the same. So is hell the opposite of heaven, and the power of love against hate; but this all was on the blueprint of time, and all works together for good to them that love the Lord, for God's omnipotent power upholds His own faithful few, gives them grace to trust Him, and by His love they press on and fight, if necessary for the praise, and it is their destiny. Though we wait His call a long time, God's voice one day will be heard through an angel, when time is no more. That will end this troubled world, but to God's children a day of happiness begins for at that time God will call the departed spirit, and His power will rend the tomb, and the spirit will re-enter that body that moldered in the clay. Then, with the beauty of God's perfect work, they will be carried home to that city four-square. Yes, the body that was sown a mortal body will be raised and fashioned like Jesus's body. Then God's humble and faithful saints will praise their God perfectly forevermore in the last part of that hated word—presdesti(nation)—for that is the destiny of those God chose for the Lamb's wife, the Church, for that is what God did. It looks like all God's children should appreciate the word as it is.

(Elder) P. H. Jacobs, (Dec'd.)
Fields, La.

(Continued Next Issue)

NOTHING IMPOSSIBLE WITH GOD

Dear J. M.,

These thoughts in this article have been on my mind for a long time. Please do not feel obligated to print them just because I am sending them to you. No one is more aware than I that there are many more worthy and enlightened contributors to the Landmark than this one. Please print those first, and if you should run out of material and concur in what I write, you may do as you please with articles I send you.

I wish for you and your family a Happy New Year.

Humbly yours, in hope,
Elizabeth C. Edwards,
417 South Boylan Avenue,
Raleigh, N.C. 27603
January 6, 1976

"I know that Thou canst do EVERYTHING and that NO thought can be withholden from Thee." Job. 42:2. (This scripture gives me trouble). When I realize "No thought can be withholden from God; I am made to fear Him. Oh, too often, my thoughts are of the poorest quality and I dislike, dreadfully, to realize that the ever-seeing eye of God knows that much about this helpless sinner. My intentions seem to be good enough, and my promises are many, but my daily performance blocks the way. Promises are easily broken, and intentions alone are no good. And we have long learned there is no use fighting the battle in our own strength. I, for one, have none. One writer said: "The strength of Christ, the blood of Christ, the sword of the Spirit — these must be our weapons." In Rev. 12: we read: "They overcame by the blood of the Lamb, and by the word of their testimony." We poor sinners often have to ask the Lord Jesus Christ to intercede for us — take over our burdens and crosses and do with them what "only THOU knowest best." We are told to "Cast thy burden upon the Lord and He will sustain thee." What comforting words when all else have failed, yet He must give us the will and power to "cast them." But, if we have had enough struggles, conflicts, trials, troubles and tribulations, we know by now that NOTHING but the GRACE of our dear Lord will sustain us. It takes the all-powerful God to give us the victory, or the hope of victory. The fact, (and it is supported by scripture) that "We are saved by GRACE and NOT by WORKS" is balm to my weary soul. Surely, surely, a gift of God's grace is this sinner's ONLY hope. "Man's works are but filthy rags," and who would doubt it? Are we not blessed to believe the scripture that reads, "I CHOSE My people in Him BEFORE the foundation of the world." We know by now we have not done one thing to merit favor with God, and we never will —thank His Holy Name, He does not require it of His ELECT. Oh, if I had more evidence that I were one of those He calls "Mine" and one of those He chose Himself! I grieve because of my unworthiness; my qualifications are lacking; the evidence is not there and my hope grows dim. I often think, hopefully, could I possibly have been one among "the fewest of ALL people?" When I think of the masses of mankind God created who (according to Scripture) were not chosen, could I, as sinful as I feel, be among those He did? Why would He pass even one of His earthly creatures by and choose this unworthy one? It could not possibly be for any reason other than His grace and a gift from Him. He knows me just as I am. Oh, how thankful and grateful we should be that He saved His generation because it was "His good pleasure to do so ... "To have mercy on whom He would have mercy." "By GRACE are ye saved" — and grace only. Is there a more comforting verse in the entire pages of the Bible? What would sinners, who cannot perform in their own strength, do without that truth? Oh, how good God is to His children; how He looks, so lovingly, after them throughout all their uneven journey of life! He says: "Blessed are the eyes which see the things that ye see." And, we might add; "for the ears that hear what ye hear!" And, further, blessed are those to whom He REVEALS the truth, and that "Thou hast hid these things from the

wise and prudent, and hast REVEALED them unto babes: even so, Father; for it seemed good in Thy sight." Luke 10:21. "Because it seemed good in His sight! No works, no merit, no pay, NO REQUIREMENTS on the sinner's part — just that "it seemed good in His sight." No reason is required of God — He IS the reason for everything!

If we only had more faith to believe the scripture as it relates to us. This sinner is always picking it to pieces. It seems too good to apply to unworthy me. I witness with Job; he said, "Behold, I am vile." I love him for his admission. My faith! Do I have any? Yes, but is it enough to carry me through? We read where Jesus said to the blind man who did have faith; "Go thy way; THY FAITH hath made thee whole." There has been no change — it takes faith today, and faith will still "make thee whole." And, "Jesus said unto him, if thou canst believe, ALL things are possible to him that believeTH." God's people do believe the truth. We poor sinners, due to our inborn or innate weakness inherited from our forefather, Adam, put too much trust in man. GOD is our Supreme Ruler. We read, "But BEWARE of men; for they will deliver you up to the councils, and they will scourge you in their synagogues." Jesus knows the thoughts of evil men — "Cursed be the man that putteth his trust in man and maketh flesh his alms." And, speaking of the scribes and pharisees: "And Jesus, knowing their thoughts, said, wherefore, think ye evil in your hearts." Matt. 8:4. There is no hiding place for evil thoughts and deeds. And, as Elder John Simpson said; "You do not know the evil thoughts in my heart and I do not know the evil thoughts in your heart." Yes, but, assuredly, we, ourselves, know our own and, more importantly, the ALL-powerful Judge knows them. It is a solemn truth — it makes me fear and tremble. It keeps us begging for better thoughts. Elder J. M. Mewborn said he was a "begging" man—begging for understanding, wisdom and grace to cope with it all. This sinner witnesses with that...but we lose patience; our own strength leaves us; we seem to suffer too long (in our own judgment). We wonder if we were included when we read: "Your Father knoweth what things ye have need of." Matt. 6:8. We do know that we often need Him OF ALL THINGS. we cannot always do for ourselves. We read; "They that are whole need no Physician (Jesus). At least, we do not feel to be whole (not this one, for sure). He does promise to supply our need. "But my God SHALL supply ALL your need according to His riches in glory. Phil. 4:19., Only He knows what it is.

There is a Scripture that makes me fear the Lord. It reads; "Even so every good tree bringeth forth good fruit," etc. My qualifications do not seem to include the "good fruit," and the prophets say; "Wherefore by their fruits ye shall know them." Matt. 7:20. Sometime I wish this particular scripture would not flood my mind and remind me of my unworthiness and the truth of it. The same with this Scripture: "I am the Vine, ye are the branches, He that abideth in Me, and I in Him, the same bringeth forth much fruit; for without Me ye can do nothing." John 15:5. Oh, dear Reader, have you ever felt worthy enough to be one of those branches that sprang from that Holy Vine? Could it possibly

include me? If you are one of them, listen to what He says He will do for you: "if you abide in Me, and My words abide in you; ye shall ask what ye will, and it SHALL be done unto you." John 15:8. What most sinners ask for is more hope, more assurance, stronger strength and faith it takes to "Follow Him." Before the crucifixion of Jesus, He told His followers that the "Son of man must suffer many things," and He also said: "If any man will come after Me, let him DENY himself, and take up his cross DAILY, and FOLLOW ME." We sinners do know we carry the cross but we often wonder if we "Follow Him." The path gets crooked, the night dark and we lose our way. But we have learned it is in darkness that we see the light and it is when the cross gets too heavy we ask for help to carry it. We beg for mercy under these circumstances.

Mr. J. C. Philpot wrote this, sometime back in the eighteenth century, in regard to his many burdens and how hard it was to cope with them: He asks: "What can we do against afflictions — afflictions in body, in family, or in circumstances? Can you bear them with patience, resignation? Who can bear one in his own strength? Are you never chafed? Is not your mind cast down, and does not the rebellious wave sometime flow over your breast? And, we sinners, in truthfulness, say, 'yes.'" And he further asks: "When one cheek is smitten, can you always turn the other?" (This writer finds it hard to ever do so). And, Mr. Philpot adds: "If you can, you must be made of different material from Adams' fallen race. You cannot have the same heart that beats in the bosom of him that speaks to you, if you can always be calm and unruffled; are never tempted; never slip or backslide." And, he says, further; "Surely, surely, you are not yet perfect in the flesh; nor out of the reach of gunshot." How well this wise man (Editor of the Gospel Standard 1849-1869) knew how it really was in his day and how we sinners know there has been no change since.

What would we do without the servants of God telling us of their experiences and walks of life that often coincide with our own? It gives me encouragement. Elder Woodrow Lake once said if he could just be shown he was not a deceiver he believed he would be satisfied. Oh, how I do witness with that! Surely, it would bring me much satisfaction and comfort to be shown that I am not a deceiver. I walk in fear of that. The glorious promises in scripture brings us much joy and comfort. Most of the preaching I hear lifts my spirits and I feel for a certainty that those servants of God were sent by Him to feed His people (whether I am one of them or not) I told Brother Richard Barham last Sunday at Sardis I did not feel to be the "good fruit" spoken of in Scripture and he lifted my spirits when he said the fact that I felt that way was some of the "good fruit." I have to be told over and over again of the good things that gives me a spark of hope. It almost fades away at times, but, then, a little encouragement here and a little there keeps this sinner stumbling along toward the goal.

Elder James Gardner says many things in which I heartily agree. He is well versed and sounded in the scripture. I quote from one of his sermons he preached at Sardis Primitive Baptist Church sometime ago:

"Some people believe you have to belong to a church in order to be saved. While I don't condemn being a member of the church, I believe in it, as far as that is concerned. But if you will take the Bible and read in the old scriptures (The Old Testament), you will find, I believe, there was a church back there while she was under the law, but the militant or Gospel Church was not actually set up on earth until the coming of the Lord Jesus Christ. And, if it takes being a member of the church in order to be saved, I want to know what is going to become of the Prophets, Moses, Ezekiel, Isaiah, and all of those men of God back there? We do not have any record that they ever united with a church, but I believe they were a member of the church of the true and living God. But I am talking about the militant church.

Some people think that man has to belong to the militant church in order to be saved. That is foolish. I believe if you have the testimony of the Lord Jesus Christ in your heart, you will have a seat around the Throne of God if your name is never written in a church book.

The only difference in persons who believe in God on the outside and the ones who are on the inside (church members) is the ones who belong to the militant church can commune together and have church fellowship with one another; but I want to say I can fellowship with those in the faith on the outside. I am talking about those who have the testimony of the Lord Jesus Christ. I just can't have church fellowship with them — and that is the only difference.

Not all of God's people are blessed to be brought into the militant church, but they have the testimony of the Lord Jesus Christ just the same. If they have the testimony of the Lord Jesus Christ, they are in the faith of the Lord Jesus Christ, and they believe in God. Scripture says, "If you believe in God ye shall be saved." And, if you believe in God, it is because He has worked the belief in your heart. God is the One who works in the heart of the sinner. I believe the longer you live in this world the sweeter this testimony of the Lord Jesus Christ becomes to you and the deeper you are rooted and grounded in this faith and belief you possess. And, I might add, if you are well grounded in the faith, you are "not carried about with every wind of doctrine." The Apostle Paul told the brethren about that: "I come among you not with enticing words of man's wisdom, but in demonstration of the spirit and of power: that your faith should not stand in the wisdom of man, but in the power of God.' I want to say if your faith has the power of God, you are the highest blessed people on the face of the earth, and if your faith is in the wisdom of some man, I want to tell you it is the blind leading the blind and all will fall in the ditch together. This is what the scripture says. I may be talking plain, but it is no plainer than it is laid down in the Scriptures and why should I want to preach it any other way? So, I will say again, if you were chosen in Christ before the foundation of the world, you will give some evidence of it here in this life before you leave this world. It may be in your last breath, but God will make known to you the glories of His salvation by grace. And whenever God makes this known to you, it will be sufficient — yes, to take care of you." (End of quote)

The following scripture came to

my mind while I was typing the above:

"It is not in man that walketh to direct his steps." Jer. 10:23.

"This is the WAY, walk ye in it." Isa. 30:21. "God ordained the Way."

" Ye have NOT CHOSEN me, but I have CHOSEN you, and ordained you, etc." John 15:16

"For the children being not YET born, neither having done any good or evil, that the purpose of God ACCORDING TO ELECTION might stand, NOT OF WORKS, but of Him that CALLETH." Rom. 9:11. No one is being saved today; if he was not in the election he is out of it. "Wait on the Lord; be of good courage, and he SHALL strengthen thine heart; WAIT, I say, on the Lord, Psm. 27:14.

His children have EVER been with Him; "I in you and you in ME." They were buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, Who has raised Him from the dead." Col. 2:12.

I believe these scriptures will support what Elder Gardner had to say and his words will be much comfort to many people.

We read; "As many as were ordained to eternal life, BELIEVED." Acts. 13:48
"EVERY purpose is established." Pr. 20:18 ... "for every purpose of the Lord SHALL stand." Jer. 51:29.

Whether one belongs to the church or not, we believe when we read: "And we know that ALL Things work together for good to them that love God, to them who are CALLED according to HIS purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that he might be the firstborn among many brethren. Moreover, whom He did predestinate, them He also called; and them whom He called, them He also justified, and whom He justified them He also glorified. What shall we then say to these things? If God be for us, WHO can be against us?" Who is FOR us is what matters. If that "Friend that sticketh closer than a brother" is for us, we are blessed beyond measure.

I believe every child of God fell with Adams in the Garden of Eden, and I believe they were, and are, lead about in the wilderness and instructed by the Lord Jesus Christ throughout their life's journey in earth. According to Scripture, "They were baptized with Him in the River of Jordan; they were crucified with Him on the Tree of the Cross; buried with Him in the tomb and they arose with Him from that tomb. All of this transpired or took place with His children He CHOSE for HIS OWN BEFORE the foundation of the world; before there was a militant church or members belong to it. They suffer with Him as long as they live in this earth. "He is the WAY, The truth and the life and NO man CAN COME to ME, except the Father which hath sent Me DRAW him; and I will raise him up at the last day." John 14:6 & John 6:44. And we believe if the Father draws a poor sinner to Him. He is There to stay. "He that believeTH (already) SHALL be saved." If poor sinners have been "found in a desert land and led about in the wilderness", they surely believe. They have been MADE to believe, and no power on earth can take that belief away from them. God put it there and it stays there. The seeds were planted in fertile ground and they flourish — When God sows the seed they produce "living plants."

"God's people are saved by

GRACE And they are saved by HOPE And one or the other, or both, is nothing more than Jesus Christ FORMED in you the HOPE of Glory. God gives the Hopes; He gives the Grace and He forms both in the hearts of His children."

"Chained to His Throne, a volume lies,
With all the fates of men,
With every angel's form and size,
Drawn by the Eternal pen."

"In that fair book of life and grace
O, may I find my name
Recorded in some humble place,
Beneath my Lord, the Lamb."

Elizabeth C. Edwards

WRITING OF THE LATE SISTER ELGIA WILLIAMS COLLIER

Dear Brother J. M.,

The October, 1975, issue of the Landmark contained a letter written by my aunt, the late Elgia Williams Collier, to Sister Linnie Dupree, Route 1, Willow Spring, N.C. I greatly enjoyed reading this letter from her, and I have heard many other people say the same thing.

I am enclosing a letter which she wrote to me a number of years ago, and if you see fit to do so, you have my permission to have it published in our paper. She was a wonderful person who loved the church and the Lord's people everywhere. I desire to remain an unworthy sister, if one at all.

Yours in blessed hope,

Annie Belle (Mrs. Dallas) Jones,
Route 1,
Coats, N.C. 27521
January 25, 1976

Dear Annie Belle and Family,

Your sweet letter came Saturday. I was overcome with joy with the contents. My thoughts wandered back to your dear mother, the many sweet letters I have received from her. They were written before I was numbered with them at Fellowship Church, and how comforting they were to my poor hungry soul! With Mayme (Langdon) and me you have in part taken the place of your mother with us.

I oftimes wonder why it was that the dear Lord saw fit to give me a blessed hope in Christ. One so sinful, sinful and vile as I, not worthy to be numbered with the dear saints of God. But, dear ones, with all my crosses, trials and tribulations, He yet sees fit to send the Comforter. Not many days hence, I feel that He saw fit to give me a feast at home. At that time I did not have to go abroad for one. When He sees fit to remove the dark clouds of doubts and shows us His smiling face, then we can have a feast regardless of where we are.

What a friend is Christ to me! O that every word I write, every sentence I write, every breath I draw could be done to set forth praise for such amazing love to such a poor sin-polluted wretch, who hath done nothing but justly merited wrath and condemnation at His hands. Yet such love that He gives me from time to time are blessed tokens that He careth for me, both body and soul.

I don't think I ever was brought lower, giving up everything, since I hope I have been given a sweet hope in Jesus, than I was about two weeks ago. On the other hand, never have I been raised higher. O how blessedly have I seen His gracious

hand, both in providence and in grace. I felt a feeling cry go out of my heart somewhat as follows: Do appear, do give me a token for good, do let me know thou art my Father and that I am thy child. Do support me in what lies before me! And, blessed be His dear name, He took me up in His arms, embraced me in His bosom, and spoke these endearing words unto me, a vile sinner, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41:10.

Dear ones, what heavenly peace, love and joy entered my poor soul. How sweetly I could say, "Father, Thy will be done." "Dear God, Thou art kind, Thou art gracious, long-suffering, and plentious in mercy unto all that call upon Thee."

Dear, this old flesh of ours would escape the furnace of afflictions if we could, but it is in these trying places we experience the loving-kindness, tender mercy, and faithfulness of Israel's covenent God. Then blessed is that affliction which has the tendency to wean us from this world and make us shine more in the image of a precious Christ.

"The gifts and calling of God are without repentance." Rom. 11:29. When He calls one out of natural darkness, He never repents in it, no never. He (God) has taken it in hand, and He purposes to carry it through. Though your faith be at a very low ebb, yet if the Lord has begun it He will never leave it undone. But He will fuse it into a flame. What a mercy to have such a convenant-keeping God.

My prayers, dear, are that you will be blessed to live peaceably with all men, but not to the denying of our glorious Captain or His truth, and that you may be enabled of the Lord to let your feelings and impressions be known to the church, for the glories your Heavenly Father has seen fit to reveal to you. May the Lord bless you to this end is my feeble petition.

I did not intend to weary you with such a long, tiresome letter when I started to write, but I have to learn over, and over that I cannot control my thoughts.

I have planned to go to Mayme's Friday P.M., and if she is going to your home Saturday night, I will be right with her, if you all think you can stand me that long.

May the Lord bless each of us to know the Lord as being the only One to take refuge in in time of trouble.

I love you,
Aunt Elgia

"A FIREBRAND PLUCKED OUT OF THE BURNING" Amos. 4:11

Dear Elder Mewborn,

We realize that unless it is the Will of the Heavenly Father, His darling Son, and His Holy Spirit to bless us, we cannot write anything. I surely love the Landmark and you, Brother Mewborn. All of the writers are highly blest in all of the efforts they make in writing for the paper.

I heard Elder Earnest Birchett speaking of that great love flowing from breast to breast. Oh! how I do know that tongue or pen cannot express this great love. I heard Elder James Moody speaking of God sitting on a throne, and Christ was sitting on His right hand. They were speaking so wonderfully about our Heavenly Father. I feel so unworthy and so low down in this low ground so much of my time. I hope the Lord will keep me at God's little ones'

feet, and just let me stay at their feet. I hope I will never say anything to offend any of those precious ones. I feel to be so vile at times.

I believe God foresaw and foreknew everything that would take place before time began, even from everlasting to everlasting. I don't believe the creature, man, can place a crown on any other man. Only that great power from God can give the creature, man, any knowledge of His mercy. I hope I have been shown the right way, not even knowing if I can keep myself. I am made to beg for His mercy. Oh, can there be enough mercy for me.

I am not ashamed of those Primitive Baptist people. It is myself that I am ashamed of. Oh, how they have that great love and sweet fellowship, humble love and sweet kindness. I see this love in those little ones, but I can see nothing in myself. I was talking to one of the members. He ask me to write. I said that I felt so unworthy to write anything. I heard Elder Ralph Gaines speaking of King Jesus. It seemed as if the heavens came down to him. I felt so unworthy to be in their midst.

I left home last May on one night to unite with another faith to bring peace in my home. I was so heavy ladened. It looked as if I was at the end and I had nowhere to turn. When they started to sing at the end of their service, the minister began begging people to come up. I started to step up and go. It seemed that something spoke to me three times that it was not right. I did not go up. That preacher told me after this meeting that he could tell whether people were going to heaven or hell. Brother Mewborn, that fixed that with me. That great power from eternity and on High only knows who they are.

I know this is getting lengthy. Please, Brother J. M., if you do not see your way clear to print this scribble, I will understand for I am a very poor writer and I am afflicted in so many ways. I hope God will bless you, Elder Mewborn.

In sweet hope of His love and mercy.

An unworthy sinner in hope,
Reece Gallimore
Denton, N.C.
January 22, 1976

PERSECUTION OF THE CHURCH

The following article entitled "They're Singing Old Tunes" recently came to my attention from one of our church members along with the excellent reply to the article by Elder L. P. Martin, Roxboro, N.C. The article appeared in the February 7, 1976, issue of the **Durham Morning Herald**, Durham, N.C., and the reply of Elder Martin was published in the February 14, 1976, edition of the same paper.

THEY'RE SINGING OLD TUNES

CHAPEL HILL, N.C. — Primitive Baptist Churches throughout the Appalachian region have no choirs or musical instruments, but there is still plenty of music.

"Countless numbers of people have combed Appalachia in search of fiddle tunes, dances and crafts, but the music of the Primitive Baptist Churches has been virtually untouched," said Brett Sutton, a graduate student in the folklore curriculum at the University of North Carolina, Chapel Hill, N.C.

Sutton and Peter Hartman are spending several months in southwestern Virginia recording these songs. They will visit churches, both

black and white, in Floyd, Patrick, Carroll and Franklin counties, talking with church elders and singers.

"These church members," Sutton said, "believe the Primitive Baptist Church is the original church of the New Testament. They believe in predestination. They have no Sunday schools and their ministers are not ordained.

"For a long while," Sutton said, "Primitive Baptist churches even felt that their ministers should not be educated. They are probably the most conservative of all the Baptist faiths."

Sutton and Hartman also are looking for a relationship between black and white church singing. Each church uses words which in many instances are the same as those in standard church hymnals. The tunes, however, are different and have been passed down orally.

Church singers learn words and tunes from each other rather than from books.

Sutton said the singing style of the two churches is very different. The black Primitive Baptist Church tends to sing more slowly and use more ornamentation. Sutton, however, feels there will probably prove to be a tie-in between the two.

The recordings made by Sutton and Hartman will be deposited in the UNC folklore archives, and a tape, containing the best of the songs they record, will be made available to similar archives around the country.

Their research is funded by Youth Grants from the National Endowment for the Humanities. Hartman, a native of Raleigh, plans to enroll at UNC in the fall as a graduate student in the curriculum of folklore.

Sutton, who will graduate this spring, is a resident of Chapel Hill.

A PRIMITIVE BAPTIST REPLIES

To the Editor:

I would like to reply to an article published in the Herald on Sat., Feb. 7, entitled "They're Singing Old Tunes." Part of it is true and part isn't.

It is true, we do not have musical instruments in Primitive Baptist Churches. Christ did not teach that we should.

It is false that our ministers are not ordained. Most of them are.

It is false that we do not believe our ministers should have an education. Many of them are well educated, but we do not believe an education qualifies one to preach the gospel. Paul was highly educated, and he says he did not receive it of man, neither was he taught it, but by the revelation of Jesus Christ. Gal. 1:12.

It is true, we believe in predestination and that God does His will in Heaven and earth, and all power is in His hand. God says so. We believe that Primitive Baptists are the original church of the Old and New Testaments.

It is true, we do not believe in Sunday School. No one can teach another to know God. Jesus says, He knows His sheep and they do follow Him.

It is true, there are many black Primitive Baptists, also many Missionary and Methodists, as well as other denominations. We have no ill will toward any one by reason of his color or belief. Everyone has a right to his belief so far as we are concerned.

This writer has officiated at more than five hundred weddings. I want to assure those people that they were or are legally and lawfully married.

It is my opinion that the writer of the article referred to was honest in what he wrote, but did not have the correct information as to our belief and practices.

(Elder) L. P. Martin
Roxboro, N.C.

From time immemorial the Lord's people have been the object of curiosity seekers from the world, ridicule, scorn and as a gazing stock by those who do not agree with the doctrine and faith of the Old Baptists. The sentiment, contained and expressed in the following newspaper article, is nothing new to those who have been and are accounted worthy to bear the greatest and most blessed name ever known in this time world.

As I read this newspaper clippings along with the very able and faithful reply of Elder Martin, my thoughts could not help from being carried to Ist Cor. 4:1-4. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you or man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord."

"We are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake;" "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and Labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day." Ist Cor. 4:11-13.

With all of the above things that the apostles had to suffer while in this world, how comforting are the Word of Jesus, as balm to the wounded soul, when He said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Matt. 5:11, 12.

Editor

LOOKS FORWARD TO PAPER'S ARRIVAL

Dear Brother Mewborn,

I am sorry to be late with my subscription to the Landmark. I am enclosing a check for $11.00 for two years. The Landmark means a lot to me, and I don't want to miss a single copy. I enjoy reading all the letters from the brothers and sisters. It is a great comfort to me. I live alone and I get blue at times. When my copy comes, it is like the brothers and sisters paying me a special visit. I get a lot out of your editorials, also enjoy reading Brother Fulk's writing and Brother Jacobs', too.

May the Lord bless all of you to continue to keep the dear old Landmark going out to the Lord's people. There are so many of us that can't go to church as much as we would like to. Thank you for your kindness and patience. May God bless you and yours.

Written in love, I hope,
a sinner saved by grace,
if saved at all,
(Sister) Pearl Best
Dewitt, Va.
December 5, 1975

SOME HISTORY OF THE COX FAMILY WITH THE MILL BRANCH ASSOCIATION

Dear Elder Mewborn,

We think that you and your readers will be interested in the enclosed short history of our father, grandfather and great grandfather and how humble we are made to feel in the knowledge that God has blessed the three of them to contend for the glorious faith and practice as upheld by the Primitive Baptist Church for many, many years.

We are sure that you are aware of most of these facts, as we have heard our dad talk about his love for you and your father and the visits he has enjoyed with you in the past.

We love our precious father and mother, and revere with much respect the memories of our grandfather and great grandfather concerning the wonderful stand that God enabled them to take in this time world as to their hope and faith.

Please feel welcome at any of our homes when you are down in our area.

Sincerely, the children of:
Elder H. Grady Cox
Route 2
Loris, S. C. 29569
(H. G. Cox, Jr.)
(Clarence H. Cox)
(Elton Cox)
(Shirley Ann Cox)

GRANDFATHER OF ELDER H. GRADY COX HELPS IN THE ORGANIZATION OF MILL BRANCH PRIMITIVE BAPTIST ASSOCIATION

Elder N. J. Cox was born in Horry County, South Carolina, December 25, 1814, on a farm located on the banks of Simpson Creek. Elder Cox was, by old church records, an active Elder in the Primitive Baptist Faith at least ten years prior to the organization of the Mill Branch Primitive Baptist Association. He served as pastor of churches in the Mill Branch Primitive Baptist Association, and was an active member of Simpson Creek Primitive Baptist Church his entire church life. The church building has been remodeled and rebuilt, but still remains on the original site. This site is about two miles upstream from the birthplace of Elder N. J. Cox. Elder N. J. Cox was the grandfather of Elder H. Grady Cox.

Enclosed you will find a poem composed by Needam J. Cox, son of Elder N. J. Cox and father of Elder H. Grady Cox. This poem was written December 24, 1931. Needham J. Cox was born November 2, 1861, and died March 10, 1937.

Needam J. Cox was born and lived his entire life on the same farm with his home being the exact location of that of his father, Elder N. J. Cox. He was an active member of Simpson Creek Primitive Baptist Church his entire church life. When visitors came to the Mill Branch Association and-or Simpson Creek Church, as well as people of other walks of life, they found an open door with an outstretched arm of welcome where fellowship could be enjoyed and accommodations were always available for the horses and wagons, the means of travel of that day.

Elder H. Grady Cox was born on the same farm and location as that of his grandfather, Elder N. J. Cox, and his father, Needam J. Cox.

Elder H. Grady Cox, feeling that he was being led by God's guidance, united with Simpson Creek

Primitive Baptist Church the second Sunday in March, 1935. He was ordained the fourth Sunday in August, 1943. Also, he was called to serve Simpson Creek Primitive Baptist Church as pastor on that same day. Elder Cox has been an active member of Simpson Creek Primitive Baptist Church since the second Sunday in March, 1935, and has served continually as pastor since his ordination. He has served other churches as pastor, also.

Elder Cox is Moderator of the Mill Branch Primitive Baptist Association. He has served in this capacity since the annual session, October 30-November 1, 1942.

Only when reasons of a providential nature have prevented or kept him from going, he has been actively engaged in the work of the ministry since his ordination.

Like his father and grandfather before him, he has been blest to live a life of dedication to the Primitive Baptist Faith. He gives God the praise and honor without self-credit for the wonderful love and fellowship that has been his so many years. Those who know him best apprecate him most.

Submitted by,
Children of Elder H. Grady Cox

ORGANIZATION OF MILL BRANCH ASSOCIATION

Organization of the Mill Branch Primitive Baptist Association at Mill Branch Meeting House in Columbus County, North Carolina, October the 13th, 1871 A.D.

1st. Delegates from three churches met in council at Mill Branch Meeting House, Columbus County North Carolina, on the 13th of October, 1871, for the purpose of organizing an association on Primitive Baptist principles. Elder Moore Stephenson and Elder James Wilson from Little River Primitive Baptist Association were present. According to previous appointment the introductory sermon was delivered by Elder Thomas Bell from Acts, 10th chapter, part of 33rd verse. "Now, therefore, are we all here present before God to hear all things that are commanded thee of God."

2nd. After a short recess the brethren convened in the school house and called on Elder J. Wilson to read the Articles of Faith and Rules of Decorum

3rd. Appointed Elder M. Stephenson to act as Moderator who opened the association with prayer and Elder J. Wilson, Clerk for the present session, appointed Elder McClenon Wright, Assistant Clerk.

4th. Appointed Elders N. J. Cox and Thomas Bell, a committee of Finance.

5th. Called for the letters from the churches which were handed in and read, the contents of same being noted in the table.

6th. Appointed our next association to be held with the church at Simpson Creek Meeting House, Horry County, South Carolina, to commence on Friday before the 3rd Sunday in October 1872. Elder McClenon Wright to preach the introductory sermon, Elder N. J. Cox his alternate. Worship to commence at 11 o'clock. Adjourned until tomorrow at 10 o'clock. Praise and benediction by Elder N. J. Cox.

TO THE CHILDREN

By Needam J. Cox

I am seventy years old and will soon
meet death.
I want to say to the children while I
yet have breath,

Be careful what you say and let it be
the truth,
And remember your Creator in the
days of thy youth.

Bridle your tongue and say no harm.
The best place to live is to live on the
farm.
Say no evil of your neighbor who
lives nearby,
For the beam may be in your own
eye.

Overcome evil with some good deed,
And don't get weary for that's what
you need.
Be kind, be loving, be true to your
dear mother,
For she will pass away and you can't
get another.

Be honest, be temperate, be
prudent, be true,
Obey your father and your mother
as you're commanded to do.
Remember the sick, the poor and the
needy,
And bestow upon them and do it
most freely.

Remember the halt, the lame and
the blind,
And do these things, and peace you
will find.
Love your teacher, and love to go to
school,
Love your schoolmates and be no
fool.

To eight different school teachers I
did go,
And the longer I went, the more I did
know,
The better I could read, the better I
could spell
And the truth I was taught to always
tell.

Two of my teachers yet do live,
Their names with pleasure I do give,
Rev. G.F. Stanley and Hardwick,
N.E.,
And I love them for they taught me.

When I went to school I walked
there, and I walked back,
With one or two books and my little
snack.
When I went to school if I had met a
bus,
I would have been scared and
thought, run and run, I must.

But now you children can ride and
ain't scared a bit,
But you got to have some money, or
you will soon have to quit.
When you are riding on the bus and
getting state aid,
You had better be a wailing and your
teachers all paid.

The right education with a little
state aid
Is just as good a thing as men ever
made.
But sorry education and big state aid
Will make men poor when their
taxes are paid.

When I left school with what little I
could get,
I had never seen a bus, but the
school was out of debt.
Now you children may think that I
am behind the time,
But be good children and think of the
rhyme.

(The above poem by Needam J. Cox,
father of Elder H. Grady Cox, is
published exactly as it was sent to
me with no changes in spelling,
punctuation, etc. Editor)

GOOD WORDS FROM BROTHER VORIES

Dear Brother Mewborn,

I read the October issue of the Landmark mostly while eating tonight. It is extra good. I especially enjoyed your editorial in the Oct. 1975 issue on Romans 10:13-17. It is doubtful that any of the so-called religionists will understand it. But, if you believe in the predestination of all things, you will certainly believe in an all-wise, all-powerful, absolute God. His word is everywhere and it controls the preacher and all who hear or that it is sent to. They hear by the direct operation of the spirit.

No doubt, you have heard of the wonderful, glorious meeting the first Sunday weekend at Bakersfield, California, in November, 1975.

It is doubtful that you have met Brother Holleman. He is from Brother Neal Luce's church in Texas. He was so surprised when the Preaching Committee called him (Brother Holleman) to the stand on Saturday night. He tried to resist, but he was going forward slowly all the time. The Lord strengthened him, and he talked for fifteen or twenty minutes. All of it was to the glory of God. It seems Texas will have another preacher. It is strange with all the good preaching here that none have ever been added to the church in all the years that I have attended the Three Day's Meetings.

I think that I agree with Elder Trott in his writing, but I will want to read it again, and take more time when the next issue comes. I trust that I am thankful that I do not miss the issues, and that I am blessed with sufficient eyesight to read them. You are blessed in having so many to send in letters. Brother Jacobs' editorial on the "LEAVEN" is the best. It suited me better than any he has written.

May the good Lord continue to bless you in your labor of love.

In brotherly love, I trust,
Harry T. Vories
722 S. Alvarado Street,
Los Angeles, California
December 3, 1975

ENJOYS LANDMARK

Dear Elder Mewborn,

I see it is time to renew my subscription. I am sending a money order for one year. My mind is not as active as it use to be. I enjoy the paper very much as I do not have anyone to talk to of the things I like to hear very often. I love the doctrine of God, our Saviour. I hope I am included in the precious love of God, the Saviours of sinners. I especially enjoy the editorials. I long to meet you, Brother Mewborn, and to hear you preach the doctrine of the most high God that loved the world so greatly by that matchless love. He loved the elect world, the chosen generation. The blessed Jesus said, "You have not chosen me, but I have chosen you." He prayed the Father not to take them out of the world but to keep them in the world. So, there are two worlds under consideration. One is the elect family of God. The other world are the ones that God passed by, the reprobate number.

In hope of eternal life,
John J. Smith, Sr.
5022 McCaskle Ave. S.W.
So. Charleston, W. Va. 25309
January 15, 1976

If I make no mistake, Brother Smith is the father of Brother Noble Smith and grandfather of Elder B. K. (Bud) Smith of Bell, California.

Editor

LANDMARK IS COMFORT

Dear Brother Mewborn,

I am sorry to be late in renewing my Landmark. Sickness has been the cause. T. L., my son, is seriously ill and is in the hospital. I am not well, and at times am very feeble, by age am (88 years) and forgetful. I am sending six dollars for renewal from Nov. 1st, 1975 to Nov. 1st, 1976. I do not want to miss the paper. They are my great comforts.

I am sorry to hear of your father's death. A dear God knows the best time for all of His. With patience and contentment I am hoping for the best. He is so good to me. I pray for His comforts so often.

Yours in Christ, I hope,
Mrs. Frances D. Harrison
Box 149, Woodland Acres
California, Md. 20019
November 8, 1975

If I make no mistake, Sister Julia Stallings and Sister Frances D. Harrison are sisters in the flesh and also in the church. I remember them over thirty years ago when I followed my father the he visited the churches in Pitt and Edgecombe Counties, N. C. They were faithful to the churches of their membership.

Editor

GRATEFUL FOR LANDMARK

Dear Elder Mewborn,

I am sending my six dollars to renew my subscription of the Landmark for one year. I enjoy reading every word in it. You can do what you wish with the rest of the money.

A sister in Christ, I hope,
if one at all,
Flora Woodard
518 N. 12th St.
Smithfield, N.C. 27577
January 7, 1976

ENJOYS PAPER

Dear Elder Mewborn,

Enclosed you will find my check in the amount of $15.00. Please renew my subscription to Zion's Landmark for two years. I would like for you to apply the balance in sending the dear old paper to those who are unable to pay.

It seems to me we have had some of the best articles I have ever read in the Landmark for the past few months. Such able writers can only be inspired from above. I could mention several articles that have meant so much to me, but since they have all been good, there is no need to. I only hope and pray those that have been writing will continue to be blessed in doing so.

With kind regards to you and your family. From one that is unworthy and feels to be the least, if one at all, of God's children.

In bonds of love, I hope,
Amie H. Benson
1313 General Lee Ave.
Fayetteville, N. C. 28305
February 12, 1976

CONTRIBUTES TO PAPER

Dear Elder Mewborn,

My Landmark expired the 15th of December, and I want to renew my subscription. I am enclosing a check for $10.00. Please renew for one year and you can use the other $4.00 for help to get the subscription to someone who is not able to get it. I enjoy the reading and experiences. I surely hope you will be blessed to continue this good paper for many years to come.

Love to you and wife,
Clyde Hardison
Route 4, Box 207
Fort Mill, S. C. 29715
December 29, 1976

PRIDE HUMBLED
(Reprinted By Request)

The following is republished by request, and is told as part of the unwritten, or traditional, history of Elder John Leland.

During the latter part of his life Mr. Leland traveled much over the country on preaching tours, on foot. On one occasion he had been warmly solicited, in writing, by a widow to visit the part of old Virginia in which she lived and preach, telling him to set his time and her house was at his service, both as a place of abode and, also, a place to hold meetings. Mr. Leland replied to her by setting a day that he would preach at her residence at 10 o'clock a.m. The lady was a wealthy planter in Appomattox Valley. She regarded herself as one of the most pious and exemplary persons to be found anywhere. She had been reared in the highest circles of life, and knew nothing about poverty nor had ever associated with laboring classes. She was at this time about thirty years of age, and had been a widow two years, but knew nothing of the privations commonly attending the life of a widowed mother. She took much pains to appear pious, and her chief object in inviting Mr. Leland to preach at her house was that she might make a display of her wealth and, thus, have the applause of all her associates; not only to show her wealth but her piety as well. So, she went to a great trouble and expense preparing for the meeting. The news of the appointment had been spread both far and near. Pressing solicitations had been sent to numerous friends to attend the meeting. No expense of pains had been spared, not only to have the best and finest of everything, but to have everything in the best style.

On the evening preceding the meeting several carriages had already arrived to be in good time and enjoy the hospitality of the hostess. About sunset Mr. Leland came up to the mansion on foot. The day was quite warm and dusty when he made his appearance. The walk had caused a free perspiration which ran down his cheeks making roads in the dust which had settled on his face during his day's walk. He walked up to the door of the large stone mansion and his rap was answered by a black servant of whom he inquired for the landlady. The servant ran down the broad carpeted hall to a door from which proceeded the sound of talking and laughing. In a very short time a lady, very richly attired, made her appearance, walking briskly and lightly toward the door where Mr. Leland was standing. He had a fair view of her person and at once saw in her physiognomy and deportment something of her leading traits of character.

His intention had been to introduce himself, but before he had time to speak or before she was near enough to him to address her, she spoke in rather a harsh tone: "Old man, what do you want here?"

Mr. Leland, in a very soft and unassuming tone, said, "Please excuse me, Madam, I do not wish to beg for money, but I am very tired from a long walk, and called to know if you would show me the kindness to allow me to stay under your roof during the night."

Viewing him hastily from head to foot, she very positively answered: "No, I have company now, and tomorrow the Rev. Mr. Leland is to preach at my house; so I can't take

in poor stragglers."

"Well," said Mr. Leland, "I am too much fatigued to travel farther tonight. Will you allow me to stay in one of those cabins?" pointing to a row of Negro houses just outside the mansion yard.

After a moment or two of reflection, she said, "Yes, you may stay there with the Negroes if you want to."

He bowed a very polite thank you, and turned toward the row of huts. He proceeded to the fartherest one from the mansion before he found anyone to whom he could speak to ask permission to stay, but came at last to the smallest, but neatest of all the huts where he found seated at the door an old negress who was fanning herself with the wing of a fowl. He spoke to her very gently: "Good evening, Aunty."

His greeting was answered with, "Good evening, Mars'r."

"Well, Aunty," said he, "I have come to ask a very uncommon favor of you."

"Bless de Lawd, Mars'r, what can that be fo'? Please God I'se got nuffin to give you!"

"I am very tired from walking all day. I called at the house of your mistress, but she has not room for me in that great house. I am much too fatigued to go further, and I have come to see if you can allow me to share in your house."

"Bless de Lawd, Mars'r, I got no 'commodation for anyone; but 'fore a fellow mortal shall stay out do's, I let 'em stay in my cabin, sho' ef dey can put up wif my plain hut. Uncle Ben be in drekley; den he can keep you comp'ny while I fixes you sump'n to eat, for you looks as though you had not had a mortsel for a long time," at the same time pointing to a three-legged stool, saying, "Sit down dar and rest yose'lf, for you' looks so worn out."

Mr. Leland took the seat as directed, saying at the same time, "I am sorry that I am compelled to put you to so much trouble as I have no money to pay you."

"Please God, Mars'r, Aunt Dilsey never charges anyone yit for sich 'commodations is as I could give 'em, for God knows it's poor enuff at de best. You say, Mars'r, you call on Missus at de house dar, and she can't take you in; well, you must 'scuse her for she's looking for a mighty heap o' comp'ny tomorrow, so Missus is might busy fixin' for 'em. But here's Uncle Ben," she continued, as an old gray-headed Negro came around the corner of the cabin, muttering to himself about the carlessness of some of the other Negroes.

This old couple, Uncle Ben and Aunt Dilsey, as they were familiarly called by all who knew them, both black and white, were an old couple who from age had for a long time lived in a small but snug cabin at the far end of the row of huts occupied by the younger and more active slaves. Although Uncle Ben was not required to do any labor, he voluntarily took a kind of supervision over the farm stock, etc. When he saw Mr. Leland, he stopped short and gave him a scrutinizing look, when Aunt Dilsey spoke, saying: "Uncle Ben, don't stare your eyes out at a stranger; dis ol' gent'man was out travelin' and come to stay at our cabin, kase Missus cain't let him stay dar, as she's got a heap o' comp'ny now."

"Well," said Uncle Ben, "we'se commanded dat if a stranger comes along, we's got to take him in an' give him sech as we have to set befo'

him."

While Aunt Dilsey was preparing supper, Mr. Leland learned much about the lady of the mansion from Uncle Ben. He learned, with other things, they were a very religious family, but the hostess has been reared in the City of Richmond and had imbibed all the fashionable ideas of religion with but very little of its true principles, and none of its humility. Soon after Mr. Leland had finished a good, but coarse, supper, he told his host that he was much fatigued from a long day's walk, and would wish to retire for the night and that he felt like he wished to return thanks to his Creator for the blessings of the day and invoke His protection through the night; that if it would not annoy them, he would retire to some place out of doors.

"Bless God", said both of the old folks at the same time, "We allers like prayin' in our house, and neber goes to bed 'thout one of us tried to pray."

Mr. Leland then took an old well-worn Bible out of his bundle, and read in a solemn tone, the 102nd Psalm. During the reading the two old black people often said in a low voice, "Amen, bless de Lawd." When the Psalm was ended, Mr. Leland fell upon his knees and poured out his feeling in such an outburst of reverential eloquence as was seldom ever equalled, and never surpassed by mortal lips. His host and hostess were so affected by his reading and prayer that they could do nor say any more than to fix their eyes on their guest as though they felt that he was something more than mortal man. He retired to a clean pallet in one corner of the cabin where he fell asleep. When morning came he was up early. Aunt Dilsey soon had him a good repast, after which he seated himself to read, telling his hostess that he felt too much fatigued to travel, and if she was willing he would rest there until afternoon anyway, and then if he felt better he would go on his way.

Aunt Dilsey said, "Yes, Mars'r, stay jist as long as you want to. We be glad to have you stay wif us a fortnight if you can put up wif our fare."

Mr. Leland seated himself under a shady tree in the cabin yard, with his Bible, waiting to see what the finality would be.

About nine o'clock everything was in a bustle at the stone mansion. All the servants were called in to dress in their best. Carriages began to arrive by the dozen until the hall and every part of the large elegant building was crowded to overflowing, but to their dismay, no preacher made his appearance, for the last carriage that came in sight had been scanned to get a slimpse of the minister. No one in the large congregation ever had seen him, so everyone was full of anxious expectation, supposing that when he came he would be drawn by two or four fine horses, driven by a servant in livery.

Ten o'clock passed, half past ten, eleven o'clock was announced by the clock on the wall, and no minister. The company had by this time become restless, and were about to disperse, when Aunt Dilsey went to her mistress and said: "Bless de Lawd, Missus, why don't you git dat ol' man who stayed in our cabin last night to come here to de do' and pray 'fore de folks all go home. He prayed in our cabin last night, and dis mo'ning. Afore God, in all my born days, I neber heard sich praying' in all my life, an as de preachers not

come, if you'll let him pray, I'll go right now an' fetch him down."

The lady consulted with some of the company, the matter was talked of among the congregation, when it was agreed to have the old straggler, as they called him, to come and pray before the congregation broke up. Aunt Dilsey went to where Mr. Leland was sitting, and said, "Mars'r, de folks all dispinted 'bout de preachers not comin': He am not come, and dey want you to go down and pray for 'em 'fore dey all breaks up. Mas'r, I wants you to pray lak you did last night."

Mr. Leland walked down to the front door, and standing on the steps, repeated a short hymn from memory, sang, and then engaged in prayer. By the time the prayer was ended all eyes were fixed on him in amazement. He then remarked that as there seemed to have been a disappointment, that if it would not be assuming too much, he would talk to them for a few minutes; and as a foundation, or starting point, he would read a short passage from the word of truth which they would find by reference to the thirteenth chapter and second verse of Hebrews: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." When he had spoken for twenty or thirty minutes, the hostess, who had refused him the hospitality of home the evening before, became so deeply affected that she ran and prostrated herself at the feel of Mr. Leland, and had he allowed her to do so, would have washed his feet with her tears. It is said that she was so overcome and affected that from that time forward she was a changed woman. (Author Unknown)

(According to records in previous volumes of the Landmark, the above narrative has been published occasionally in the paper for the past one hundred years. By request we are publishing it again at this time. If the Lord will, your editor hopes to contribute an article in a forthcoming issue concerning the memorable part that Elder John Leland played in the establishment of the first amendment to the Constitution of the United States of America. This is the amendment that guarantees "Freedom of Religion," one of the greatest blessings that he feels God ever gave this country. All of this took place nearly two hundred years ago. Editor)

FEW AND EVIL HAVE BEEN MY DAYS

Dear Elder Mewborn,

Enclosed is a check to renew my subscription to the Landmark for two years.

I love to read in the Landmark where the writers are enabled to tell of their bright hope, even though it seems to me that so much of the time I am cast down. Most of my time, if I answered at all, my reply would be that I have to hope I have a hope. Surely, I can witness with Jacob. When Pharaoh ask him, "How old art thou?", Jacob's answer was, "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been." Gen. 47:8, 9.

I hope you and yours are well.

C. E. Hutchens,
Route 1,
Jamestown, N.C. 27282
January 21, 1976

ENJOYS THE PAPER

Dear Brother Mewborn,

Please renew my Landmark for two years. The writings in the Landmark seem to get better all the time. I enjoy reading it very much.

I hope this finds you and family well.

A brother, I hope,
Cecil A. Phillips
Hiwassee, Va.
January 28, 1976

GOD'S PEOPLE ARE HELPLESS

Dear Elder Mewborn,

It is time for me to renew my subscription to Zion's Landmark which expires in March, 1976. I enjoy the paper so much. The article entitled "Dust" written by Mrs. Elizabeth C. Edwards, in the December, 1964 issue, and republished in the Nov. 1975 issue, was so plain to me. How helpless a poor sinner is here in this time world! I sincerely hope you can keep this paper coming to the dear ones that love the truth.

In sweet fellowship, I hope,
Mrs. Maerean O. Bowen
Rt. 3, Box 64
Virgilina, Va. 24598
February 18, 1976

NOTICE

Due to error of page numbers in the January issue, this article is being reprinted. We aplogize for the mistake.

LANDMARK IS SPIRITUAL LIFT

Dear Elder Mewborn,

The November issue of Zion's Landmark was received in the early P.M., and it was a most rewarding Christmas present. Taking a few minutes from tasks at hand, I began to read the first article. Unable to stop, I completed all articles before I could lay the issue aside. For several minutes after reading the articles, I was overcome with a feeling of overwhelming peace and comfort. Following this tremendous sensation, I experienced a sense of disappointment that the December issue would not arrive for thirty more days.

For sometime now I have been unable to find time to do the reading that I desire. I seem to crave and yearn for knowledge of God and His love for me, I hope, as a poor lost sinner. My understanding of the Holy Bible seems so shallow; I often wonder if I will ever understand the teachings as written in the Bible. As John Warburton so capably stated in the "Mercies of a Covenant God", God be merciful to me, a sinner. My natural and carnal self battles my spiritual being, and the tribulation is great. My fear of perdition is more than I can forebear. Only the omnipotent God can give the gift of grace and salvation, treasures greater than all the gold and silver in the world. To receive God's revelations must be a most comforting and inspirational feeling. With all my heart and being, I desire to be one of God's children. What a blessing to be counted among His sheep and to be given the gifts of love, grace, and salvation.

Hoping that you and yours will have a Merry Christmas and a new year filled with the tender mercies of God, I am, I hope,

A friend in the faith,
David C. Stovall
4150 Old Lexington Road
Athens, Ga. 30601
December 23, 1975

P.S. I have enclosed a very small contribution to the Indigent Fund. Please use as needed.

D.C.S.

Zion's Landmark

" Remove not the ancient Landmark which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editors

GEORGE A. FULK
Pilot Mountain, N. C. 27041

ELDER LYNWOOD JACOBS
Orange, Texas 77630

VOL CIX **NO. 4**

Second Class Postage Paid at Wilson, N. C. 27893

Wilson, N. C. 27893 February, 1976

EDITORIAL

EXPERIENCES OF PETER

"Now Peter sat without in the palace; and a damsel came unto him, saying Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely, thou also art one of them; for thy speech betrayeth thee. Then began he to curse and swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, before the cock crow, thou shall deny me thrice. And he went out, and wept bitterly." St. Matt. 26:69-75.

And so it is with the people of God that there seems to be a built-in mechanism that brings on chastisement, either immediately or soon thereafter. In this case it was immediate and bitter. The thought struck his heart, a very tender place, it cut deep, and it caused great bitterness of soul. The Lord knows where to strike, and it will be so forceful and it will be so painful and powerful that it will never be forgotten. One easily forgets head lessons that he learns with the brain, but he never forgets a heart lesson from the Lord who teaches him in the heart as was the case in this lesson that he taught Peter when he went out privately where he could weep and weep bitterly.

For the Lord's people there is definitely a built-in mechanism called conscience that chastises and chastises again and again for each sin. Even though one may be slow in learning worldly things with the brain, he will certainly learn the spiritual lesson that the Lord teaches him in the heart, and he will learn it so well that he will not forget it though he be of a forgetful nature in worldly things. The Lord teaches in the heart where spiritual life is, and it is not forgotten, because it is a bitter lesson as it was with Peter. The experiences of these scriptural characters are for our learning. How could anyone doubt that this experience was predestinated though it was a shameful error to deny his Master right in such an hour of seemingly great need and trial? One can tell from what Christ told Peter that before the cock crew He would deny him thrice. He did not say thou mayest deny me. It was in positive terms. Why was it necessary? It was for our learning as all other scriptures are for our learning, and when we likewise have erred that we could

find a witness in the scriptures to match our own weaknesses. Like Peter, we must err and go out to ourselves and weep bitterly. In fact, it will be so bitter that we cannot forget it. We, like Peter, are so ashamed, and we beg with much weeping for forgiveness. Was it not in the predestinated purpose of the Father from the foundation of the world for this denial to take place? If not, how could it have come to pass? Christ said to Peter, "Thou shall deny me thrice." So is there any power that could have prevented it? All powers that be are ordained of God according to Romans 13:1. So, what seems evil to the flesh God can and does use it for good. Even sin, when it is finished, bringeth forth death, according to the scripture, and without death there would be no resurrection and, therefore, no eternal life. No wonder Paul wrote, "Without controversy great is the mystery of Godliness." Yet God tempts no man to sin. See James 1:13.

We, in the flesh, would tend to hold this act against Peter if God did not prevent and restrain us, but not so with Christ. Who in the scriptures was more highly favored than was Peter? He was blest to heal the sick as was shown by the healing of the lame man at the gate of the temple. "And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none, but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God." Acts 3:1-9.

There was great excitement among the people as to how this miracle was performed. Peter informed them that he did not do this by his own power or holiness, but that God had glorified His Son Jesus and that it was by faith in the Lord Jesus whom they had killed, and God had raised Him from the dead whereof Peter was a witness. It was through faith in His name that this man had been made strong and had been given perfect soundness in the presence of many witnesses. Peter made it clear to them that the crucifixion was a predestinated thing from the beginning, for he said to them, "But those things, which God showed by the mouth of His prophets, that Christ should suffer, He hath so fulfilled." Acts 3:18.

Jealousy and envy sprang up in these people, and they put Peter in jail for he preached through Jesus the resurrection from the dead. But, Peter made it clear to them again that it was by the One whom they nailed to the cross that this man was made whole. Even by Jesus whom God had raised from the dead doth this man stand before them whole. Predestination runs through the scriptures in verse after verse for Peter told them here in Acts 4:27, 28: "For of a truth against thy holy child Jesus, whom thou hast anointed,

both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together for to do whatsoever thy hand and thy counsel determined before to be done." His Hand represents power and His determinate counsel represents His predestination that had been prophesized by the prophets, and the reader will notice that it was both the Gentiles and the people of Israel who were involved in this deed. It was purposed that this shedding of His precious blood be for the Gentiles as well as for the people of Israel.

Peter continued to preach that this Man, Christ Jesus, whom they nailed to the cross and killed was the One that was giving him and John the power that they were exercising, and that God had raised Christ from the dead, and that they should obey God rather than man. Gamaliel, a doctor of the law, rose and told them to refrain from bothering these men and let them alone, for if their work be of men it will come to naught, but if it be of God, they could not overthrow it. And to him they agreed.

Now, this agreement to let Peter alone was not to last long. They put him in prison again between two soldiers, and bound him with two chains, and put keepers before the door to keep the prison. And the angel of the Lord came upon him, and a light shined in the prison, and the angel smote Peter on the side, and raised him up, saying, "Arise up quickly." And his chains fell off from his hands. The angel told him to dress and follow him. He, Peter, at first thought he saw a vision, but when they came to the iron gate, which led out to the city, it opened to them of its own accord. They went out, and passed on through one street. Then the angel departed from him. When Peter came to himself, he said, "Now I know of a surety, that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectations of the people of the Jews." Acts 12:11. Then he came to the house of Mary, the mother of John, whose surname was Mark, where the people were praying for his release from prison. Peter knocked on the door of the house, and Rhoda came to answer. She told the people that it was Peter's voice. Even though they were praying for this very thing, they could not believe her. Peter continued knocking, and when they opened the door and saw him, they were astonished. And so when we are made to beg for things, if it does not come in the way we are expecting, we too, are astonished as they were in the house of John, Mark's mother.

This same Peter was blessed so very much later in speaking and writing. It seemed, if anything, that he was blest to be even closer to Christ than the other Apostles. The power of God was manifested, not only to heal the sick, but also to raise the dead as in the case of Dorcas. "But Peter put them all forth, and kneeled down and prayed, and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, he presented her alive." Acts 9:40, 41.

Peter was not only blest with many afflictions which later proved for his good through many revelations, which it seemed would have been enough for him to feel of a surety of his salvation, but the angel delivered him from prison, and the

gate opened of its own accord, the lame man from his mother's womb was healed, and Dorcas was raised from the dead. He, too, was blest to walk on the water, and to experience too many things to enumerate here.

The great thing he has left here on record for God's people is his writings. He was put in prison for his stand on the resurrection. There may be some who go under the name of Primitive Baptists who deny the resurrection, but your attention is called to the accounts of Peter and Paul in the Book of Acts where they were placed in prison for their stand on it. If one will read their writings, he will find abundant support for this doctrine. Paul even goes far enough to say our preaching and our faith is in vain if we believe not in the resurrection. This individual enjoyed writing on the resurrection in a previous article. We rejoice that the ministering brethren in all our correspondence hold this doctrine as strong as they do the predestination of all things. Both are beyond the comprehension of the fleshly or carnal mind, but so is all of God's work. "Great and marvelous are thy works, Lord God Almighty." It is, indeed, too much for the carnal mind, but it is not too much for characters like Peter when they are blest with the Holy Ghost to speak, write, and perform miracles. It is a miracle even unto this hour or even today when a minister is blest with the power of the Holy Ghost as this one believes some were at the Little River Association, at the September, 1975, session.

Peter states in his writings that God "hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, and undefiled, that fadeth not away, reserved in Heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time." I Peter 1:3-5. The scriptures portray Him as Christ, our elder brother; so in like manner we believe that as the Head of the church was raised, so will the body, the church, be raised: as the bridegroom was raised, so will the bride be raised. The older we become the sweeter this thought becomes.

Hoping to be in the first resurrection, I am, I hope,

Humbly yours, in this hope,
Geo. A. Fulk
October 1, 1975

IN MEMORY OF
JOHN EDWARD LAKE

This obituary is written in memory of John Edward Lake, who was born June 3, 1878, and departed this life June 17, 1975, making his stay on earth 97 years and 14 days. He was first married to Ruth Terry Lake, the daughter of the late Elder John Henry Terry, who passed away Feb. 26, 1939. To this union were born six children. They are: Mrs. Martha Souine of St. Albans, W. Va., Sister Anna Mae Ashworth of Hurricane, W. Va.; four sons: James Lake and Don Lake of Hurricane, W. Va., Brother Wilson (Bill) Lake of Lakeland, Florida, and Elder Woodrow Lake of Culloden, W. Va. His survivors are his last wife, Bertha Lake, the six children and a host of grand and great-grandchildren.

He united with Providence Primitive Baptist Church in the summer of 1939, and was baptized by Elder H. J. Bird. Brother Lake was not only my father-in-law, but he was a true Father in Israel. To know Dad Lake was to love him. He was a firm believer in the doctrine of salvation by the Grace of God. This unworthy writer has been blessed to take him to church many times, as have the other children.

We do not sorrow for Dad Lake, for we believe he is resting in the Paradise of God, but we do miss him in everyday life. As my companion, Woodrow, and I stood by his bedside, and as life was leaving his body, I felt the Lord was saying to him, "Rise up, my love, my fair one, and come away. For lo, the

winter is past, the rain is over and gone. The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one and come away." Songs of Solomon 2:11-13.

His funeral was conducted at the Indian Fork Primitive Baptist Church by Elder V. B. Linn. His body was laid to rest in the Valley View Cemetery, there to await the coming of the Lord, when the spirit and soul will be reunited with the body, and those of His own will hear Him say, "Come home my child."

Written by one who loved him,
A daughter-in-law
Mrs. Woodrow (Rena) Lake
Culloden, W. Va.

IN MEMORY OF BROTHER D. T. ADCOCK

I just want to say a few words in memory of Brother Daniel T. Adcock, as he asked me to do so, if I lived longer than he. I do not feel worthy to say anything, but have a desire to comply with his wishes.

He was a deacon when I joined the Church at Tar River, Granville County, N.C. We had been in the same church ever since. He and his dear family have taken me to church with them ever since my husband passed away. He was always faithful to fill his seat. Like Moses of old, he was "Slow of speech, and of a slow tongue," (Exo. 4:10), on church matters until he had had time to consider things pertaining to the best interest and welfare of the church. He was a good husband and father; a good provider for his family.

He loved the doctrine of salvation by the grace of God and the doctrine of predestination of all things. I feel that he went as he wanted to go. May the Lord comfort the family with the assurance that their loss is his eternal gain. Surely, precious memories of one gone on before will linger with us for a long, long time!

(Sister) Flora Mangum
1517 Ruffin Street
Durham, N.C.
February 12, 1976

RESOLUTION OF RESPECT FOR TERRACE A. JONES

Brother Terrace A. Jones was born September 1, 1914, and departed this life November 14, 1975, making his stay on earth 61 years and 2 months. He was the son of Brother Mack Jones and Sister Lennie Jones.

Surviving are his wife, Sister Pauline; two stepsons, Stacy Edwards of Raleigh and Allen Edwards of Garner; one daughter, Mrs. Jo Ann Austin of Newton Grove, N.C. and one son, Charles Jones of Shelby, N.C.

Brother Terrace asked for a home with the Primitive Baptist Church at Raleigh, N.C., on May 29, 1966, and was baptized on June 5, 1966. He asked for a letter of dismission to move his membership to Oak Grove Primitive Baptist Church. He was received with us on the third Sunday in April, 1968. Brother Jones was a very active member at Oak Grove as long as his health permitted.

Brother Terrace was living in a nursing home in Clinton, N.C., at the time of his passing. His funeral was held at Apex Funeral Chapel, Apex, N.C., by his pastor, Elder T. Allen Johnson, and by Elder J. M. Mewborn. Burial took place at Montlawn Cemetery in Raleigh. Brother Jones had five brothers, three sisters, grandchildren, nieces, and nephews to mourn his death.

We desire that three copies of this obituary be made; one for the family, one for the church record, and one for Zion's Landmark.

Done by the order of the church in conference on February 15, 1976.

Elder T. Allen Johnson,
Moderator
Sue Adcock, Church Clerk

SISTER ANNIE T. KENNEDY

"Tis grace has brought us safe thus far, and grace will lead us home."

Sister Kennedy was called home on December 21, 1975. She was born in August, 1892, in Greene County, N. C., to the late Zaddock and Florence Elizabeth Baker Taylor.

On December 24, 1975, at 11:00 o'clock, her pastor, Elder R. L. Fish, and Elder J. M. Mewborn conducted her funeral. Burial was in the church cemetery. She was laid to rest beside her late husband, John William Kennedy, and her daughter, Marie, who preceded her death. We believe she is awaiting the great and glorious resurrection morn when Christ will come to claim His own.

Sister Kennedy was received into the fellowship of Little Creek Church on August 19, 1931, and was baptized by her pastor, Elder T. Floyd Adams. A faithful and devoted member, she always attended her meetings

at Little Creek and those of the association unless providentially hindered. She was blessed to believe the doctrine of Salvation by Grace that all things are ordained and fixed according to the purpose of GOD.

Sister Kennedy is survived by ten daughters, four sons, thirty-four grandchildren and thirty-one great grandchildren.

May it be resolved that: First: The church at Little Creek extends heartfelt sympathy to the family. Second: A copy of these resolutions be placed in the church records, one copy to be sent to the family and one copy to be sent to the Zion's Landmark for publication.

Done by the order of Little Creek Church in conference February 14, 1976.

Elder R. L. Fish, Moderator

Elder R. L. Fish,

Brother Richardard Olive—Committee

Sister Nola Olive.

OBITUARY OF ISAAC CLAUD DAVIS

Brother Davis was born November 25, 1896, at Leflore, Okla, and died Feb. 3, 1976, at Seminole, Okla. He was married to Dessie Lou Byers on June 12, 1921, at Atoka, Okla. She survives him along with 8 of their 10 children; 3 sons, Jack, Seminole, Donald, of the home, Lester, Stockton, Calif.; 5 daughters, Bertha Michial, Irene Henry, Stockton, Ca., Lyda Long, Modesto, Ca., Rachel Dye, Red Oak, Okla., Ida Willard, Lebanon, Ore.; also 32 grandchidren, 24 great-grandchildren, one brother and two sisters.

Brother and Sister Davis moved to Calif. in 1945 and lived in Stockton until June, 1974. They were both baptized by the writer, assisted by Elder C. U. Landers, in 1962 or '63, and were faithful to their church. Bro. Davis was clerk of the church before moving to Oklahoma.

During the many years that I tried to serve the church, my wife and I spent many pleasant hours in their home. We were close together in our views on the Scriptures. He was loved by all who knew him and especially by his family. I tried to speak words of comfort to his family and express some of the truth he believed in. I was ably assisted by Elder U. V. Wallace of Ft. Worth, Tex. The family and I appreciated his help very much.

His body was laid to rest in Little Cemetery near his home. May the good Lord reconcile the family to their loss.

Humbly submitted,

T. R. Jefferson

Lake Isabella, Calif.

EASTER MONDAY MEETING

The annual Easter Monday Meeting of churches composing the Lower Country Line Association will be held with the Eno Primitive Baptist Church on Easter Monday, April 19, 1976, the good Lord willing. It is our sincere desire that our correspondents, elders, deacons, members and friends in the Lord to be with us again at this time.

Those coming from the north by Interstate 85 or 15, from the south by I-85, from the east or west by 70, or from the south by 501 or 15: turn north at Roxboro Road Exit off I-85, 70 & 15 Bypass; (do not turn at exit that says 501 North or Roxboro), follow through Bragtown to the 5th traffic light at state road 1004 (CCB on left); turn right on 1004, go ¼ mile to the church on the left. Those coming by No. 55 from the east, follow the same directions. Those coming south from Roxboro on 501 to Durham, turn left at the 4th traffic light and state road 1004.

Please remember us at this meeting and come and be with us.

Elder Burch Wray, Moderator

Brother W. A. Wheeler, Clerk

WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with the Wilmington Church, Wilmington, N. C., beginning Saturday before the fifth Sunday in May, and will continue, the Lord will, through Sunday. The dates are May 29-30, 1976.

Elder Horace Bryan was chosen to preach the introductory se mon, and Elder Eddie Humphrey was chosen as his alternate.

We invite our brethren, sisters and friends to come and meet with us, especially our ministering brethren.

H. A. Young, Union Clerk

Route 4, Box 362

Jacksonville, N. C. 28540

Z 37

ZION'S LAN MARK

PUBLISHED M HLY

BY

PRIMITIVE OR OLD OOL BAPTIST

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CIX | MARCH, 1976 | NO. 5

University N. C. Library
CHAPEL HILL, NC 27514
Ex.

PSALMS
CHAPTER 1

BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful:

But his delight is in the law of the LORD; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

The ungodly are not so: but are like the chaff which the wind driveth away.
Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

EDITOR
ELDER J. M. MEWBORN — WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITORS
GEORGE A. FULK — PILOT MOUNTAIN, N. C. 27041
ELDER LYNWOOD JACOBS — ORANGE, TEXAS 77630

$6.00 PER YEAR — 2 YEARS $11.00
TO ELDERS $5.00 PER YEAR — 2 YEARS $9.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THIRD AND LAST APPEAL FOR UNITY IN GOD'S HOUSE

(Continued from the January and February issues of Zion's Landmark)

I shall summarize the First and Second Appeals, and then attempt to discuss practical Godliness and experience as it relates to the fruits of righteousness and unrighteousness.

First, I tried to make plain the fall of man in the beginning of time, and his helpless condition to reinstate himself and his offspring, and the only way by which man may enter into that peaceful home called heaven. I gave this in type as well as in pattern and in the Word.

Second, I attempted to show the omnipotence of God over all things; the state of man before the transgression, and how sin entered into the world; and the right of God to start or stop all things that He made. I showed how He, in His wisdom, before time began, predestinated each thing that should ever come to pass and how these things work together for good to the Saints of the Lord. I pictured the awful condition of them that practice predestination themselves, yet say there is injustice with God if He does so.

Now, in this Third Appeal, let us take a look at the practical part of life with those who are called Saints of the Most High. Man's act in the beginning of time was to disobey and do the things he was told not to do. Seeing it was a fruit to make one wise, he partook regardless of the cost. See what condition it placed him in and all of his off-spring! Yes, he was wiser than before. How has it been with you, brother? Have you also become wise and found out Adam was a sinner to start with? **The scriptures do not teach so.** Getting wise brought trouble then. I am persuaded it will do the same thing now. There must be a cause for the unrest among the children. Someone must have become wise. Disobedience will bring such effects; it has been so since time started. Some among us, bearing such fruit, claim to be alive, but the outstanding facts show they are like the Irishman's turtle — dead but unaware of it. So then, brethren, we should be careful about wresting the scriptures. It will have the effect trailing after it.

God gave wisdom to the prophets and apostles. They spoke as they were given utterance by the Spirit of the Almighy God. Not one Word will fail, for it is impossible for God to lie. So let me tell you, brethren, that to take from or add to the scriptures is bad work. The scriptures tell us what will take place if we do so. Remember the Ark of the Covenant. It brought death to some, blessings to others. The scriptures are a blessing to Israel, the Church, but to them who have not the covenant in their hearts and minds, the scriptures mean death. The Word when misapplied or twisted brings death, and God isn't mocked. You are either for Him or against Him.

The Ark of the Covenant contained promises to Israel, but the

Philistines could not enjoy these blessings; so they began A PLAN or way to get it out of the country. They built a new cart, placed the Ark on it; then tied the milk kine to it, shut up their calves, and let them go where the way was hard and rough. The Philistines tried to steady the cart, but a touch of it brought death. So it is with many. When the going is rough, they lay hold to the container of the promises, but fall away. Then let me say, be careful. Study (A Gift) to show yourselves approved unto God — not man. Don't jump to conclusions, as many do. If you have been quickened and made alive, the Spirit of truth within you will ultimately reveal the perfect work of God, and then He will perfectly and thoroughly furnish you with the mighty workings of God. Since the Spirit does reveal the works of God, you are without excuse. Then, if we try to change the meaning of the scriptures by twisting them to cover up or to justify our condition, assuredly the Husbandman will cut us off for having such fruit. The church cannot hold members bearing such fruit. All it can do is to record the act that caused the Husbandman to cut them off. Then, don't blame the brethren for what you yourself did. Remember, God cannot lie. He will do exactly as He has said. He will cut you off for bearing such fruit. Then, brother, you can, no doubt, find some sympathy amongst the weak ones, and cause them to follow you, thereby getting them into troublesome waters. Then, can you not see what sowing to the flesh will do for you? Yes, you, no doubt, believe God works and none can hinder Him. The Word says, "God works all things after the counsel of His own will." Then, brother, it is God you are rebelling against. Remember, all things work together for good to them that love the Lord. Then, what is all this unrest among the flock about?

Why has it come about that there are some of Paul, some of Apollos, some of Cephas, and some of John? See. Ist Cor. 1:12, and Ist Cor. 3:21 & 22. Has Christ's body divided? No, a thousand times, No! But, many who claim to be in that body prove by their acts of unfaithfulness that they have not denied self. Remember, there were the unfaithful in the type of Israel. Then we are made to fear that some who have no cross to bear have crept in unawares. But, brother, your sins will find you out. If the first thing you consider is whether or not it will be profitable, you have not denied self? Such unfaithful acts scatter the flock instead of nourshing and comforting it. Only a few are left who go on faithfully bearing their cross and cherishing it, helping in every way with joy and gladness in their heart to do the biddings of the Master. Though the cross weights them down, they gladly take up the one that was appointed for them, and march onward upheld by the thought that all the children must carry such crosses to be in likeness of their blessed Lord. In Abraham's day where there was easy going and a choice where they went, there were few coming out of such practice. Among the faithful, the going was not so easy for they had their cross to carry and many hills to climb. They believed God's word that says "tribulation worketh patience." Roms. 5:3. Yes, all of God's children have their trials here in this life, but they are a journey to

a destination where troubles are not known to enter there. They must be refined, and only God has the refining machinery. The natural man, though wise, cannot see the refining process, but must feel it, if he is to enter into that peaceful rest in that City of Gold.

How did you act when you were being tried? Did you try everything available before you learned you could not attain to those heights by works? Yes, as long as you have a little confidence in the flesh, you will have to be tried, and as long as there is any dross in you, you will have some experience with the ladle, for that is the way you must be purified.

The pattern in Paul shows this plainly, as well as the word and the types of Israel. Then faithfulness is an attribute that is becoming of God's saints. Before your eyes were anointed with the true grace of God, you could not see how such things could be. As you felt you could do as you wished, you were a big boy at that time. After the second anointing you could see things more clearly, and a little hope and love sprang up in your heart, and you could see how far away from the way of understanding you had walked. God's mercy hovered over you, and now you began to see the mighty power of God, and the weakness of man. It was Christ in you, revealing the things of God. Yes, there has been a change in you. It is the power of love and the revealing Word, manifesting in you what was with God from the beginning.

You no longer enjoy the company of your associates. They have not changed. The change is within you. You once walked with them according to the course of this world; but God has shown you, in part, the power of His love, and is now translating you from one life to another. You are a new creature. You are pleased in the Kingdom of His dear Son. Your part in this translation was the fearing and trembling that comes with the realization of your sinful and lost condition. Then comes love and with it a stronger hope, and more wisdom is yours to share. You can see what a vile person you are and had been all the while, but you are also given to see that through the mercies of God and things He has done through Christ, your transgressions were blotted out of the books. When Christ bought or purchased your pardon on the tree, your duties and obligations are shown you. With a mixture of joy and sadness, you are made to love as you never loved before. Yet, you have a cross to bear. Now you have two minds, one is contrary to the other. The cross gets heavier as you go, but it was appointed for you in the covenant before time began, and is now being made manifest in this time world. All Christ's chosen have that cross to bear. One mind makes you long for the things of God, and to know more of His love and kindness. The other mind is ever focused on the alluring things in this time world, and it would lead you to destruction. This is called by the apostle, "the carnal mind," and it is not subject to the law of God. Yes, all have some experience with such a mind, yet, you are as a pilgrim on a journey and you cannot run, for your cross is heavy. You are burdened with the weight of sin, and your natural mind will cause you to try everything possible to get relief, but all is in vain. When you have finally tried all, you then are on the brink of woe. Then comes a little ray of hope.

You have been made ready to go to the church, ask for a home among those few despised, peculiar people. They have been watching you, and their prayers have been joined together for your relief. You, alone, had to bear your cross. They, also, have a cross, and they knew what you were suffering. They longed to comfort you and to show you that they loved you. Now you love them with the same love that has been only manifested in those tried and wayworn pilgrims. They gladly receive you and encircle you in their arms. You go to the water and are baptized. You feel the unction of God's sanction when you are lifted above the water. Yes, that weight is gone, and you feel very light. All around you join to praise God, for He had given you a taste of His divine love.

Now you have fellowship with the saints of God, and are under the church covenant; the joy and gladness of your heart cannot be told by mortal man, and you spend some time in this sweet sabbath of rest. Soon you realize you are not perfect. More trials lie ahead. Perhaps, you will have to deal with false brethren. Someone you had confidence in sows to the flesh. What a blow to a child that is yet so tender in the Kingdom. Many disappointments and cares press in upon you. Your mind goes back to those peaceful hours after you were baptized. To you it is a Bethel, a place where you can go in times of tribulation, a place where you can go for a renewal of courage and grace to press onward. God's lovingkindness draws your mind back to that time as a sign that He cares for you, and is watching over you. As for me, I tried to be a better boy, but I knew I was getting worse. This showed me I still had a wee bit of confidence in the flesh. This trial of my faith was necessary, for that is God's way of sifting His children to remove the chaff. I learned obedience by the things I suffered.

When brother turns against brother, it is a fearful thing to see, but, sometimes, it is necessary for the pruning of the branches of the vine. Some show their love has waxed cold or lukewarm, and God has said He would spew them out. In the type of the Amorites and Israel, God takes good care of any that offend His children. He is all-wise. He knows if you try to shift your burden to the shoulders of others, and if you are faithful or unfaithful. You cannot be called faithful, if you see your brother or sister in need and sit idly by without compassion for them, and help when it is possible. If you love the Lord, you will give your brother a helping hand!

We show a bad example in love, if we choose to go among the members of the flock that are well-fixed financially in this world's goods, leaving those that are less fortunate unvisited, thus showing a respect of persons. Remember, God is not mocked. You are either for Him or against Him, and if you sow to the flesh, you will most assuredly of the flesh reap corruption. If we are blessed or enabled to do any good at all, we are prepared for that task by the grace of God. The tree must be made good before it can bear good fruit. We need mercy again and again. Then, how fitting it is that we show mercy to others, for the measure we measure to them shall be measured back to us! Let us not forget.

Be careful, brother, if you say you love God and hate a brother or

sister. That cannot be, so saith the Lord. Do you have to get through with your work before you can attend meetings? What does such an act say? "God, I will worship you when I get ready." You are a **professor** rather than a **possessor** of the true love of God. You show by your act that you have not learned to deny self. Are you like the unfaithful servant whose lord gave him a piece of money, and he buried it in the earth? When his Lord came, he digged it up, and there was no usury, while other servants had gained double. If you have the treasure of the Lord in you, it will not be covered up with unfaithfulness, for our Lord calls for usury. If it is true love, it will not only exist within yourself, but it will be seen and felt by others, as it is a savor of life. When that love is not seen, it is no wonder that there is unrest in Zion. Can you expect your servant not to be disturbed over such conditions, when unfaithfulness is coming to light among the flock all along? Many prove their unfaithfulness in the ways mentioned above and in many other ways, yet your servant keeps on coming to meet you; if so, it is to turn the other cheek. Oftentimes, he has to get there the best way he can; but many of the flock are not there because they do not have a good way. Do you think the little lambs around the fold will thrive and grow on such unfaithful acts in the church? You may call such faithfulness, but I can't agree with you, for such acts will scatter instead of binding together. Yet, such conditions are found in many churches today, and the seats are empty most of the time.

Some of the members are old and feeble, and the younger people are so busy trying to keep up with the rest of the folks gathering wealth that they have no time or inclination to take Dad and Mother to church. Ofentimes, at Saturday's meeting, Mother is expected to cook dinner for the folks so busy gathering wealth; so Dad and Mother do not get to go. Another member has some shopping to do, another a meeting of some kind to attend, yet another one has some work in the garden, that one has a field to sow, and the one over there has a sale to attend. Many excuses can be found when one is looking for them. Some among us have become so lifeless, they do not make any excuse at all.

Do you remember, brother, when you were baptized into the church? You were then under the church covenant. You obligated yourself to meet on your conference day with those of your brethren and sisters to try in every way possible to keep house for Him in faithfulness. Have you done this? Are you guilty of not attending when you had no legal excuse? If so, then you have broken your covenant with your brethren and sisters, and are guilty before your God. Why? God's word says, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Matt. 25:45. Under such conditions, COULD you expect God's sunshine to dwell upon you, when you bear such fruit? If so, brother, you will be disappointed, and instead, you will be sifted for unfaithfulness. You may claim you are not treated right and swell up like a toad, pout for awhile, but, brother, that will not help you. Remember the toad is inflated with air, just puffed up. This condition is, also, prevalent not only in the pew, but in the pulpit as well. And when such conditions exist, someone is

inflated. They are just like the toad; they are puffed up. That kind is a big boy, but God has the machinery and equipment prepared to take the wind out, and when such ones go through God's refining fire, they no longer feel so large or important.

Finally, brethren, rest assured that God has not turned His throne over to any one, but He remains the same unalterable One as in Abraham's and Israel's day. He rules and controls and does whatsoever He pleases, which is surely right. When His children become puffed up, He will take the wind out at His own good and appointed time, and according to His own pleasure. There are now only just a few that prove faithful; just a remnant, a witness here and there. This is a lamentable condition for the children of God to be in. But, brother, we are reaping what we sowed. Such sowing will always produce effects, for God says it will. Remember, God cannot lie.

Now, my dear kindred in tribulation, I have tried to perform the obligation I was shown and commanded to do of that which was enjoined upon me. I have told you why and by what authority I have come to you with these three Appeals for Unity in God's House. I have tried faithfully to use only the scripture that was placed before me when I trust I was made to pray for guidance. The way I have tried to pen it down is the way I was shown, but there is plainly to be seen great weakness in my effort to obey God. I shall ask God to bless it and direct it to the ones for whom it is purposed.

Father, I have finished the writing in the way Thou has shown me to do. Dear Lord, direct and bless the same if it be Thy will, for the good of those for whom it is given. Bless them with knowledge to understand why Thou hast commanded me at this time to come to them in this way, and may it be a blessing to Thy children of the Kingdom; and could it be Thy will, cause Thy blessed truth to be ever honoring to Thy grace and good name. Amen and amen.

The end of the third and last appeal for unity in God's House,

(Elder) P. H. Jacobs (Dec'd.)

(Written during the year 1947.)

CORRECTION

Dear Elder Jacobs,

I have heard your grandfather, the late Elder P. H. Jacobs, preach, and I considered him sound and able. However, he erred or made a mistake in his "First Appeal For Unity In The House Of God" as published in the January issue of the Zion's Landmark. (See page 69, last column) He said that the swaddling clothes which were used to cover or wrap the Christ Child in the manger were also used under the saddle or to wipe off the stock. You know that swaddling clothes were not used for anything of the sort, nor is this the true meaning. Swaddling clothes mean "baby clothes." Otherwise, it would be cloth. Please check your dictionary, and also check behind me.

I cannot write too well, as my hands appear to be asleep. I am now in a nursing home, but was formerly from Vandervoort, Arkansas.

Your friend and sister, I hope,

Nancye Johnston McDaniel
c-o Leisure Lodge,
Mena, Arkansas
March 4, 1976

(This sister is correct according

to the dictionary. Evidently, my grandfather confused the word "SWAB" with SWADDLE, or his reference was based on colloquial usage. Lynwood Jacobs.)

ELDER BALL WRITES ON TYPES AND SHADOWS

Dear Elder Mewborn,

I am enclosing my check for two years' renewal for the Zion's Landmark. I am also enclosing some thoughts that I was recently given, and I made the attempt to pen them down on paper. However, I feel that they are very poor, and will not have much meaning.

My wife and I united with Goodwill Church in the Lower Mayo Association in November, 1975. Come to see us when you can.

Yours in hope,
(Elder) Charles R. Ball, Sr.
1420 South Askin Street
Martinsville, Virginia 24112
February 6, 1976

THE LONELY DOVE (ISAIAH: 38:14)

"Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O Lord, I am oppressed; undertake for me." Isaiah said he mourned as a dove, and I believe every one of God's little ones mourn as the dove. We find in Genesis that Noah sent the dove out to see if the waters were abated from off the face of the ground, and she returned to him and he took her back into the ark. She found no rest for the sole of her foot. He sent a raven out and she did not return because she was an unclean bird. She could find plenty to eat from the filth of the earth, a type of the nonelect, but the lonely dove was a clean bird. She came back to him for food. I believe she represents the church for the church will not receive unclean food. She wants the true gospel of grace and grace alone. She will not receive the works of man, and he sent the dove out again. She came back to him again with an olive leaf in her mouth, which is a symbol of God's righteousness, peace, and love. To my understanding this is pointing to our brethrens' experience when they go off to some other faction. They cannot stay there, and they bring a leaf from the olive tree. They come begging to be taken back into the fold. So, we must receive them back as Noah received the lonely dove, and Jesus said to forgive seventy times seven. Psalms 74:19 reads, "O deliver not the soul of thy turtledove unto the multitude of the wicked: forget not the congregation of the poor for ever." It seems here that the dove might have a soul, but I suppose he has reference to the life of the turtledove, as she prefigures the church of God, God's humble poor. David, I feel, had reference to the children of God for he said not to leave the poor, and the children of God are the poor and afflicted. They are all made to mourn as the dove. Hosea 11:11 reads, "They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria." Yes, the children of God will tremble and mourn as the dove. One reason I have been made to think so much about the lonely dove is what I have experienced about her. Some, perhaps, will not see any sense in this, but to me the dove has been sacred since I was about fifteen years old. My reason for having this feeling is as follows. It was a bitter experience and hard lesson for me.

I had gone hunting for some

game, and I had heard that doves were good for food. So, I saw one, and I shot it. When I went to pick it up, it was not dead. Oh, the sound of loneliness and mourning! It was the most mournful, pitiful sound that I had ever heard, and it was coming from that crying dove. It was trembling when I picked it up. This has been about 57 years ago, and I have never forgotten, neither have I killed another dove since for I still remember that lonely, mourning, crying sound. We also find in Jeremiah 12:9: "Mine heritage is unto me as a speckled bird, the birds round about are against her." I believe the speckled bird and, also, the dove represent the church, for the worldly churches flock around to cause her trouble. Yet, they cannot enter in, only as the Lord has appointed, some that were before ordained to condemnation that they should enter in with sheeps clothing, but inwardly they are raving wolves. See Jude 1:4 and Matt. 7:15.

We find the dove mentioned again in Matthew when Jesus was baptized. Matt. 3:16. He saw the Spirit of God descending in the form or like a dove, lighting upon Him. A voice spoke from heaven and said, "This is my beloved Son in whom I am well pleased." Yes, Jesus came to do His Father's will, and His Father was well pleased with Him. We find Jesus in the temple, casting out the moneychangers and the seats of them that sold doves. He cast them all out, and said, "My house shall be called the house of prayer but ye have made it a den of thieves." Matt. 21:12, 13. What is God's house? Paul said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" I Cor. 3:16. This is the house of prayer for Jesus is born in you the hope of glory. When one is born of this Spirit, He sends the prayer into the heart. Then the prayer is answered as the scripture speaks of Jesus casting out all. He cast out seven devils of Mary Magdalene. I believe she represents the true church for the number seven is a complete number. God has cast out all the devils that are in His church. The gates of hell cannot prevail against her. Yes, He cast out a legion of devils out of one and they were cast into a herd of swine and were choked in the sea. See Mark 5:9-13. Here, the unclean was cast out into the unclean. The swine and the raven (previously referred to) are both unclean. But, we read somewhere that one of the prophets (Elijah) was fed by a raven. See I Kings 17:4. This is to show us that the wicked (the non-elect) are working (according to God's purpose) for our good, if we are what we hope to be. It is written that "all things work together for good to them that love God, to them who are the called according to His purpose." Romans 8:28.

Isaiah 6:1 reads, "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." Yes, the old king died. He is this "old man" of the world — the Adam or Adamic man. He is killed and the Spirit is alive in the Lord Jesus Christ, even life because of righteousness. Then he can see by the eye of faith the Lord, high and lifted up. He can see the train fill the temple for this temple is our body where-in dwells the Holy Spirit of God. Isaiah said he mourned as a dove. It is the Spirit (even Jesus wept, and the Spirit descended like a dove unto Him) that makes us mourn when the spirit teaches us and shows us what great sinners we

are. He lifts us up to view the Lord, even high and lifted up, by the eye of faith. Then, when He withdraws from us, we are made to mourn as the dove, and to long for the light to shine once more. Brethren, we cannot bring these things about. We must wait upon the Lord.

This train is none other than the gospel train. It is bound for glory. This is the name of a song, I believe. Yet, to me this train is the glory of the Lord or gospel train. The sentence may not be in the Bible all together, but the word **Gospel** and the word **Train** are both there. The Apostle Paul said, "The gospel is the power of God unto salvation to every one that believeth." Roms. 1:16. Then, this gospel train is not like unto our train here in time. Our train here is subject to mistakes and errors. It may run late sometimes. It may run ahead of time, or schedule, sometimes. It may leave someone behind. Sometimes, it may take you too far. Sometimes, it may leave the rail or wreck. It takes a number of men to run, or operate, them, but this gospel train will never wreck. It will never leave one behind. It will never take you too far. It only takes three to run, or operate, and these three are ONE. They are the Father, the Son and the Holy Ghost. Jesus Christ is the engineer and the conductor and His Father has designed the route of the trip. The Holy Ghost is the ticket in this Great Conductor's Hand. His power is all that is needed to run this gospel train for all power is given into His hand. After the resurrection this temple will be filled with this gospel train to the exact number of seats for these vessels of His mercy, afore prepared unto glory, for that eternal station or terminal, Heaven or the glorious hereafter, an house not made with hands, eternal in the heavens. There will not be one too many, nor will there be one left behind. He said it would be "a glorious church, not having spot, or wrinkle, or any such thing." Eph. 5:27. An extra one would mean a wrinkle. If one were left behind there would be a spot. According to the Word, this cannot be. The passenger list is complete.

Where did this train begin? There is no beginning of this gospel train, since the gospel is the power of God unto salvation. There is no beginning of God for He is from everlasting to everlasting. There is no beginning or end to this great God whom we hope we are made to worship in spirit and in truth for He seeks such to worship Him as do worship in spirit and in truth. Jesus said, "I am the way, the truth and the life." Then we worship in Jesus and through Him alone. There is none other name given under heaven and amongst men whereby we must be saved. This gospel train does not save us as some of the worldly churches teach, but the engineer is Jesus Christ, and He does the saving, He does the keeping, and He does the sending of the gospel into the temple or the hearts of His people. There is everything in this gospel train that is needed for the salvation of the children of God. It is said in one place that Christ is all we need, and if we have Christ, then He will supply all our needs. That is everything. This gospel train is not like our train here in time, as I have already stated. We must work to buy a ticket to ride this train here, but the fare on the gospel train is free. The Lord Jesus Christ purchased our tickets when we were chosen in Him before the world was, and,

praise His precious name, we do not have to be at church to receive this gospel either. We can and we do receive it at any place when it is His time. This includes the time even before we were born of our natural parents. John the Baptist leaped for joy in his mother's womb three months before he was born. See Luke 1:41, 44. I Kings 10:1 reads, "And when the queen of Sheba heard of the fame of Soloman concerning the name of the Lord she came to prove Him with hard questions." 2nd verse: "And she came to Jerusalem with a very great train with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon she communed with him of all that was in her heart." I believe Solomon here is a figure and represents Jesus. The queen represents the church for she brought all kinds of precious goods to Solomon. In the gospel church each member will bring everything they can find to try to bring themselves into favor with God. After they have brought and spent all, it is then that they can commune with God in spirit and truth with all that is in their heart as the queen did. They have to be made poor before they become rich. God has surely "chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him." James 2:5.

(Elder) Charles R. Ball, Sr.

GOD'S PREORDAINED WAY

Dear Elder Mewborn,

God's little children carry heavy burdens, crosses, many trials and many tribulations along the way, in this life that He prepared for them. God gives them a little rest period here and there on their journey as they trod through the wilderness. They are blessed to stop by the wayside now and then and refresh themselves with His presence.

His assurance and sweet promise is, "It is I; be not affaid." Matt. 14:27 This is manifested strength to the little saints and they are blessed, or enabled, by God to pick up their cross and go on their journey here in this time world to the next place when God has another rest for their weary souls. This is the way God's chosen vessels travel all the way to the end of their journey. It is His preordained way.

I believe, dear saints of God, we have been taught that we must be persecuted. Jesus said, "Ye shall be persecuted but not forsaken," (II Cor. 4:9) and "Blessed are they which are persecuted for righteousness sake: for theirs is the Kingdom of Heaven." Matt. 5:10. God says He will never leave His children without hope. Acts 9:16: "For I will shew him how great things he must suffer for my name's sake." I believe this includes their suffering and sorrow. Our blessed Jesus was a man of sorrow and acquainted with grief. See Isa. 53:3.

Many times in my own experience the road becomes so rough and weary. From time to time I have been caused to think of Jesus and have shed tears of joy. I often feel grieved and forsaken, and don't know which way to turn. I am blessed at times to remember that Jesus was acquainted with sorrow and grief from His birth and had "nowhere to lay His head." See Matt. 8:20.

This sinner has been in a low state now for many months. It is good for us to have trials and tribulations on their earth, and to go

many times with a broken heart. We are often brought down in this condition where we are made to fall down on our knees in prayer and we are made a beggar to our Heavenly Father. There is darkness, sadness and gloom before the dawn. We feel a need before prayer comes. These knees of ours are made to bend, and we are made humble in prayer before God, in hope of His goodness and mercy upon our helplessness. We are poor, weak creatures before God.

I remember one night I went to bed feeling so cast down. I tried to beg for a little evidence. When I awoke my heart was still, heavy, and troubled. I don't believe, dear saints, that we can escape these troubles and pitfalls. I hope and trust that God will give me grace to run the race with patience that is set before me. I believe it is all appointed and none can help except the good Shepherd, Jesus Christ, the Son of the living God. For months I have tried to do my work and keep busy, hoping for relief, but none has come. It does not lie in man's strength, or power, to direct his steps, or choose his course in life. Our steps are ordered of God as well as every word in our tongue. He knew our thoughts afar off. See Psa. 139:4.

I have been blessed with many beautiful dreams and to rejoice in them. I have begged the Lord many times to give me a dream. One night I dreamed my husband and I were walking side by side on a lonely road. It seemed almost dark. I looked up and the heavens opened. It was so beautiful. The color appeared to be scarlet, bright and beautiful. I saw a cross appear. I rejoiced in my heart, and felt a great sweet love beyond anything that I had ever felt before or had ever been able to tell. I desired to take my husband by the hand. As I did, my body was lying toward his and we were rolled together as one. Then we were lifted upward toward heaven. I have never witnessed anything like this, and I have never been able to tell the beauty I saw. How beautiful heaven must be! Sweet home, how I long to be carried home some sweet day. This is my humble hope.

Sometimes we doubt, fear, and wonder how can it be thus with us. Our God is rich in mercy. He said He would never leave us or forsake us. He said He would go with us all the way even to the end. What a precious, blessed promise we have, dear saints of God. I believe He is coming again. My heart longs for that day when He shall come in the clouds of His glory to gather His jewels of mercy home, to that City whose Builder and Maker is God. The scripture says we will be like Him and be satisfied. See Psa. 17:5.

My mind is carried back to a sweet dream. My mother and I were walking together on the grounds around a church building. I saw great pitfalls around about us. I was so afraid and cried, "What shall we do?" A beautiful voice spoke saying, "Stay close to this building and you will not fall." The church building appeared to be tall and beautiful. We were carried around to the front of the building. I caught my mother's hand for fear she would fall. I was shown she did not need help for Jesus was leading her. I was immediately carried down a short ways and I looked up. I saw a man encircled in beauty. A voice spoke over my head saying, "This is a Primitive Baptist preacher, Elder Sam Gilbert." My eyes could not behold the face clearly. My heart

cried out its complaint to him for mercy. As I did I looked in my left hand. I saw three rosebuds. All were the same size and they were exactly alike. I looked upward again and begged God for mercy. His arms stretched out over me. Underneath His right arm was a beautiful red rose. The rose was tall as a tree. He spoke to me saying, "I can witness with you." Then my mother appeared by my side and said, "I want to talk to this man." This was a beauty to behold.

After Mama passed away I dreamed I was sitting in a chair in my home, facing a door. A voice spoke out of this door saying, "Your Father is sitting by the right, and your mother is beside you." A shout and praising of God came out of my mouth to the door. I was picked up and carried to the front of my house. The door appeared to be of glass. I looked up to my right into the heavens. I saw a river flowing clear as crystal out of heaven. I saw something in the midst of the river. I tried to see it more clearly, but my eyes could not behold it so clearly. I was carried back to my chair in front of this door. This same voice spoke to me again in a beautiful voice as many waters. Your Father is sitting by the right and your mother is by your side. I shouted praise unto my God. He picked me up again, and He carried me to the front door. It appeared, as it did before, to be of glass. My eyes looked upward into the heavens. I saw a river clear as crystal ever flowing out of heaven. I saw something beautiful in the midst of the river. Dear saints of the most High God, I have only hinted at this beauty. I am weak and unable to tell what, I hope, the blessed Lord showed this sinner.

God has been good to me all the days of my life. He has watched over all His little ones all the days of their life. Sometimes, I am made to feel that surely goodness and mercy shall be with me all the days of my life. I have an humble hope that I shall be blessed to dwell in the house of the Lord, I hope, forever.

Blessed children, you have a rich King. I do not worry about you, dear ones, but it is myself that gives me my trouble and concern. I feel that it is me, O Lord, that stands in the need of prayer.

I beg of you, dear saints, when down in the valley in the low place, to remember me in your prayers.

Love and sweet fellowship,
Mrs. Mary Ruth Moody
606 Robbins St.
Lexington, N. C. 27292
February 27, 1976

(Sister Mary Ruth Moody is the wife of our precious brother and yoke fellow in the ministry, Elder James Moody, and is also a sister in the flesh to our Associate Editor, Brother George Fulk. Editor)

SOME THOUGHTS CONCERNING GOD'S WILL

"And He stretched forth His hand toward His disciples, and said, 'Behold my mother and brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother.' " Matt. 12:50.

Brother Mewborn, this scripture has been on my mind the last few days, and it seems like it would be so good if I could talk to someone. Since I do not have anyone with whom to converse, I shall attempt to write you.

About thirty-five years ago this scripture really worried me. I could

not reconcile the fact that God rules in heaven and on earth and that His will is done in heaven and on earth, on the one hand, and how Christ and Judas Iscariot, on the other hand, could not be brothers. I was meditating one day, and this thought struck me very forcibly. It was God's will for Judas to carry out His (God's) purpose of his father, the devil. And so God's will was done. Christ was talking with the Jews, and they said, "Abraham is our father." Again they said, "We be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceded forth and came from God; neither came I of myself, but He sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it. Which of you convinceth me of sin? And if I say the truth, why do ye not, because ye are not of God." John 8:39-44.

That scripture, it seems to me, should comfort and strengthen us in the thought that salvation is not of our works. Also, that we are saved according to God's own purpose and grace given us in Christ Jesus before the world began. Also that God has stamped it in our hearts and memory that He has "made all things for Himself; yea, even the wicked for the day of evil." Pro. 16:4. Judas Iscariot and all of his brethren cannot do anything except for God's purpose in their father, the devil. They cannot go any further with their wickedness than God has purposed that they should go. He has set their bounds. It was God's purpose for Judas to carry out the work and intent of his father, and God's will was done. "For God doeth according to His will in the army of heaven and among the inhabitants of the earth: and none can stay His hand, or say unto Him what doest thou." Daniel 4:35. "There is no power but of God and the powers that be are ordained of God." Romans 13:1. Christ told Pilate, "Thou couldst have no power at all against me, except it were given thee from above." John 19:11. What a wonderful God Israel worships!

I hope I am numbered among the true Israelites. It is said concerning the true Jews, "For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh. But he is a Jew, which is one inwardly and circumcision is that of the heart, in the Spirit and not in the letter whose praise is not of men but of God." Roms. 2:28, 29. These are the ones who worship God in spirit and in truth. Sometimes, we are almost made to say with David, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." See Psa. 137:5, 6. That was a charge David was blessed to give himself. God knows our thoughts afar off. We cannot flee from His presence, nor can we hide from Him. "If I ascend up into heaven, thou art there; if I make my bed in hell, behold Thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold

me. If I say, surely the darkness shall cover me, even the night shall be light about me." Psa. 139:8-11.

We don't want to hide from our God, but we do beg for His mercy and strength to praise Him, and thank Him for His mercy that has followed us all the days of our lives. What a wonderful God of mercy and love! "All thy works shall praise thee, O Lord. And thy saints shall bless thee." Pa. 145:10:13. "Known unto God are all His works from the beginning of the world." Acts 15:18. He made all things, and each thing He made accomplishes the purpose for which He made it. Therefore, it does praise Him in that manner. The knowledge of His perfection is too great for me. I can't attain unto it. See Psa. 139:6. Yet, we hope to be found "pressing toward the mark for the prize of the high calling of God in Christ Jesus," our Saviour. Phil. 3:14. These are a few of my thoughts as I sit and meditate.

I hope each of you who have written my wife and me will consider this an answer to your letters. Please keep writing us. We do enjoy it. Come to see us whenever you can. We can take care of four and more, if necessary. Remember us in your prayer to our God. May the God of all Grace, mercy, and peace be with you. For "God is not the author of confusion, but of peace as in all churches of the saints." I Cor. 14:33.

An unworthy servant and brother in Christ, I hope,

C. U. and Lucille Landers
801 E. 9th St.
Coleman, Texas 76834
January 10, 1976

RENEWS FOR ANOTHER YEAR

Dear Elder Mewborn,

Enclosed please find a money order in the amount of $6.00, which is in payment of one more year's subscription to Zion's Landmark. I really enjoy each and every issue, and this marks my first renewal. It was due in January, so I am a little late. However, I have not received the January, 1976, issue as yet. I suppose you are running a month behind now. Is this the case?

I enjoy reading the experiences of the other writers that appear in the Landmark. Also, I very much enjoy the writings of Elders Lynwood Jacobs, C. U. Landers, and Carl Dubose. I have had the very fine pleasure of meeting and hearing each one preach at the three days' meetings held in Bakersfield, California.

Sincerely Yours,
Bill G. Clinton
P.O. Box 63
Exeter, California 93221
February 6, 1976

Yes, we are running one month behind schedule with the publication of the paper. However, we hope to catch up as soon as possible. Editor

---

LOVES THE PAPER

Dear Elder Mewborn,

Enclosed please find check for $8.00. Six dollars is to renew my subscription for another year. The remainder may be used as you see fit. I enjoy the good writing in every issue more than you or anyone can ever know. I hope I can see to read as long as I live. I hope to have sincere love for you and the paper. I am a lover of the Zion's Landmark and the truth for which it contends.

Yours in hope,
Mrs. D. K. Phelps,
Elberton, Ga.
February 26, 1976

COMFORTING THOUGHTS TO THE WAY-WORN, WEARY CHILD OF GOD

"But we have this treasure in earthen vessels, (vile bodies) that the excellency of the power of God may be of GOD, and NOT of us." (I believe this treasure is the REVEALED word of God and the faith His children live by). We are troubled on every side, yet not distressed; we are perplexed, but not in despair. Persecuted, but not forsaken; cast down but not destroyed." I Cor. 4:7. Oh, Dear Reader, can we doubt one word of this Scripture? We know from experience we are of the flesh, fleshly, sinful, unworthy, dwell in earthen vessels, formed from dust and molded from that substance into vile creatures. And because of these very characteristics we dwell in "earthen vessels." Why? "that the excellency of the POWER of God may be of GOD and NOT of us." And because of "His power", even with all these perplexities, we are "not in despair" because we do sincerely believe in the "excellency of the power of God" and not in these "earthen vessels." And, though we know we are "persecuted on every side," we have faith God will not forsake those He CHOSE for His own. Man will forsake us, yes, but God, NEVER! We are told to trust in God, not man. The Apostles were persecuted but what were they told? "And now I say unto you, Refrain from these men, and LET THEM ALONE: for if this counsel or this work be of men, it will come to NOUGHT. BUT IF IT BE OF GOD, ye CANNOT overthrow it; lest haply ye be found even to fight against God." Acts. 5:38:39. We believe the Scriptures and the glorious promises of God — though persecuted; we believe too He "will sustain us" until the end of time. These and many other comforting words keep us from despair. Why? Because we have experienced them; these include both the good and the bad. We have waded in deep water; wandered in the barren desert and even in the waste howling wilderness. We know what the darkness of midnight means and how it feels to be found in the bottomless pit. We are acquainted with trials and tribulations. Like Jesus, we are "acquainted with grief and MANY sorrows." We have tasted the "bitter gall.." And, we have seen with our own eyes and heard with our own ears. We have felt in our own heart these things that were "appointed unto us." We might ask, then, what keeps us prodding on, why do we not just "give up the ghost," and "fall away?" The answer is: "The wonderful promises of God and the faith we have in Him that every one is TRUE. Let's list a few of them and renew them in our mind: For those who feel persecuted, He says: "I will sustain thee." See Psa. 55:22. For those who weep, He makes this promise: "I will wipe away all tears from thy eyes." See Rev. 7:17, 21:4. For those who fear they know not what to pray for; He gives this assurance: "If ye shall ask ANYTHING in MY NAME, I will do it." John 14:14. When you feel alone and sad: "I will not leave you comfortless; I WILL come again." John 14:18. You will be where He is: "I go to prepare a place for YOU that where I AM ye may be also." See John 14:2,3. Do you feel lost and without hope? "For the Son of Man is come to SAVE that which is lost." Matt. 18:11. Has the Lord Jesus Christ lost any whom God

GAVE Him? "Those that Thou gavest me I have KEPT, and NONE of them is lost." John 17:12. He promises the "light of life:" "He that followeth ME shall not walk in darkness, but have the light of life." John 8:12. "God knoweth HIS sheep and they FOLLOW HIM." See John 10:4. Do you fear our number in the faith here in the world is too small to continue: "Nevertheless He left NOT Himself without witness, etc." Acts. 14:17. Why, because, "It is the power of God unto salvation to everyone that believeTH." Rom. 1:16 And God's church is small, but He says, "I made MY church NOT to grow." See II Sam. 23:5. And we know from reading the scripture, "God's work is FINISHED and HIS salvation is FREE." — a GIFT from HIM!" "Nothing can be added to it and nothing taken away." Be not afraid, Dear Child of God, of those "who persecute you" for we read; "NO weapon that is formed against thee shall prosper; and EVERY tongue that shall rise against thee in judgment thou SHALL condemn." Isa. 54:17. This sinner lives on these promises (whether they apply to me or not), and I hardly believe I could make it without them. (My path is not strewn with roses.) When we are made to believe on them and have faith that every one is true, what and whom have we to fear? Who can hurt us "If God is for us?" What does it matter WHO is against us? But it does matter if GOD IS FOR US!" Our experiences in life, and seeing Scripture fulfilled, makes us know the promises of God is our bread and drink. We cannot believe in God and live in this world and doubt them. Experience tell us, that regardless of trials and tribulations, God does not leave us forever in darkness. He sometimes walks with us in the wilderness (makes His presence known), leads us out and sets our feet once again on solid rock. "He will not leave us comfortless;" We have seen the dawn after darkness; sunshine after rain; relief after pain. Nothing lasts forever, even if it must end in death. And this sinner believes death is the end of sorrow and the beginning of all the glorious promises we have hoped for throughout this uneven journey of life; those we have been promised by the Lord Jesus Christ Himself. When life is over for the saints of God, He will gather them in those "Mansions not made by hand but eternal in the Heaven", and they will be where He is — those "He loved BEFORE the foundation of the world with an EVERLASTING LOVE:" those "He bought with a price" (His blood); those He brought through the fiery furnace, suffered trials and tribulations; bodily afflictions in order that His Kingdom will "in deed and in truth be a place of REST. A rest His children have never known or enjoyed before. All our afflictions on this earth are for a purpose; a purpose known only to God — but "a purpose of his NEVER fails." You know what it is to rest when physically tired, then, think how much more so when spiritually tired, sin sick and weary from laboring with it. And what a relief when we read what Jesus said to these children He calls "Mine." "Come unto ME all ye that labor and are heavy laden and I WILL GIVE THEE REST." Matt. 11:28.

Dear Child of God, your labors, trials, burdens and afflictions on this earth are NOT in vain. God had a purpose in every single one of them. He has never told you, through the words of the Prophets or words of

His own, that the Way to His Kingdom would be straight and easy. He told you it would be filled with trails and sorrows. His only begotten Son came to this earth and suffered, bled and died and was crucified on the tree of the cross and, by His suffering, redeemed you from your sins and SET YOU FREE forever and forever. His children are a free people. He has cast your sins in the depths of the sea and promised to "remember them no more." He CHOSE you from the masses of mankind to "dwell with Him in Heaven" and suffer with Him in this earth. But you are His and do not let anyone tell you otherwise. His reward for those He chose is eternal joy, eternal love and eternal PEACE. Should we EVER complain? Should we not, rather, renjoyce that we have (if we are His) been so highly favored and blessed to be counted worthy to suffer with Him? "Beloved, think it not strange concerning the fiery trial which is to TRY you as though some strange thing happened unto you, but REJOICE, insomuch as ye are PARTAKERS of CHRIST'S sufferings, that when His glroy shall be revealed ye may be glad also with EXCEEDING joy." I Peter 4-12-13.

On one occasion the Apostles departed from the presence of the council (the work of men) "rejoicing that they were counted worthy to suffer shame for His name." Acts. 5:41. And we read: "If we SUFFER, we shall also reign with Him." II Tim. 2:12. And we read further: "And if children, then HEIRS, heirs of GOD, and joint-heirs with CHRIST, if so be that we suffer with Him that we may also be glorified TOGETHER." Rom. 8:17. And the Apostle Paul wrote in his encouraging Epistle to the Romans; "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which SHALL be REVEALED in us." Rom. 8:18.

Sure I am that God's children will suffer ALL things appointed unto them, but do you not feel, when lifted up, Dear Reader, that it is an honor and blessing to be counted among those God CHOSE (if, indeed, we are) to suffer for HIS sake? What a priviledge and what a blessing to poor, unworthy, sinners, to be so highly favored. We, (if we are those,) who have NOTHING to plead and NOTHING to bring! We are just living out our appointed time here in this world, "Hoping" for a small place in His Kingdom. What mercy and compassion God has for His ELECT! All mankind is not so fortunate ... and we sinners have only a "hope" that we are counted with those who have been blessed to "suffer for His name's sake."

Dear Saints of God, when you feel persecuted, sad, lonely and forsaken; when bodily afflictions are your lot; when you feel without a friend in the world; yes, when all these things cast you down; may you be made to call to mind the blessed promises of God, and, remember; "If you SUFFER with Him ye SHALL also REIGN with Him," and all will be well with your soul in this world and in the world to come. Would we change things as they are if we could? God ordained your WAY; the fact you suffer means you are walking in it. We are told to "Set your affections on things ABOVE NOT on things below." And if God blesses you to do this, rejoice, for that is proof that "I am in you and you are in me," and you are ONE with Him. "Wait PATIENTLY on the Lord." "He that overcometh

SHALL inherit ALL THINGS." Rom. 21:7.

"When through the deep waters I call thee to go,
The rivers of wo shall not thee overflow;
For I will be with thee thy troubles to bless
And sanctify to thee thy deepest distress."

Elizabeth C. Edwards
417 South Boylan Avenue,
Raleigh, N. C. 27603
February 16, 1976

COMMENTS FROM MEETING AT TOMBALL, TEXAS
(Feb. 28th, 29th, 1976)

Dear Brother Jacobs,

Psa. 119:103 reads, "How sweet are thy words unto my taste: yea sweeter than honey to my mouth."

I couldn't describe more aptly the blessings we received on Saturday than in the scripture above. I think it was one of the happiest days of my life, and I am still savouring the taste of it. I had looked forward to going to Tomball and being with all of you again, and to meeting Brother Mewborn. To get to hear Bro. Bud Smith and Bro. Delbert Carraway too, was just an added blessing I had not anticipated.

As much as I enjoyed hearing the visiting Elders, and I did enjoy them so much, I would like to add that we are so blessed in our associations to have such able Elders, and it is always good to hear them. I do wish I had been able to hear Bro. Mewborn talk more. Maybe some day I will.

I just wanted you and the brethren at Tomball to know how very much I enjoyed the feast on Saturday, both spiritual and natural, the good singing and the fellowship. In remembrance I am still enjoying the day.

It was good to see Bro. Curtis and Sister Gladys, your dear father and mother, again and to see him doing so well.

A sister in hope, I hope,
Marjorie Whitescarver
1303 Demar
Palestine, Texas 75801
March 10, 1976

Dear Brother Mewborn,

I want to share the enclosed answer I had from Bro. Jacobs with someone I knew would enjoy and appreciate it. It is so beautiful, especially the 3rd, 4th, and 5th paratgraphs.

Once more I would like to tell you how much I enjoyed meeting you which I had looked forward so long. The meeting at Tomball was special to me, even though I was there only the one day. (Saturday). I am still savouring the feast I had that day. I hope sometime to be able to hear you talk more.

I don't know if I am one of His chosen ones (in fact I doubt it so much), but I do hope He makes me thankful that He has directed my steps to be able to walk sometimes with those precious ones in the Old Baptist Churches. It is such a joy.

Bro. Mewborn, please remember me when at the throne of grace.

Yours in hope,
Marjorie Whitescarver

Dear Sister Marjorie,

Thank you for your good letter. I sent it to Brother J. M. to read. I know he will enjoy your kind words as much as I did.

I'm still sucking honey out of the Rock that God made to flow at Tomball. Elder (Woodrow) Lake's sermon on Sunday was one of the

best I have ever heard. He was lifted up to the banks of the river Jordon, and for a moment we were blessed to look with him into the Promised Land. I hope that God will bless us someday to cross that river to be with Him forever.

After being blessed to be a part of such meetings as we have had, I have been taught two great lessons. What is church discipline: It is love and the fruits of love, the same discipline that the resurrected church will know in the everlasting presence of God.

Another lesson is this. Is this wonderful peace and joy that we are having the results of God's love in our hearts, or is it the results of Moses law? The answer seems obvious to me. If it is the law of Moses that has brought the unity in love that we have, I am dead wrong. I believe that it is love and joy and peace from God's Holy Spirit that He has shed abroad in the hearts of such as you.

For this, I stand in awe of the God that has given us such spiritual blessings, though we each feel the great depth of our unworthiness. For this, I hope that we will ever be made thankful to the Giver of every good and perfect gift, and that we be made to follow Him in the perfection of His way.

Our love to you and the brethren at Pilgrim Church. In my heart I feel blessed just to know you.

Lynwood (Jacobs)
Orange, Texas

APPRECIATES THE LANDMARK

Dear Brother Mewborn in a very precious hope:

I am enclosing my renewal for one year to our precious Zion's Landmark. I love to read the experiences of the brothers and sisters, especially of those who have passed and gone on.

I have been contemplating for sometime to make the attempt to write a few sketches of my past experience. For some unknown reason I have passed it by.

I have been a reader of The Signs of the Times for over fifty years.

Your article in the October, 1975, issue of the Landmark concerned the oldest constituted church in America at Hopewell, N. J., was very interesting. I have a little book containing the history of "Welsh Tract Church" published by the "Signs" in 1950, during their 250th anniversary.

I have never met you in this life. It seems I have been given a desire to write you a few things, regardless. If I know my feelings at this time, I feel I have known you ever since yuou became Editor of the "Landmark".

I have passed my 76th year here below. I have tried to serve as pastor for 25 years of our little church, called West Fork Church that was organized in West Virginia one hundred two years ago. Our number at present is seven. We have been tossed about on muddy waters. At present we feel our little ship has been, and is, floating upon clear water.

I hope, if it is the Lord's will, to write sometime later.

In hope of entering a better world than we are at present.

Gilbert Sears, Sr.
1356 Evelyn Lane
Akron, Ohio 44306
February 10, 1976

We hope and look forward to Brother Sears' writing, as he expressed above, at an early date. Editor

EXPERIENCE

Dear Saints of God:

I feel like I want to tell someone about the Great I AM. He is God, and beside Him there is none other. He works and none can hinder, He hinders and none can work. He made everything that was made before He made man. If He had needed any help, He would have made man first so He could have had him to help Him. "He works in mysterious ways, His wonders to perform; He plants His footsteps in the sea, and rides upon the storm." He is so precious. I hope I love Him with all my heart and soul. I want to tell how I hope the Lord has blessed me while here in this sinful world, and how some of my dreams or visions have been both pleasure and trouble to me.

On the first Sunday in September, 1973, at Fellowship Church, Brother Curtis Parrish, in his sermon, told of a light he had seen, and said that he was not in that light. He said he was glad he wasn't, for if he had been in it, he would not have any hope. It did me so much good. It shared with me some thoughts of my own dreams.

In this dream I was walking with my good mother after she died. We were going toward the West. We came to a small stream of water as clear as crystal. She stooped down and raised up with a glass of this water as clear as crystal. She drank some of that pure water. She did not offer me any. I felt like I was lost! It caused me much trouble. Again, I walked. I dreamed I was on the side of a hill near a stream of water. I was on the south side. I walked east until I came to the end. I turned north and saw a white well. It was so white! I came close to it, and a Person came up out of that well with a pair of silver tongs. He had on a white robe. I reached to touch it. He said, "Don't touch it," and vanished. Both were so white that they glittered. Then, I was left to wonder if I was lost.

When Brother Curtis Parrish said he was glad he was not in that light, for if he had been he would not have any hope, it brought all of the dreams to my mind and also made me rejoice and be glad. Oh! It made me feel so good. He saw the light, and could not get to it. I saw this man, robed in white with the silver tongs, and I could not get to Him. God is God, and beside Him there is none other. Thanks be to His Holy name. And if I am saved, it is by the Grace of God. It isn't anything that I have done. I have done all the sinning, and He has done all the saving. Thanks be to His Holy Name.

(Sister) Edith Hargis

IN BLESSED MEMORY OF MY GRANDMOTHER

Our dear beloved sister, Mary Edith Hargis, departed this cruel world January 22, 1976. Sister Hargis realized few pleasures during her 83 precious years on this earth. Some of her greatest pleasures were her children, her grandchildren, and last, but foremost, in this world was her membership in the Primitive Baptist Church with her fellowship and love for the beloved Saints of God.

She was a great comfort to other people in times of trouble. We believe the Great God I AM had taught her well of the doctirne of Salvation by Grace and truth in the way of the glorious reward for unrighteous, sinful man (His little ones) beyond this life.

She will be greatly missed by her children, grandchildren, great grandchildren, and her beloved brothers and sisters in the church. We will always hold dear in our hearts the many sweet memories she left behind.

Her Beloved Granddaughter,
Sister, I hope, Arlene Cobb

Sister Edith Hargis died January 22, 1976. This portion of her experience was found in some of her personal papers after her death, and was handed to me for publication in the Landmark. (See her obituary in this issue of the Landmark.) While she could not reach the Man whom she saw dressed in glittering white in her dream, we believe now that she is forever with Him, to be separated no more. She was a precious Sister in Christ.

Editor

"BE STILL AND KNOW THAT I AM GOD"

If we are a child of God, we are bought with a price, we are not our own. Therefore, God has the right to do anything with us that He chooses. Whatever situation, circumstances, or conditions that surround us has an humbling effect on us, but is to God's honor and glory.

From the Gospel Standard, sent me by Sister Mildred Gordy, Mr. Hull preached at Galeed Chapel, Brighton, England, Dec. 18, 1871: "Sit still, my daughter, until thou know how the matter will fall; for the man will not be in rest until he have finished the thing this day." Ruth III:18.

"How can two walk together except they be agreed?" "He brings the blind by a way they know not, and leads them in paths they have not known; makes crooked things straight, and drakness light before them, though they may have to wait, amidst much anxiety and many fears, to see how the matter will fall. Religion is a personal thing, and you must have an experience of your own in these things."

I believe, if we are His, we have to walk the paths He has ordained for us to walk. He said He sent His disciples without purse or script, and they declared they lacked nothing.

I drove so many miles, for many years, seeking comfort. I feel my cause was somewhat like the man who waited by the pool, while others were stepping in before him. It is the Lord, Himself, who has to bring the cure. Elder Adams once came to my home, visiting at a time when I was not well. Also the books that people have been kind enough to send me have brought comfort. You see, I couldn't go out and get comfort. God blessed the comfort to come to me.

Mr. Hull related my experience so well when he spoke of the woman who cried for help, and even the disciples said, "Send her away." See Matt. 15:23. When people can't seem to hear or understand our trials, it increases our trials the more. Mr. Hull said, "The woman seemingly got a rebuff when the Lord said, 'I am not sent but unto the lost sheep of the house of Israel.' She was not an Israelite after the flesh, but a poor Gentile, one of those who were esteemed as dogs by the Jews. But faith in her heart fights through all, and falling at His feet, she worshiped Him, saying, 'Lord help me!' Seemingly another rebuff came. 'It is not meet to take the children's bread and cast it to dogs.' What will she do now? Ah! You see, He held

her with one hand while He tried her, so to speak, with the other. This was to the extent that she did not turn away. But she fell under it and said, 'Truth Lord; yet the dogs eat of the crumbs which fall from their masters' table.' Then He said, 'O woman, great is thy faith: be it unto thee even as thou wilt.' So she had to wait to see how the matter would fall." O that I may have just one of these crumbs!

I feel that is where I am today. I have to see how the matter will fall. That includes daily salvation as well as eternal salvation.

Mable Hager
300 Avenue D
New Bern, N. C. 28560
November 25, 1975

FROM THE GOSPEL STANDARD 1873

Oh, how sweet it is when the comforter reveals this precious Jesus, in all His glory, as our all and in all in our hearts. It is all right then, both within and without, for body and for soul, for time and eternity. When this blessed peace is enjoyed in our souls, who can give trouble? Not one in hell nor on earth.

I have sometimes felt Him so precious, was so ravished with His beauty, so struck with holy wonder at His solemn Majesty, so melted with His sweet love, and so pleased with His divine Person, that I have been ready for a time to think that all my troubles and disappointments were over, and have believed in my heart, I never should be such a blind fool again. "Surely," I have thought, "I never shall forget such a blessed visit as this!" But Oh, my friends! What are we when the dear Lord is gone, and leaves off communing with us? Where are we? We return to our own place, not a jot nor a tittle better, — Nay, perhaps, have been carried even into worse places than ever.

"God moves in mysterious ways,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

John Warburton
Conway Street Chapel

(Selected by Sister Mable Hager, New Bern, N. C.)

CANNOT AFFORD TO MISS ONE COPY

Dear Elder Mewborn,

I am enclosing check for the sum of six dollars. Please renew my subscription for one more year to the Landmark. I always enjoys reading it so much, and I would hate to have to miss one single copy.

A little sister in hope if one at all,
Maude W. King
Route 1, Box 344A
Franklinville, N.C. 27248
November 13, 1975

WANTS THE LANDMARK TO CONTINUE

Dear Brother Mewborn,

I am sending you a money order for six dollars to renew my subscription to the Landmark. We surely do enjoy reading it. I hope the Lord will bless you to continue having it published.

With much love,
Bertha Parker
Route 3, Box 246
Nashville, N. C. 27856
November 4, 1975

Zion's Landmark

" Remove not the ancient Landmark which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editors

GEORGE A. FULK
Pilot Mountain, N. C. 27041

ELDER LYNWOOD JACOBS
Orange, Texas 77630

VOL. CIX **NO. 5**

Second Class Postage Paid at Wilson, N. C. 27893

Wilson, N. C. 27893 **March, 1976**

EDITORIAL
WHEN THE LORD SHALL COME AGAIN

"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

He is coming the second time without sin unto salvation in glorious celestial splendor. This is taught, it is said, in twenty-three of the twenty-seven books of the New Testament and by all the writers. In fact, the main emphasis in the Old Testament is on the prophecy of His first coming, and in the New Testament the emphasis is on His actual coming the first time and the promise that He will return again the second time to gather His blood-bought jewels and carry them home that where He is that they may be also.

How shall He come? He shall come visibly. Revelation 1:7 reads, "Behold, He cometh with clouds; and every eye shall see Him." He will appear bodily, because in Phil. 3:21 it is recorded, "Who shall change our vile body, that it may be fashioned like unto His glorious body." So, this time He will not only appear visibly, but every eye shall see Him. This time He will appear in an incorruptible, immortal, glorified body, and the precious promise is that He will raise His blood-bought jewels in a glorified body like unto His own that Paul referred to as incorruptible, immortal, and spiritual. Paul makes it clear that it is the same body, but it has been changed and fashioned like unto that of Christ Himself. That, surely, is sufficient for the elect lady who is embraced in this hope. Who will be with Him? I Thes. 3:13 says, "WITH ALL HIS SAINTS." That "He may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ WITH ALL HIS SAINTS." Matthew 25:31 records, "WITH ALL THE HOLY ANGELS." He says, "When the Son of man shall come in His glory, and ALL THE HOLY ANGELS with Him, then shall He sit upon the throne of His glory." And so it is clear that He will not reappear in a body showing those nail pierced hands and feet, but in a glorious, glorified body. He will have the redeemed of the Lord with Him; He will raise these bodies into an immortal state and reunite the soul, body, and spirit of every saint.

Matt. 25:32 reads, "And before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats." He will appear suddenly. I Cor. 15:52-55

says, "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" And so the complete victory (the final destruction of the last enemy, death) will not have been won until these saints are raised in the same glory in which their Master now enjoys.

He will appear, not only suddenly, but also unexpectedly. Matt. 24:37-39 has left on record. "But as the days of Noe were, so shall also the coming of the Son of Man be. For as the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the Ark. And knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be." It is also a complete secret as to the time, for the angels do not know, neither does the Son, but the Father only. (See Matt. 24:36, also Mark 13:32). The promise is unto them who look for His appearing.

II Peter 3:10, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." What does the scripture say will take place when He comes? I Thes. 4:16-18 records, "For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

For one who hopes he has felt His presence just for a few minutes here in time, it is a great comfort to hope that we may be in that number so that we may be not only with Him just a few minutes as it is here, but will be with Him forever. It will not be as it is promised here, in a world where you shall have tribulations, but where you will have perfect and continual peace forever, for where Christ is there is peace. He promised while here on earth that His people will be forever with the Lord. It is, indeed, something with which we are comforted and in which we comfort one another when one is blest with the same spirit that Paul was when he wrote this epistle.

The question was asked, What will take place at the second coming? The great thing that this elect lady is interested in is the resurrection. St. John 5:28, 29 reads, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." This eternal life is based on an inheritance, and an inheritance is not worked for. To receive an inheritance, one must be born into it. This elect lady has done the good that was appointed unto her, as all the children of God have done. They

do not do this for reward, but it is because the spirit of Christ is worked in them, and His Spirit bears witness with their Spirit that they are the children of God. It is strictly by inheritance. Again, St. Matt. 25:34 has said, "Then shall the King say unto them on His right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Since it was by inheritance and was prepared before the foundation of the world, works were excluded. That is, the conditional works of the flesh are certainly excluded. But, the work that His Spirit works in you also bears witness with your spirit. It keeps you nourished, alive and well in the Lord Jesus Christ. This is a spiritual work under consideration in the scripture mentioned above. This applies to those who have done good. The Lord burns out any trust in conditional, self works in this elect lady, so she would have no confidence in them. This would be true even if Isaiah had not said they were as worthless as "filthy rags." See Isa. 64:6. His people, the elect lady, are made perfect in every good work to do His will, working in them that which is well pleasing in His sight, through Jesus Christ. See Hebs. 13:21.

Peter explains this inheritance exceedingly well in I Peter 1:3, 4: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." This reinforces the other scripture that is his by inheritance, and that it is reserved in heaven for you; also, that while this elect lady is still here in the world that she does not keep herself, but she is kept by the power of God, through faith unto salvation. See Ist Peter 1:5. Jesus is portrayed in the scripture as the elder brother of this elect lady, and so as the resurrection was with Him, so exactly will it be with her, the church. The reader will notice that all this is done by the abundant mercy of God.

As stated before, no man knoweth the time of His coming, but there is some reference made in the scripture concerning it. This is found in Heb. 10:37: "For yet a little while, and He that shall come will come, and will not tarry." Counting time as God does, it may be centuries yet before Christ comes, "yet only a little while" on God's calendar. For in II Peter 3:8, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

The scriptures give abundant proof of Christ's resurrection. One place is found in I Cor. 15:6: "After that, he was seen of above five hundred brethren at once." After that He was seen of all the Apostles. Paul says He was seen of him also as of one born out of due time, for he considered himself the least of the apostles. See I Corn. 5:8, 9.

There is much discussion about with what body shall it be raised, or in which it shall come forth. Paul says in I Cor. 15:42-44: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a

natural body, and there is a spiritual body." That "IT" is referring back to the body that is sown in the grave. It is changed, but not exchanged.

The reference to the elect lady is taken from II John 1:1: "The elder unto the elect lady, and her children, whom I love in the truth; and not I only, but also all they that have known the truth." This elect lady referred to here, of course, is the church. She is always given in the feminine gender. She is a chosen generation who obtains her salvation and her keeping here in time by inheritance and by promise through faith and by grace. She has been taught by experience here in time that her salvation is entirely and completely by grace and not by works. Her great hope is that the Lord will appear from time to time in order that she may be kept alive spiritually by the renewing of the Holy Ghost and of your mind. She, also, earnestly hopes that she may be kept as Peter wrote about, for she knows full well that she cannot keep herself. As she gets older in years here in time her great interest is in the resurrection. Paul says, "And if Christ be not risen, then is our preaching vain, and your faith is also vain." I Cor. 15:14. Also, "Then they also which are fallen asleep in Christ are perished." I Cor. 15:18.

As we have previously said, the evidence is overwhelming, for in twenty-three of the twenty-seven books in the New Testament the resurrection is referred to. Christ was seen by all the Apostles and by over five hundred brethren, not just 500 witnesses as some quote it. See I Cor. 15:6. The evidences are rich to this elect lady, especially as she grows older in years. She hopes to see her Master face to face and know that she is His forever. Her Bridegroom has conquered death, hell, and the grave for her. More than all she wants, or desires, the final evidence on that glorious morning when she can know in the everlasting joy of God that her hope has now become a reality and that her faith has become sight. How we long for this! Paul's writing confirms that it is the same body that is sown that will also be raised in a glorified state like unto that of her Master, that the same body that is sown in dishonour will be raised in glory. The evidence is that she will know of a truth that it is she herself who is raised. That her body has been changed and that it has not been exchanged, for she wants to know Christ, indeed, and know that she is His forever.

Geo. A. Fulk
December 17, 1975

ELDER JOSHUA EUGENE MEWBORN

Elder Joshua Eugene Mewborn was born the seventh child of John M. (J. M.) and Barbara Fields Mewborn in Jason Township, Greene County, N.C., on March 21, 1889, and passed from the shore of time on July 3, 1975. He was united in marriage to the former Emma Gertrude Turnage on June 19, 1913. They lived together for sixty-two years within one mile of their respective birthplaces. He leaves to mourn his passing, his dear companion and nine children, viz: Mrs. Thelma M. Smith, Robersonville, N. C., Mrs. Alma M. Adams, Reading Penna., Mrs. Doris M. Ferguson, Murfreesboro, N.C., Mrs. Grace M. Aycock, Chapel Hill, N.C., Mrs. Ruth M. Martin, Crownsville, Md., and Mrs. Edith M. Martin, Raleigh, N.C.; three sons, Joshua E., Jr., Trenton, N.C., Henry T., Snow Hill, N.C., and J. M. of Willow Spring, N.C., along with a number of grandchildren and great-grandchildren. One brother, R. A. Mewborn, Snow Hill, N.C., and one sister, Mrs. Nancy J. Mewborn, Farmville, N.C., are also left to mourn his passing.

He united with Mewborn's Church on the second Sunday in June, 1913, and was baptized the following Sunday morning by Elder

T. B. Lancaster. We also find that the church of his membership, feeling that the Lord had blest him with the gift to speak in public, licensed him to speak in a public way in 1917. He was later ordained by his home church at Mewborn's to the gospel ministry by Elder D. A. Mewborn and T. B. Lancaster, on September 10, 1922. During his ministry he served Beaverdam Church, Deep Run, N.C., from 1925 to 1947, the Meadow Church, Farmville, N.C., from 1932 to 1934, and the Primitive Baptist Church in Kinston, N.C., from 1930 to 1945. He served as joint pastor with the late Elder W. B. Kearney of our home church from June, 1926, until 1951, when Elder Kearney passed away. He continued as our pastor until 1975, a total period of forty-nine years. The Contentnea Association elected him moderator of her session in 1931. Thereafter, he was elected as Clerk of this body until 1957. He also served as permanent clerk of the Contentnea Union from 1919 to 1956. He traveled many miles to his meetings for this period of many years, preaching from Canada to Florida.

He was a public-spirited or civic-minded man, and had a great civil interest in the welfare of people. It was his delight and pleasure to serve his kinsman and neighbor. The people of Greene County elected him to two terms as a County Commissioner where he served as Chairman of the Board, and he was also elected to six terms as Clerk of Superior Court, from 1934 to 1957 when he resigned due to ill health. He was the first county agent that the county had, and helped to establish the Farm Extension Service of the U.S. Department of Agriculture when it began in 1914, a service of research and information which has meant much to the success of the farmers of this nation. He was also a director of Pitt & Greene Electric Membership Corporation from July 1939 to July 1948, serving, according to their Resolution in his memory, in a most conscientiously and diligent manner, contributing his time and abilities to its advancement.

As a minister of the Gospel and public servant of his fellowman, he bore strong marks of character supported by principles which we are made to believe came from and were inspired by His Creator. As a husband to his dear companion, father to his nine children and as pastor to his churches, he loved as well as was loved as an humble man, but also was respected as a strict disciplinarian. He was a man who was not slothful in his dealings, and was blessed by the grace of God to be a bright, shining light in his life for setting examples in the correct pattern of life. He was never known in his eighty-six years to compromise these principles in exchange for worldly gain or pleasure. As a result he died as he lived, having the total love, respect and esteem of his brethren, neighbors and countrymen. He had many trials, both in a natural as well as spiritual way. I have heard him speak many times of how he was orphaned at age eleven when his father died in 1900. His oldest brother had married and moved out of the home at the time and the second eldest brother had just died with typhoid fever. Thus the lot of carrying the burden of head of the household fell upon him and his mother for the rearing of four sisters and one brother. The dear Lord wonderfully blessed him and his widowed mother to come forth in a most successful manner.

On July 6, 1963, he suffered a severe stroke, but God gave him a will, and desire, to live. He lived in a wheelchair for the remaining twelve years of his life, and was never placed in a nursing home until the last two months of his life after he suffered the total loss of his home by fire in March, 1975. Our dear mother cared for him at home in a most diligent manner and way that will not ceased to be remembered as long as memories last! He spoke from the wheelchair in a public way many times, and often was blessed in comforting God's little ones.

To illustrate in an inductive manner the type of firmness of his conviction which ran true in his stand for Gospel Order as well as matters and things belonging to the courts in which he served for countless times, I shall quote from a copy of a treasured letter in my possession that he wrote to a Superior Court Judge of N. C. on December 1, 1950. This judge had written to him requesting that he obtain a local minister to open a forthcoming session of court with prayer. "Today we received your letter in regards to our requesting some minister to be on hand at the convening of court Monday morning, and as much as I hate to differ with you, this I prefer not to do. Personally, I believe in complete separation of Church and State. You know, perhaps, much better than I the history of the past and what our forefathers suffered and how they fought for freedom. Our own dear land and country were founded on such principles. No one in all Greene County ap-

preciates and knows the necessity of prayer, I hope, more than I, and even the necessity of praying without ceasing. (I Thess. 5:17). I am poorer than all of them. We read, 'To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted.' Eccl. 3:1, 18. We are not to be righteous over much. See Eccles. 7:16. Our alms are not to be seen of men and must be in secret. Too, it is better that our prayers be made in the closet in order to be rewarded openly. Matt. 6:3-6. Now, on the other hand, it is strictly your court, and we will abide by your wishes. However, I hope not to have any part in this matter." When the judge arrived for this session of court, he had no opening prayer, so I am told.

In like manner, he believed that the Church of God was separated from the world, as he often quoted what Jesus taught, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Matt. 22:21.

In his latter years after the death of the late Elder M. F. Westbrook in September 1961, he was called to serve as pastor of Harnett Church, Sampson County, N.C., but declined due to failing health. However, he supplied for the church at this place until April 2, 1963. It was during this time on April 4, 1962, that he went into the water to baptize six of the little children of God, a time of great rejoicing for the brethren and sisters of this church. It seemed on that day that God was saying unto him, "Well don e thou good and faithful servant," for it was only one year later when he suffered the crippling stroke that left him paralyzed as a dependent person in a natural way the rest of his life.

He was, perhaps, the last surviving minister in the United States who preached with and had a close personal friendship with the late Elders Sylvester Hassell and P. D. Gold. He often made mention of sermons he heard them preach over sixty years ago.

Elders H. E. Mann of Newport, N.C., and S. J. Sauls of Garner, N.C., spoke comforting words at his funeral at Mewborn's Church on July 5, 1975, and his mortal body was interred in the family cemetery near his home. We believe that his earthly, or mortal, body along with all of the elect number in Christ, is awaiting His return when He shall raise our vile bodies that they may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself. Phil. 4:21. He preached the resurrection of the body for fifty-eight years just as strongly as it is recorded in this scripture.

Submitted to the church at her request, and written by his youngest child, companion and brother in Christ, I hope.

J. M. Mewborn
March 11, 1976

RESOLUTION OF RESPECT FOR BROTHER KEEN ANDERSON GILLIS

Brother Keen Gillis was born October 25, 1898, and passed away November 30, 1975, in Person Memorial Hospital, Roxboro, N. C., after one year of declining health and two days of critical illness. He was the son of the late Mr. Albert and Sister Lula Brooks Gillis. On August 21, 1921, he was married to Miss Mary Frances Fraiser. To this union were born two childlren, one daughter, Mrs. Inez Gillis Poole and one son, Edward. The son preceded him in death on November 19, 1944. He leaves to mourn his passing his widow, one sister, Mrs. Sarah Neal; three brothers, Brother Leonard, Taff and Ivey Gillis, all of Roxboro; seven grandchildren and one great grandchild and a host of relatives and friends.

Brother Gillis united with Roxboro Primitive Baptist Church on August 4, 1929. He remained a faithful member until he was called away. He was baptized by his pastor, the late Elder J. A. Herndon. Brother Gillis was ordained deacon on September 3, 1961. This office he was blessed to fill well, and in a faithful manner.

His funeral was conducted by his pastor, Elder L. P. Martin and Mr. Von Wood in Roxboro Primitive Baptist Church on December 2, 1975. His remains was carried to Mountain Creek Baptist church, and another service was held by his widow's pastor, Mr. Kenneth Childers. His body was laid to rest in the church cemetery beside his son, Edward, to await the coming of our Lord and Saviour Jesus Christ who shall descend from heaven and call for His sleeping saints.

"But I would not have you to be ignorant, brethren, concerning them whcih are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend

from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." I Thess. 4:13-18.

We, the members of Roxboro Primitive Baptist Church, extend to the family our deepest sympathy in their sorrow. Therefore, be it resolved that a copy of this resolution be sent to the family, one spread on our Church Book, and one sent to Zion's Landmark for publication.

Done by order of Roxboro Primitive Baptist church in conference, January 3, 1976.

Humbly submitted,
Mrs. Nettie H. Long
Roxboro, N. C.

IN MEMORY OF MY FATHER, D. T. ADCOCK

It has been on my mind for sometime and a desire in my heart to write a few words in the memory of my father, Daniel T. Adcock, who passed away August 28, 1975. It was so hard to give him up. We miss him so much, but God knows best. He knows our every need.

He was a good, humble, faithful, and understanding father, and as often as time would allow, I would go home and visit him and my mother. I enjoyed talking with him, listening to his wonderful experiences and telling what great things the Lord had done for him. He was strong in what he believed, and when talking to him many times, you could see the manifestation of love in his face as well as hearing it in his voice. The humbleness and love that was made manifest in him from a true and living God made me love him even more. He felt to be unworthy in his feelings. God had given him strong hope and faith through the years he lived. I believe he gave God all the honor and praise.

He truly enjoyed going to church. What he enjoyed most was hearing what he believed, the true doctrine proclaimed as well as having fellowship among his dear brethren and sisters in Christ whom he dearly loved.

He always looked forward in receiving and reading the wonderful experiences in the Zion's Landmark each month. I remember sometimes he would have the Landmark laid aside with an article to read to someone whom he felt might receive some comfort. We will always treasure his memories.

I would like to thank each and everyone who were so kind to send flowers, cards, and words of sympathy. I would also like to extend a special thank you to the Elders who attended the funeral and who spoke with such kind words in his memory; also, there is deep appreciation to the ones who had a part in the beutiful singing.

Words cannot express how grateful I am!
His daughter,
Mary Adcock Thomas
Route 6,
Sanford, N. C.

IN MEMORY OF SISTER EDITH G. HARGIS

We, the members of Fellowship Primitive Baptist Church, Johnston County, N. C., bow with humble submission in the death of our much beloved and esteemed member, Sister Edith Godwin Hargis, who was born September 18, 1892. She was the daughter of the late Haywood and Chelton Godwin of Johnston County, N. C. She died at her home on Route 1, Benson, N. C., on January 22, 1976, at the age of 83 years, 4 months and 4 days. She married Mr. John Hargis of Johnston County, N. C. He died in 1954. To this union was born five children, three of whom survive her: Mrs. Rebon Langdon of Willow Spring, N. C., Mrs. Neta Byrd of Route 3, Benson, N. C., and Mrs. Onease Westbrook of Route 1, Benson, N. C. Also, one sister, Mrs. Myrtle Thornton of Angier, N. C., twelve grandchildren, twenty-four great grandchildren and one great great grandchild.

Her funeral was held January 24, 1976, at Fellowship Church by her pastor, Elder Curtis Parrish, and Elder Allen Johnson. She was buried in the Godwin Family Cemetery near her home beneath a mound of beautiful flowers.

She was baptized into the fellowship of Fellowship Church October 4, 1920, and was a faithful, devoted member as long as she lived. Her absence will be felt in this church for many years to come. She was so faithful to fill her seat as long as she was able, and her kindness to all who knew her will not soon be forgotten, as she was a most gentle, loving person. She was truly an inspiration to all who knew her. May we, who are left behind to mourn her passing, be given grace in Christ the Saviour to walk in the way of righteousness and meet Sister Edith in that Heavenly Land where parting will be no more. We extend our sympathy to her family and loved ones.

Done by request of the church in conference January 3, 1976.

Elder Curtis Parrish, Moderator
Brother E. H. Dupree, Church Clerk
Sister Clyda Parrish, Committee

SISTER MARTHA BATTEN

We, the members of Bethany Primitive Baptist Church, bow with humble submission in the death of our much beloved member, Martha Batten.

She united with the Bethany Primitive Baptist Church, Pine Level, Johnson County, N. C., on the fourth weekend in June, 1910.

She was born May 20, 1898, and died May 24, 1975. She leaves to mourn her death, her husband, William Robert Batten; three sons, J. B. Batten of Selma, N. C., Iredell Batten of Clayton, N. C., and Leland Batten of Raleigh, N. C.; two brothers, Noah Pittman of Selma, N. C., Harvey Pittman of Kenly, N. C.; a sister, Addie Brown of Smithfield, N. C., eleven grandchildren and one great-grandchild.

Her funeral service was held at Creechs' Church. Elder W. T. Barham and Mr. Archie B. Aitchenson officiated. Burial followed in the Batten Family Cemetery. May the Lord reconcile her dear companion, children, and the brothers and sisters to their loss, which we also believe is her gain.

Written by request of Bethany Church in conference October 25, 1975.

Elder S.J. Sauls,
Moderator
Brother and Sister Noah Pittman,
Brother and Sister A. J. PIttman,
Committee

SISTER BESSIE S. HACKNEY

Sister Bessie Jane Stancil Hackney was born February 8, 1900, and died December 31, 1975, at the age of 75 years, 10 months, and 8 days. She is survived by Brother Carl T. Hackney, husband' two sons, Ray W. and William E.; and one daughter, Betty Griffen; also nine grandchildren and one great-grandchild.

Sister Hackney united with Willow Springs Primitive Baptist Church the fourth Sunday in April, 1969, and was baptized the fourth Sunday in May, 1969, by Elder T. Floyd Adams.

In which she bore good fruits unto God, family, church and country, she was an humble person, and was always ready to give a helping hand to anyone.

Her funeral was conducted at Willow Springs Primitive Baptist Church by Elder Burch Wray and assisted by Elder J. M. Mewborn. She was laid to rest in the church cemetery, to await the second coming of Christ, in which we have hope and believe that these bodies will be changed and come forth in the glorious likeness of our Lord and Savior Jesus Christ, to be carried home on the wings of His everlasting Love, to sing praises to God the Father, the Son and the Holy Ghost in that world that shall never end.

Done by order of Willow Springs Church in Conference, February 14, 1976.

Elder Burch Wray, Moderator

Brother E. T. Jones,

Committee Member

Sister Alice Johnson,

Committee Member

Sister Annie D. Deans,

Committee Member

LAUREL SPRINGS ASSOCIATION

The Thirty-Ninth Annual Session of the Laurel Springs Primitive Baptist Association will convene, the Lord will on Friday before thew first Sunday in June, 1976, at Roaring River Church, Wilkes County, N. C.

As for directions, choose your best route to Elkin, N. C. Take Hwy. No. 21 north for a nine mile drive to State Road No. 1002. Turn west on this road for a two-hundred (200) yard drive. Turn left again for about a four mile drive to the next paved road. Then turn right for a two mile drive to the church.

On Saturday and Sunday the association will be held in Mountain Park School, in Surry County, N. C. It is near Dobson, N. C. From Dobson, take State Road No. 1001 for a seven mile drive to Zephyr. Turn right at Zephyr for 2.1 mile drive to Mountain Park School.

All of our corresponding brethren, sisters, and friends are cordially invited to attend, and most especially the ministering brethren.

G. A. Fulk, Clerk

Route No. 1,
Pilot Mountain, N.C. 27041

Telephone A.C. 919-325-2425

ANGIER UNION MEETING

The Angier Union was appointed to be held with the Church at Clement, the fifth Sunday and Saturday before in May, 1976. Elder Allen Johnson was appointed to preach the introductory sermon, and Elder Curtis Parrish was appointed as his alternate.

We invite all lovers of the truth to come and be with us, especially the ministering brethren of our correspondence.

E. T. Jones, Union Clerk
Route No. 3
Fuquay-Varina, N. C.

BLACK RIVER UNION

The next session of the Black River Union is appointed to be held with Reedy Prong Church, Johnston County, N. C., beginning the fifth Saturday in May, 1976, and will continue, the Lord will, through Sunday following.

Reedy Prong Church is located about twelve miles south from Benson, N. C. Follow Hwy. 50 about ten miles to cross-roads. Turn right on Rural Paved Road No. 1124. Go two miles to church. Those coming from the south and east to Newton Grove, N. C., take Hwy. 55 west about three miles. Turn right on Rural Paved Road No. 1641. Go about one mile to church. Elder J. W. Hawkins was appointed to preach the introductory sermon, and Elder W. C. Noles was appointed as his alternate.

We extend a cordial invitation to our brethren and sisters to come and visit with us, especially our ministering brethren.

Alonza Barefoot, Clerk
Route 1,
Newton Grove, N.C. 28366

MILL BRANCH UNION

The next session of the Mill Branch Union is appointed to be held with Pee Dee Church, if the Lord will, the fifth Saturday and Sunday in May, 1976. Saturday's service will begin at 11:00 A.M., and Sunday's service will begin at 10:30 A.M.

Those who desire travel directions will follow Hwy. 701 for two miles (South) out of Conway, South Carolina. Turn right on first paved road. Follow this road five miles to paved road on your left. Follow this road for three miles to next paved road. Turn left about one mile to church.

The ministering brethren along with all of our brethren, sisters and friends are invited to come and worship with us.

L.M. Vaught, Union Clerk
Route 2,
Loris, S. C.

SALEM ASSOCIATION

The Sixty-Seventh Annual Session of the Salem Primitive Baptist Association will convene, the Lord will, with Sardis Church on Saturday before the third Sunday in June, and will continue through Monday. The dates are June 19th, 20th, and 21st, 1976.

The association will be held Saturday and Monday at the church. Sardis Church is located in Rockingham county, N. C., just off U. S. Highway 220, four miles south of Madison, N. C., and sixteen miles north of Greensboro, N. C. There will be markers on Highway 220. The church is just west of U. S. 220 in sight of the highway.

On Sunday the association will be held at the Madison-Mayodan High School on N. C. Highway 704 in Madison, N. C.

All our corresponding brethren, sisters, and friends are invited to attend our association. We desire to thank GOD that HE has kept us together in peace, love, and sweet fellowship. We pray that His Grace and Mercy continue with us.

John T. Lee, Clerk
1956 East Webb Avenue
Burlington, N.C. 27215
Telephone: 919-226-5686

LOWER COUNTRY LINE UNION

The Lower Country Line Union was appointed to be held with Eno Church, beginning Saturday before the fifth Sunday in May, 1976, and will continue, the Lord will, on Sunday following. The union is being entertained by the Church at Rosses', but due to lack of parking facilities, it was agreed by the union to hold this session at Eno Church.

Elder Earnest Burchett was chosen to preach the introductory sermon, and Elder Burch Wray was chosen as his alternate.

All lovers of the truth are invited to meet with us, with a special invitation extended to our ministering brethren.

Clyde Satterfield,
Union Clerk

ZION'S LANDMARK

PUBLISHED MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

117 NORTH GOLD STREET

WILSON, NORTH CAROLINA 27893

VOL. CIX APRIL, 1976 NO. 6

University N. C. Library
CHAPEL HILL, NC 27514
Ex.

PSALMS CHAPTER 2

Why do the heathen rage, and the people imagine a vain thing?

The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,

Let us break their bands asunder, and cast away their cords from us.

He that sitteth in the heavens shall laugh; the LORD shall have them in derision.

Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

Yet have I set my king upon my holy hill of Zion.

I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel.

Be wise now, therefore, O ye kings; be instructed, ye judges of the earth.

Serve the LORD with fear, and rejoice with trembling.

Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

EDITOR

ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITORS

GEORGE A. FULK PILOT MOUNTAIN, N. C. 27041

ELDER LYNWOOD JACOBS ORANGE, TEXAS 77630

$6.00 PER YEAR — 2 YEARS $11.00

TO ELDERS $5.00 PER YEAR — 2 YEARS $9.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

ADAM (A FIGURE OF THE LORD JESUS CHRIST)

The name Adam belongs to all the race of men, and its simple meaning is, "of the ground." "The first man is of the earth, earthy," says the Scripture. Moses thus records the creation and domonion of Adam: "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them." "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." "In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them; and called their name Adam, in the day when they were created."

This inspired testimony reveals two very wonderful facts; that is, that both the Creator and creature are one and yet two; and that in the likeness of the Lord God made He man. This wonderful truth runs through all the Bible. Adam and Eve were two; yet in life and nature and name they two were one. God thus made them, joined them together and made them one. Of these two-one, the husband and the wife, Paul truly says: "This is a great mystery; but I speak concerning Christ and the church." Most truly, then, as Adam and Eve were one, so Christ and the church are one; for God Himself joined them together. This mystery of God's hidden wisdom is hid from the world, but made known to His Saints.

Now, in this great mystery of godliness is revealed the meaning of the wonderful words of God: "Let us make man in our image, after our likeness." God thus spoke to the Word, who was in the beginning with God; and was God. "All things were made by Him; and without him was not any thing made that was made." And the Word was made flesh, and dwelt among us; (and we beheld His glory, the glory as of the only begotten of the Father;) full of grace and truth." This testimony of John is also given by Paul in Hebrews: "God hath in these last days spoken unto us by His Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." These Scriptures plainly show in what sense God made man in His own image and likeness, and that it was after the image of the Word, the Son of God, the last Adam, the quickening spirit, the Lord Christ Jesus, who is the express image of God's person. God has no personality, only the person of His Son.

God is a Spirit and is invisible, and so Adam was not made in the likeness of the eternal Godhead, but he was the image of the heavenly Adam, the Lord Christ Jesus, the Son of man. Of Him Paul said: "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." Thus the Son of God was both in the likeness of God and in the likeness of Adam, and so He was equal with both God and man. "The Word was made flesh, and dwelt among us." Yet, He dwelt in the bosom of God the Father. "And the Word was God." For all His people, Jesus, our Advocate with the Father, prayed, saying: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." This oneness Paul thus affirms: "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, saying, in the midst of the church will I sing praise unto thee." This oneness and equality of Christ with God and with the church truly qualified Him to be the complete and only Mediator between them. Paul thus declares this truth: "For there is one God, and one Mediator between God and men, the Man Christ Jesus; who gave himself a ransom for all to be testified in due time." Because Jesus mediates between God and men, he brings them together in oneness.

These wonderful testimonies of the Scriptures reveal to us the truth that God made Adam in the image and likeness of His beloved Son, our Lord Jesus Christ. Paul expressly declares this in Romans five, saying: "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." Adam is a figure or image of the last Adam, the quickening spirit, the Lord Christ Jesus. This figure Adam is. No other man is called the figure of Christ, although others were also types of Him, but not in the pre-eminent way that Adam is.

It will instruct and comfort us to trace in the Scriptures this likeness of Adam to Christ. The first is, God gave Adam dominion over all the earth, and put all things under His feet. In this Adam is a noble figure of the last Adam, the Lord from heaven. To no other man has God ever given this dominion, authority and honor. This entire dominion, power and glory is perfectly fulfilled in the last Adam, to whom God said: "Sit on my right hand, until I make thine enemies thy footstool."

When the risen Jesus had put death under His feet, He came to His disciples and said: "All power is given unto me in heaven and in earth." Paul speaks of the working of God's mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be the Head over all things to the church, which is His body, the fullness of Him that filleth all in all." This is the glorious antitype of Adam.

Adam is the head of Eve and all her children. In this he is the figure of Christ. Paul says: "For the husband is the head of the wife, even as Christ is the Head of the Church: and He is the Savior of the body." It is in this oneness of the head and the body, the husband and the wife, that Adam is specially the figure of Him that was to come. "And Adam said: This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man." In life and nature and name they two were truly one. Yea, also, in estate, whether of goodness or woe, life or death, they were one. Neither life nor death could separate Adam and Eve. When she sinned, and death passed upon her, it behooved him to partake with her and suffer and die with her and for her. Life and Love united them. God had made them one. How touchingly they are the figures of Christ and the church: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that He might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish," Paul says. In this Christ is infinitely greater than Adam. For the first man Adam could only die with Eve, and remain with her under sin and death, but the last Adam had power both to lay down His life, and had power to take it up again. He said: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." This is most wonderful and glorious. To no other man or being did God give this power. Power here means, lawful and rightful authority. "There is a Friend that sticketh closer than a brother." "Greater love hath no man than this, that a man laydown his life for his friends," said our heavenly Friend to us. This wonderful Man is the Head and Husband of His Bride. "He that hath the bride is the Bridegroom, said John the Baptist, the friend of Jesus. It was only because of this union or oneness, a unity in life and substance, in name and interest, between the Bridegroom and His bride, that Jesus had the power to lay down His righteous life for the church. In all things Christ and the church and all her members or children are one; therefore, He loved the church, which is His body and fullness, and gave Himself for it.

In this oneness with His bride and love for her, which sin nor guilt nor death could sever, Adam is a beautiful and wonderful figure of our Heavenly Bridegroom. Paul says that Adam was not deceived; but Eve had been deceived and had sinned unto death. In every dear and sacred way they were still one, and this bond of life and love behooved Him to give Himself and His life for her. Thus far Adam is a figure of Christ, and Eve is a figure of the church.

O how pathetic is their betrothal and oneness under the law of sin and death! Let us go with them to lovely Eden, and view them in their innocence as God put them there, and said of all His work that He had created and made that "It was very good." In perfect wisdom and goodness God made all His work,

and ordained it unto His own glory. In all His great and wonderful work which the Lord God created and made, there was not the least mistake or blunder. Wisdom and Knowledge, Counsel and Purpose were with Him, and presided over all His manifold works. Not only do His perfect attributes establish the certainty of all this, but the holy Scriptures fully testify that it is so. Believing this truth we, in spirit, go back to Eden from whence we were driven out. Here we look, behold with wonder and read: "Thus the heavens and the earth were finished, and all the host of them." But, lo, the man is there alone in his beautiful paradise! How strange this is to us. As we gaze in wonder and surprise at this, our vision is raised to heaven, and with still greater wonder we behold in the paradise of God a glorious One, and he speaks and says: "The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens, I was there; when He set a compass upon the face of the depth: when He established the clouds above: when He strengthened the fountains of the deep: when He gave to the sea His decree, that the waters should not pass His commandment; when He appointed the foundations of the earth; then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him; rejoicing in the habitable part of His earth; and my delights were with the sons of men." Proverbs 8:23, 30. We look to behold the objects of His delights, but our vision sees only Him with the omnipotent Maker. Seeking light, we read again: "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Psalms 139:15, 16. So God clearly saw from the dateless beginning that which we could not see. Again we read: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And of His fullness have all we received, and grace for grace." To the church in Christ Paul said: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Eph. 1:4. In spirit we are now carried up to Christ in heaven; and, behold, the bride, the Lamb's wife, was there in Him in her spiritual substance before the world was, before God made Adam, who is the figure of Christ. And certainly the figure could not exist before its substance. Just before He died, the Son of God asked His Father to

glorify Him with the glory which He had with Him before the world was. See John 17:5.

Our vision now beholds wonderful Eden again; and, lo, the voice of God says: "It is not good that the man should be alone; I will make him an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man." God had raised Adam up out of his deep sleep; and now, behold, Eve stood by his side! spotless and fair, and Adam was blessed and happy in her, and could well say, as the divine Bridegroom said, "Thou art all fair, my love:" "This is now bone of my bones, and flesh of my flesh." O lovely bride and bridegroom! blessed of God, your Maker. His hands made and fashioned you. And He made you lovely types of the wonderful Bridgegroom of heaven, His beloved Son, and His bride.

Oh! with amazement and sorrow, we see the scene all changed in Eden, and in vision we follow the man and his wife, as hand in hand, with bowed heads and tear stained faces, they slowly turn away from lost Eden, and go forth to till the ground and eat their bread in sorrow, until their mother Earth received them into her bosom. For they sadly know now that their darkened way surely leads them down, down to death. Oh! how dreadful the word DEATH!! Why must it be so? Did not God bless them? Did He not pronounce all that He had made "very good?" Has His beneficence and goodness failed? Does He hate this yet lovely pair that He had blessed? All is fearfully dark, and seems against them and lost. Looking back To Eden, with terror they see that the fiery cherubim and a flaming sword guard the tree of life, and the weeping man and woman flee away. Blind unbelief would say that God Himself was defeated, and all His grand purpose was a woeful failure.

But O, look and wonder again at penitent Adam and Eve! for they are clothed with the seamless skins of innocent animals, whose blood and life have been taken; and their Maker Himself has wrought their robes and put them upon them. Yea, also, they hear Him say to the beguiling serpent: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.

This decree of God is absolute, and it must be accomplished. God Himself put this enmity between the woman and the serpent, the devil, and between her seed and his seed. Here in type is Christ and the church, the seed of the woman, for they are all born of woman, and are all partakers of flesh and blood, both the Son of God and all the children of God. The devil and his seed of evil doers all hate and persecute the woman, the church, and her Son and children. And so in their flesh they must all be bruised, suffer and die, even as Adam and Eve and all their children must die because of sin. So Christ and the children of God gave him it is written: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

and deliver them who through fear of death were all their lifetime subject to bondage." Hebs. 2:15.

Thus, the purpose of God is unfolded by the solemn events in Eden, and His infinite goodness and the exceeding riches of His mercy are made known. All was as He purposed. God made the subtile serpent; He planted the tree of the knowledge of good and evil in the midst of the garden, and gave the command to Adam not to eat of it, and made the penalty of disobedience death. He then caused a deep sleep to fall upon Adam, took a rib from his side, near his heart, made woman, the companion and help meet of man, and brought her to Adam. She was beguiled by the serpent to eat and sin. This brought Adam down under the law of God, that he might die with her. All was thus fixed and sure, and resulted in the determined end. In this wonderful way God made Adam the figure of the Christ-Man, the last Adam, the Lord from Heaven, whom God had verily foreordained to come into the world and die for the church, His bride and body. Neither Adam nor Christ were deceived, but the bride of each were deceived, and were in the transgression. But the sin and death of these two brides brought the head and husband and life of each one down into death with them. God ordained that it should be so. In this way God and His Christ were glorified, and Heaven shall be filled with the happy people saved by the Lord.

It was not possible for the almighty Power, guided by infinite Wisdom and Love, to be at fault or err; therefore, everything that God created and made was according to His perfect counsel and eternal purpose, and was very good, and His purpose was fulfilled in all the deeply solemn events of Eden, and not the least thing in all the counsel of God failed. To say it did, and that God would have had it different, would be to charge Him with both weakness and folly. None that fear God will do this, but all who thus do are themselves irreverent, ignorant and foolish. "The fear of God is the beginning of wisdom." They have not this wisdom.

(Elder) David Bartley

(To be continued next issue)

EXPERIENCE
(THOU HAST LIFTED ME UP, Psa. 30:1.)

Dear Brother in the Lord,

It is time to renew my Landmark. I am enclosing in this letter a check to cover same. Excuse my writing, please, for I have to write to you this morning. I feel, in my heart, to do this, and I cannot be satisfied without making the attempt at this time.

Elder Mewborn, have you ever noticed that before it snows the sky turns gray and the east wind blows? "For as the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27. It was my desire in my poor feeble mind, if the Lord should ever bless me, to go into clear water when I was baptized. But the Lord turned it into a green pasture of tall green grass, and the wind was upon it. It waved before my eyes as ripened wheat. When Brother Sam Atkinson brought me out of the water, I felt as though I had been rolled in snow all the way through, in both my body and soul. I saw him in the likeness of Christ. It was the grayest morning I

had ever seen, and it rained and rained. My tears poured as the rain, and when it was over the sun came out after lunch. Then it was the most beautiful day I had ever seen in my life. Yes, I loved all of God's little children. Then, there was a smile for every tear, I felt, I had shed. In the Song Of Solomon he said, "Draw me, we will run after thee; the king hath brought me into his chambers." I was there for a while.

I saw these men dressed in white standing by this water in a dream. At first I thought they were fishing, but when I looked, one had a long, white cord, drawing these people through a little hole. No man could enter in except he was made to pass through that hole. A voice spoke to me, as I saw these things come to pass there that day.

There is a little creek below our house, and one night I heard a turtle calling. I believe it was a turtle for God told me it was. Before I asked for a home with these dear people, at night while on my bed, "I sought Him whom my soul loveth, but I found Him not." S. of S. 3:1. When He did appear, it can be described as follows: "For lo, the winter is past, the rain is over and gone; the flowers appear on earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." S. of S. 2:11, 12. I came back to my dwelling place, and I saw God in every living creature, flowers and trees. I had to say to a rose as I looked upon it, "Oh, you are the Rose of Sharon, (Dear Jesus)." It was gold, blazed with pink.

When I am in the valley, Oh, Lord, I cannot remember one good thing, but when He comes again as He has this morning, it is a sweet memorial. "I charge you, oh, ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love till He please." S. of S. 2:7.

I dreamed I walked a little ways with Jesus, and I never loved any one on this earth as I did this beautiful, fair young man. His head was covered with curls. But, He went away, and left me by a path that went to an old barn (the flesh, or old Adamic man). We cannot live always, and I suffer so much in this world. Sometimes, I am made glad that I am born to die. I am not afraid to die, but I am afraid of where I am going. Without His love and this little hope in my breast, I could not go on. The poet said, "With joy lift up your heads, ye highly favored few." May it be His will that I was placed in that number before the beginning of time. I have never performed one good thing in my life to deserve a place with Him who is the King of all Kings.

I dreamed the other night, of seeing an open space in heaven. It was domed and oval at the top and was square on three sides. At first I called my youngest son to come and see, for inside of it there appeared a rainbow. He would not come. The rain now went away, and blood patterns filled it as bright as red leavers. I called him again to come and see. I heard him move from off the couch, and he started coming in behind me. They went away, and then it was filled with jewels of all colors. By this time he was half way there, but I never did show them to him. We cannot touch our own hearts, much less those of our own children, but there is One who can, thank God! May His Grace be with us forevermore. I thought I was a good person until I was brought under condemnation.

I traveled in the wilderness, and I had no food. I was so hungry. I looked down, and there were no shoes on my feet. I began to beg for just one morsel. I traveled in the desert. There was no water. I began to beg for just one drop. I traveled in a barren land, and I began to beg for just one living green thing. I heard Brother (Elder) Delbert Carraway say that he felt to be as a green shoot of grass in a desert land. As I sat in the back of the church, I begged, "Oh, Lord, remember me." God showed me that a grave had been prepared for me. I saw it as Brother Delbert Carraway told it in the stand while preaching at Mt. Shepherd Church. I went away crying and mourning for my heart was heavy within my breast. I said, that if I could only find a place to pray, this would go away from my breast, and I could find a little peace. Oh, how dear Elder Atkinson told of my tribulations and experience for many years as I sat there behind that church door.

There were never enough places in this dwelling house to bow down and beg to the Great I AM. I am not ashamed to tell you, dear brother, for I believe this morning God can make man do anything. I covered my head and begged. I had to go under tables, beside my bed, in my bed, on my face, in closets, in Jesus' name. I tasted of the gall they gave Him. He was a Man of sorrow and acquainted with grief. I have tasted of sorrow (a little), as Jesus did. He had the full extent, unknown to us, for He had the sufferings of death. Oh, how my soul grieved! I was filled with grief. Jesus suffered and I suffered. Grief filled and overwhelmed my soul. "Jesus", I begged, "hear me," was my cry. After many years He finally said unto me to come forth from the tomb as He did to Lazarus. "Come forth." "Loose him and let him go." Jno. 11:43, 44.

I kept my shoes hid in a bag for a year. How can I carry them to church and ask them to baptize me? Afterward, I thought about how God would not let me take them out until the morning I went in the water. Job 14:17 reads, "My transgression is sealed up in a bag, and thou sewest up mine iniquity."

I can never tell my experience, if I have one, but, as Brother (Elder) Calvin Harward was blessed to preach on Sunday, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." Job 1:21. When these little treasures are gone, God causes us to feel that there just were not any. But, when He comes again, blessed be His name, we believe them every one. As the dear old hymn reads, "And every evening shall make known, Some sweet memorial of His Grace." "A day in the courts is better than a thousand." Psa. 84:10. A day with Him can be a long time with poor feeble man.

God put me in a furnace of fire when I was in the hospital. I saw large sparks flying before my eyes. There was nothing there except me and this fire. I was so weak; all I could say were two words, "Oh! Lord." In my soul God said the rest, "have mercy on me a sinner." Now, I believe, He was in there with me or I would never have come out for I was sinking down. Yet, the hem of His garment was not scorched.

One night in a vision, I went to Brother Northen Trogdon's home, and I wanted to stay. The Lord would not let me. It was not the house he lives in now, but I saw his youngest son asleep in the bed. I

wanted so very much to ask him a question. I could not do this. As I slipped out the door, a voice said, "Awake not my love, till He please." S. of S. 2:7. I slipped out through the door, and immediately I was in a barren land. All I could see was lifeless. Now, I believe, Rock Hill Church is Brother Northen Trogdon's home. He is a God-called deacon. I believe that the Christ-Child rests within him in hope. There is where my home is, I believe, with all my heart, too, if I have a spiritual one in this world. I feel so unworthy to be with these dear people, when I am made to see myself as I really am. For Job did say, "If I wash myself with snow water, and make my hands never so clean, yet shall thou plunge me in the ditch and mine own clothes shall abhor me." Job 9:30, 31.

In a dream one night, I heard a little baby crying behind a wall. I wanted to go and help it for it had a pitiful cry. A mother does know that they cry for many reasons. But this wall was sealed away, and I could not reach it. I said, "Oh, Lord, if only there was a hole in the wall." When I awoke, my heart was very troubled. I pondered over the meaning of this dream, and as I sat at my table that morning I said, "Oh, Lord, what does this mean?" A voice spoke and said, "It is Jerusalem, crying to be delivered." I believe these people will forever be begging for deliverance. But, help only must and can come from thee. I cannot reach my own case, much less anyone else's. Our prayer is for many; that the angel of the Lord will come and break that chain as He did for Peter when he was in prison. As Elder Ralph Gaines recently said, "It is better felt than told." He is our sweet, humble pastor at Rock Hill Church. May I never be given to look to man. He is only a vessel.

Dear love to you and your family, Brother Mewborn. I love the family of God, if I know my heart and the dear ones at Rock Hill Church. I enjoyed you so much when you came to see us in February. I hope you can come back again. We have put up a sign now so maybe you will not lose your way again.

If it may be the Lord's will, and I mean this from my poor heart, if I am not deceived, please pray for me. May the Lord enable you to understand what I have tried to write, as it was written through tears, and, as it was given to me, I hope, in Spirit. Forgive me if I have written anything out of order for I love all too much to offend.

An unworthy sinner,
Dixie Eaton
Route No. 6, Box 356
Asheboro, N. C. 27203
April 21, 1976

"CAST DOWN, BUT NOT DESTROYED." II Corin. 4:9

Dear Brother Mewborn,

It is evening, and I have just gotten home from work. Spring has come early, and it is beautiful outside. I do not know if I will be blessed in writing anything worthwhile to you or not. My mind is in a rambling way, but I want to write or make the attempt, so I will try.

All of this natural beauty on earth makes me think of heaven, but heaven will be far more beautiful. In one sense there is no comparison. I just passed two beautiful trees, but beside them was an oak tree with its old leaves still on it from last year. I thought, "In heaven there will be nothing (no imperfection) to mar the beauty." "And the building of the wall of it was of jasper: and the city

was pure gold." Rev. 21:18. "And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it was transparent glass." Rev. 21:21. "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." Rev. 21:22.

The scripture goes on to say that this city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. Also, it says, "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of Life." Rev. 21:27. Oh, if our names are there, what a wonderful life awaits us when this one (this life of trials and tribulations) is over!

Recently, I was so very tired of this life (about eight months ago) that I took too many pills. I was brought to the place that I did not care to live. I felt that God's will would be done, and if it were His will, I would live on or, on the other hand, if it were His will, I would die. I just wanted to rest. I was too tired. Life meant too little; only trouble to me. But, I did live. Again, I had to be made to know everything (all of it) is in God's hands and not ours, regardless of whether we live or die. And live we must until God's appointed time, and then die we must when that time (His) comes. "Praise be to the blessed name of the Lord." I believe that we cannot take from God what is His. No, -No! Nor will I ever again, I hope, try to take matters into my own hands for I have learned of a truth that it cannot be done. No, we must "run the race set before us" and there is nothing we can do that will change this.

I am glad, today, in His sovereign mercy that He let me live, and that I did not die. Tomorrow, I may be wishing again that my struggle here on this earth will end soon, but for now I am glad it is as it is.

The night before I took too many pills (these were given to me by the doctor for my nerves), I had a dream. I dreamed that a truck was coming straight towards my house, and I was in it (my house). I was afraid. Then it turned around, and went the other way, passing the road from which it had turned, and it went straight away from me. I did not like that truck, and I have wondered if it represented death. If so, then maybe I shall live for yet a time because it did go so far away. It was still going when I woke up. I am glad that **all things** are in God's hands, and that "all things work together for good to them that love God." Roms. 8:28. So, I will try to continue on in the hope which God hath given me. I shall hope that this hope is truly anchored in heaven.

"Grace all the work shall
crown,
Through everlasting days;
It lays in heaven the topmost
stone,
And well deserves the praise."

May God bless you to pray for this poor, little one when you are blessed to be at the feet of Him,-(Jesus), or beneath His throne.

A little sister in hope, if one at all,
Joan Crenshaw
611 St. Marys Street
Garner, N.C. 27529

LOOKS FORWARD TO PAPER

Dear Elder Mewborn,

I, like my brother Elder John J. Smith, Sr., see it is time to renew my

subscription for one year of the Zion's Landmark. I do not want to miss one copy. I am sending a check for six dollars for one year. I, too, enjoy the paper very much. It gives me much joy to read the dear brothers and sisters good letters. I, too, do not have anyone to talk to, as my husband is not a believer. I don't get to go to church very often, and I do not hear the preaching of what I hope I have been made to believe in.

I got a very sweet letter from my beloved brother, also brother in Christ, I hope, Noble E. Smith of California. I, too, Brother Mewborn, would so much like to meet you sometime.

Your sister in Christ, I hope,
Lurecy S. McCutcheon
1801 Lakeland Dr.
Charleston, W. Va. 25320
April 7, 1976

ACQUAINTED WITH ELDERS WHO WRITE FOR PAPER

Dear Elder Mewborn,

I am sending a small donation to the paper. I do enjoy reading the Zion's Landmark. There are a few ministers who write for the paper whom I have personally met. There are others who have relatives whom I have met. Elder W. W. Hudson, Bastrop, La., visits and preaches at our church occasionally. I have known Elder C. U. Landers of Coleman, Texas, for many years. It is good to read the younger Elders' writings. Although I have never met Elder Lynwood Jacobs in person, we did visit in the home of his parents, Brother and Sister Curtis Jacobs; also, his grandfather, Elder Pete Jacobs, of Fields, La., several years ago. It is true that I was raised among old Baptists. However, if, indeed, I am blessed to know anything at all about this truth and understanding, it was not learned or received by being around Old Baptist. I have many doubts and fears within myself, but there can be no doubts in what I hope to believe.

"Dark and thorny is the desert,
Through which pilgrims make
their way;
But beyond this vale of sorrow,
Lie the realms of endless Day."

Many times I seem to be in darkness, but at His own blessed time and will, He can give thee light. Then and only then will He cause His little ones to sing praises to His name. His will be done, praise God!

Humbly, if one at all,
Mrs. Harris Donaldson
Star City, Ark. 71667
April 6, 1976

IN SACRED MEMORY OF A. D. KEY

Dear Elder Mewborn,

I have a poem I am sending you that my sister composed after the death of our dear father, A. D. Key (Killis). He was deacon of Union Church, near Mt. Airy, N.C., for many years, and lived to the ripe old age of almost 95 years. If you can feel to publish this in Zion's Landmark, it would be appreciated. Both my sister and I are members of Union Church. We read the Landmark and enjoy it very much.

A little sister in hope,
Nell K. Clifton (Mrs. John)
Rt. 1, Box 300
Ararat, N.C.
April 21, 1976

PAPA PASSING

Less than one short year had
passed
Since our mama breathed her last;

Giving up her life on earth with scarce a sigh.
Pap's health kept failing fast
Til we saw he could not last;
Still we could not bring ourselves to say goodbye.

Now our Papa, too, is gone,
To his long eternal home;
Where, I'm sure, he'd longed to go for many a day.
And our hearts are filled with sorrow,
As we think of each tomorrow
We must face without him, since he went away.

But while living here on earth,
He experienced second birth,
Which is evidence his soul is gone to rest;
Living on that blissful shore
With the loved ones gone before
And we hope to join him there with all the blest.

On his last, his final day,
He was sometimes heard to say:
"Come and get," as if he were wont to go.
And a brother kneeling there
Tried in vain to offer prayer,
Oh, this was the Savior's will, we feel to know!

Later, sister sought in vain
To staunch tears that fell like rain,
(In this hour, like myself, she was not near).
But a brother standing by,
Said there was no need to cry.
He assured her that "The Comforter was there."

Oh, my brethren, it is great
To die in such a blessed state!
For we read it in God's Holy written word.
(And 'twill comfort the heart
When in death we have to part.)
"Blessed are the dead, which die in the Lord."

When the trump of God shall sound,
Calling bodies from the ground,
Where they long have been sleeping 'neath the clay,
May the Savior then in love
Take us to that home above
There to praise Him in a never-ending day.

Hester K. Bryant

NOT WORTHY OF HIS BLESSINGS

Dear Brother Mewborn,

I feel led to write and thank you for your kindness in sending me the dear Landmark that I have been taking for so long a period of time. I do not feel worthy of such kindness. My prayer is, I hope, that you have your health and strength to keep it coming. I dearly love it. I try to read it to pass my sad, lonely days that I have to spend alone. I feel so sad at times. I feel so low down in the valley. I feel like I am not worthy of anything.

May the good Lord richly bless you is my prayer.

Your sister in hope,
(Mrs.) Morris Jarrett
P. O. Box 90
Bassett, Va. 24055
April 9, 1976

ENJOYED EDITORIAL

Dear Elder Mewborn,

I would like to renew my subscription to the Zion's Landmark. I am sending you a check for $6.00. I do enjoy readin gthe paper. I never stop reading until I have read all of it. I enjoyed reading the editorial on page 57, in the December, 1975, issue

about the licensing and ordination of Elders in the church.

A brother, I hope,
E. W. Harris
617 9th Street
Radford, Virginia 24141
February 6, 1976

APPRECIATES PAPER

Dear Elder Mewborn,

I am sending my renewal for the Zion's Landmark again for two years. I get so much pleasure out of it. I don't want to be without it. I read and reread them over and over. It's almost like going to church.

Your sister in hope, saved by grace if saved,

Bennie Welch
P. O. Box 82
Montalba, Texas 75853
March 15, 1976

SISTER MIRIAM LEE SENDS THOUGHTS FOR HER READERS

Dear Elder Mewborn,

Unable to direct my next thought, by God's sweet grace I feel at this time to be in touch with you and God's little children wherever they are scattered. "But His word was in mine heart as a burning fire shut up in my bones, and I was weary with forebearing, and I could not stay." Jeremiah 20:9. God has once again filled my cup to overflowing. Tears of joy have warmed my soul. Nothing below can compare with that love that is given wherein that we love one another as God loves us. Pentecost is every day and it doth graciously remind us God never sleeps nor slumbers, and He is mindful that we are but flesh. Without repentance He alone gives. He adds unto His church daily such as should be saved. See Acts 2:47. All that we possess belongs to God. It is all His to either bless or take away. When scales of unbelief and doubt would separate us from Him, God can rid us of these things. It may be unpleasant and we are so prone to want to guide each step. Yet, God hath made everything beautiful in His time even from the foundation of the earth. True, man has sought out many inventions, yet He reigns above and beneath. It takes only a move for God to fashion us as His pleasure. He knew everything from the beginning. "For as the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the Son of Man be." Matt. 24:27. To feel God's touch assures us of blessed sleep and rest. There can be no interruption between.

I rejoice to hear the wind whistling. The treetops weave too and fro, a symbol of God's spirit. They lift and dip, give and take according to the strength needed for the recognition. God speaks only through channels where He has purposed. "Marvel not that I said unto thee, Ye must be born again (from above). The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." John 3:7, 8.

Surely, we are rich people, unaware of our worth. Where would we be without hope, faith and charity? The greatest of these is charity? Our righteousness is as filthy rags before God. A shield of faith from our Lord is very necessary to withstand Satan's daily darts. I feel I have had to travel the pathway of the furnace of affliction. God has given me a mind that has separated me from the pleasures of this world. I am not a pleasure

seeker. "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Jer. 10:23. The song, "Jesus is all the World to Me", comes to me very often. My grandfather sang it many years ago. I remember this as a child. Elder Floyd Adams and others would visit him. My love for them started many years ago, and has been entwined in my belief.

As pertaining to your dear mother, may God bless you with His loving strength. I look forward to getting the Landmark each month. You are blessed, I feel, as one chosen by Him.

God's will for my life, as a parable, will be accomplished. I have been made to know that no one speaks such language as God gave me on the road to Damascus. Paul is ever before me with such instruction as "Hold fast to that which you are given to touch, taste and handle." It is not of myself. Paul was struck down and shown his weakness in nature. Of himself he began to kick against the pricks. Hearing a voice he said, "Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." Acts 9:5. Trembling, Paul asked what he would have him to do? Should it occur that men accompanying him would stand speechless until Saul (at that time) was led and received his sight? He was blind, neither ate or drank for three days. When I would doubt my experience from God, He places my feet on that solid Rock that I need not ever doubt His power from above. It is my inheritance forever, praise God! I am made to live each day, as though it were my last. He makes me to enjoy the gift of life (Jesus) Himself.

"So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isaiah 55:11.

My God continue His blessing to you according to His good pleasure.

In bonds of fellowship,
Miriam Lee
110 Catawba Street
Morganton, N.C. 28655

Dear Elder Mewborn,

My attending guests, as I attempt to pen my inward thoughts, are fear and heaviness. This includes both mind, soul and body. I know that such is a blessing in disguise. Without them I fear and within I am made to cry, "O! Lord, Help thou mine unbelief." Matt. 9:24.

I opened my Bible in hope of relief. Ezekiel 20:41 drew my attention. "I will accept you with your sweet savour (savour of rest) when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen." The remaining verses of this same chapter are beautiful. He is as a fountain, so pure, although I have felt the desert's thirst. God's visit to this poor sinner, though it be twenty-four years past, still comforts. It is as a fire kindled by God and is never quenched. I hope I am one who has been quickened as a living sinner with the gift of His imputed righteousness. I know of whom I am taught and have believed and I desire no other. By God's grace surely I am what I am. Ez. 21:7 has recorded: "And it shall be, when they say unto thee, wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and all hands shall be feeble, and every

spirit shall faint, and all knees shall be weak as water: behold, it cometh, and shall be brought to pass, saith the Lord God."

I find that when I would do good, evil is present with me. See Romans 7:21. Does one care for peace toward all? The daily lives of His people, when they are made to walk in His statutes of love, speak for treasure most admirably. I hope I am thankful to God for I do not have anything about which to boast other than the cross of our dear Savior, the Lord Jesus Christ. May Jesus ever keep me in the power of His cross is my plea. I then, by His grace, press toward the mark for the prize of the high calling of God in Christ Jesus. All of our efforts are in vain without God's rescue. He gave His Son for my sins, I hope. Praise to God, Son and Holy Ghost, the three in one, the blessed Trinity.

A sinner,-the least,
Miriam Lee
110 Catawba St.
Morganton, N.C. 28655

MY EXPERIENCE

This is my experience. This is, I hope, how God and my Savior came to me. It was in the fall of the year 1937, October, as I recall. I had rented some land from Ellis Wood to sow wheat. It was during the second day, and I was at work. I was down in the bottom plowing. I had a big yoke of steers, and they would walk just like a team of mules or horses.

I was happy at work. But, when I was about half way up the bottom, this great trouble came on me. Something told me I was going to die. I got farther up towards the end of the bottom, and there was an old mill race that had grown up in bushes as high as your head. I went out in this old race, and got on my knees. There, I was made to pray for God to let me live for I knew I was not prepared to die. I plowed on down to the lower end of the bottom, and I released my steers from their yokes. I then went home. It was then about 10:00 o'clock in the morning. My wife said, "What did you come home for? It is such a pretty day to work." I said, "I am going to die." She asked, "Are you sick?" I said, "No, but I am going to die." At this point, my greatest desire was to see a preacher. If there had been a field filled with people and a preacher in the middle of it, I would have begged them to have let me get through to him.

I had no way to go, so my wife and I went up to her father's. I thought I would get his car and go see a preacher. But, he would not let me have the car. He said I would be all right in two or three days. I did not go, and in a few days this great trouble wore off a little. But, in a few days it would be right back on me again. So, in the fall of the year I was made to try and pray for God to let me live through the winter, and then I would join the church in the spring. I would join the church, as I thought, and be baptized. I went on like this for several years, but every year He (God) made it more rough for me until I could not go any longer. I would go to the church, and on my way back home something would always say inside to me, "Why didn't you join the church?" So, it was in 1962 that I went to Goblintown Church on Saturday. I went to the stand to Brother Prillaman. I went down on my knees. I hardly knew what I was doing for I was in such great trouble. Brother Prillaman came, knelt down beside me, and tried to pray for me. After I came back home, I was out in the yard.

Something came to me and said, "I will give you anything in the world (money, and all of it), if you will just refuse to be baptized." I replied to this question by saying, "I cannot accept it."

When I was baptized, God and the Great Savior turned me loose just as a bird when it has been turned loosed or released from a cage. God has never strived with me again as He did at that time. I would like to tell the people what a great Father and Savior we have!

May God and His Savior be with us all. Amen!

Edgar J. Hall,
Route 2, Box 158
Stuart, Va.
February 5, 1976

"GOD IS NOT THE AUTHOR OF CONFUSION" (CLEAR EXPLANATION OF 1ST COR. 14:33)

Dear Brother Mewborn,

For many years I have been concerned about the misinterpretation of a scripture by many of our brethren, and I would like to tell you about it. The true scripture is found in I Corinthians, chapter 14, verse 33: "For God is not the author of confusion, but of peace, as in all churches of the saints."

It has been added to and aborted until many came to believe that the statements, "God is not the author of sin", and "God is not the author of sin and confusion" were in the Bible. They are simply man-made statements. In the true scripture, "God is not the author of confusion," sin is not under consideration. Then what is under consideration? If you will read from the beginning of chapter 14 (Hebrews) you will see that it was nothing more than the natural order of behavior during church services.

The Lord's people had discovered talking in tongues. What that was they didn't understand, and the result was utter confusion. Things got so out of hand that Paul started lecturing them and telling them how they should proceed. He ended his exhortation with the words, "God is not the author of confusion, but of peace, as in all churches of the saints."

Doubtless, if he had known how much confusion his words would have created in these latter days, he never would have said them, but he did say them (as all scripture is given by inspiration of God), and in some way the saying serves God's purposes. The above is the one and only place in the Bible where the specific words "God" and "author" are linked together.

Let us contrast the situation where Paul exhorted the church concerning their order of behavior during services with these scriptures: Isaiah 45: 5-8: "I am the Lord and there is none else, there is no God beside me: I girded thee though thou hast not known me: That they may know from the rising of the sun, and from the west that there is none beside me. I am the Lord and there is none else. I form the light and create darkness: I make peace and create evil: I the Lord do all these things. Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together. I the Lord have created it."

How can anyone who has read these beautiful scriptures and been given, even a glimpse, of the power and majesty of such a wonderful God, point a finger of accusation at

me when I quote them! It is not possible to pierce the shield of God's truth. God's truth is the only thing that can disperse the cloud of doubt and confusion under which we have cowered for the past three decades because of a wrong interpretation of a very simple, plain scripture that was referring to a natural aspect of the church and not the spiritual one.

Truly, I understand what our elders say, "compare spiritual things with spiritual and the things of man with man." The spiritual and natural cannot be compared one to the other; they can only be contrasted as I have tried to do in this missle.

We are fine and enjoying wonderful preaching in this part of the country. Give my love to your natural family and your family in hope. I hope I belong to the second one.

Your sister,
Gladys Jacobs (Mrs. Curtis)
Fields, La. 70641

GRACE THAT SAVED A WRETCH LIKE ME

Dear Brother Mewborn,

I am herewith enclosing the experience of my late grandmother, Sister Florence Parrish of Johnston County, N. C. She was the mother of my late father, Elder Renzie Parrish. She died, as best I can recall, in 1930. She wrote this sometime in the years of the 1920's to Elder C. F. Denny, who was an Associate Editor of the Zion's Landmark at that time. For some reason it was never sent for publication. We have kept it in our family for these many years, and it is very precious to us. If you feel it would be enjoyed by the readers of the Landmark, you have the permission of my mother and me to publish it.

Your unworthy brother in hope,
(Elder) Curtis Parrish
Route No. 1,
Angier, N. C. 27501
April 10, 1976

EXPERIENCE

Dear Brother Denny:

By the request of some of the dear brethren and sisters and by the help of the dear, blessed Saviour, I will try to write what I hope to be the Lord's dealings with me, if, indeed, He has ever known me. From a small child I had serious thoughts about dying and my eternal destiny, or what would become of me after death. I would have bad, scary dreams up until I was thirteen years old. One night, while I was preparing to retire for the day, my older sister was at home. She said my father was talking about heaven and torment. All at once, it seemed that torment appeared in front of me, and a voice spoke within my breast and said, "There is where you are going when you die." I hurried off, but could not go to sleep. For several days I could do nothing but cry. But soon afterwards this feeling passed off, and I was good as ever for awhile. Then, I could go with my young associates, having a good time for awhile. Then, the same burden would come back and my cry would be, "Oh, what will become of me if I were to die." I could do nothing but weep, mourn, and cry for mercy. I would slip out where no one could see me, and then I would try to pray the best I could. All I could say was, "Lord, have mercy on me, a poor, vile sinner."

One day I had been out, crying as usual. When I came back to the house Father asked me, "What is

the matter with you?" He said, "All that you do of late is cry." I told him I did not know why I cried. I went on in this manner; first I would get better, then I would get worse. I read the Bible and tried to find some comfort, but could find no relief. It all seemed to condemn me. I kept trying to go with the young people and enjoy their pleasure. It seemed nothing worried, or bothered, them. I wished that I could be like them. So I would go to parties and dances and I would take part in them, thinking I could keep everyone from knowing my condition. I did not want anyone to know my feelings. I was a little over seventeen when I went to my last dance. It was a short while before I was married. I had vowed I would not go to another party or dance. But there was a quilting at one of our neighbor's homes in the afternoon and, also, a dance at night. One of my boy friends came in before night. He asked me if I would dance the first set with him. I said, "Yes." I did not think then there would be a dance that night.

Before long the crowd came in. They got ready for a set. He came to me and said, "We are ready." I was then with the one I was going to marry in a few days. I tried to beg off. The one I was with told me not to stand back on account of him. He said that he did not care, so I consented. We got out on the floor and started. I tried to do my part when my time came, but I lost all my strength. I would sit down, and then I would be all right until I got up and started again. Then all my strength would leave me again. I told my partner they should stop the set if they were depending on me to help. I could not stand up. I was too weak. He stopped the set. I promised God then and there if He would forgive me for this one time that I would never go to another dance and I never have. In just a few days I was married to a good man. I then thought I would be all right. I would have a home of my own. I had been living with my sister for some time. My father and mother were both dead. Father had been dead two years, Mother six. I thought, or felt, with a good husband and a home of my own, I would be all right. And I was for awhile.

During the summer after I was married and, also, that fall, a burden returned. It was worse than ever before. My health failed so that all I could hear from my husband was that I must see the doctor. I did not want to go. I told him he could not do me any good. I was in such a low condition. I could make out every well in the morning until twelve o'clock. Then my breath seemed to get shorter. As night wore on, the shorter my breath seemed to get. I would go to the field where my husband was at work. I would beg him to go to the house with me. I felt that when the sun went down, surely my breath would stop. Sometimes, he would go with me and again he would not. He told me one day that I had hysteria, and he said that he was taking me to a doctor. I did not want to go for I knew the doctor could not do me any good. I went, to satisfy him. The doctor said that I was run down and my nerves were upset. He told my husband that my mind was my biggest trouble, but that he did not know what was causing it to be disturbed. He said I was worrying in some way and for some cause. After a short time I got better. I, yet, did not know what was the matter, only that I felt to be a lost, condemned

sinner in the sight of God and I, also, felt to know if I died in this condition I was eternally lost and bound for torment. I felt I was condemned and that it was just. I did not feel that God could save such a vile sinner as I felt to be. I did not see how my husband could live with such a vile wretch as I felt to be. I knew I had to raise a family. I felt to be so vile, so sinful and unworthy to even raise my children and attempt to look after a home. I did not want anyone to know my condition. I would read my Bible, but all seemed to condemn me the more. It got worse. After awhile it was revealed to me that my husband was walking the same road, and that he was trying to keep it from me and others. It was made known to me that I had to bear my part of his burdens.

It was during this time that I had a dream. I dreamed I went out the front foor of my home. I walked around to the back door. When I got to the back of the house, I saw the brightest light in the east! It shone brighter than the noonday sun. It looked like a gold bar that was two feet long with three bright spots. One was in the middle and one was at each end. I was looking at it and wondering what it represented. There appeared a small crowd near me. Some of them I knew, and some of them I did not. I knew Elder L. H. Stephenson, my husband, and J. M. Langdon. They were all looking at the same light I saw in the east. I was off to one side, feeling too vile and sinful to go near them. At last Elder L. H. Stephenson saw me and he came to me. He asked me if I knew what that represented. I told him I did not. He said that he could tell me. He said it was the Father, Son and Holy Ghost. He quoted this language, "Believe me that I am in the Father, and the Father in me." John 14:11. "That they all may be one; as thou, Father, art in me, and I in three, that they also may be one in us." John 17:21, 22. These are the Three In One. I woke up, and for a few moments it was light as day. Soon my light was gone. I thought to myself that I would tell my husband my dream. Something told me I was deceived and now wanted to deceive him. Yet, inwardly, I was sure I did not want to deceive him. My prayers now were, "If I am deceived Lord, undeceive me, and, if in accordance with thy will, show me in some way why I should help bear my husband's burdens."

One night, after this dream, I was dozing partially asleep. There was a small book presented to me, and something spoke and said, "This is what is burdening your husband, and you must help him bear this burden." There were names in the book. I asked whose names they were, and the same voice said, "No names but deacons." I awoke and was more burdened than ever.

I went on again, worrying as ever. A short while after this, I dreamed that my husband and I were at Fellowship Church. The services had been closed, and we went out to go home. He stopped in the yard to talk to some of the men. I turned my head for a moment, and when I turned back he was gone. I could not see him in the yard anywhere. I went back to the house. When I got in the door, I saw him at the other end of the house. As I went toward him, I saw he was in a little place, jailed in with the whitest jailings I had ever seen, and the whitest seats I had ever seen. There was just enough room for two with

the largest book in his lap. There were sevreral sitting around, while looking to him. I walked up to the jailings in front of him. I thought that he was the most beautiful man I had ever seen. My desire was to get to him. I began looking a place to get in. On the east side was a gate. I started to open a gate and enter. He looked at me, shook his head and said, "You can't come in here." I walked back in front of him, and I was heartbroken to think we were separated. I felt a heavy weight from above. I looked up and saw a large stone coming down upon him. It was square. One corner came down on my head and the rest on him. It was almost more than we could bear. A still, small voice said to me, "You must bear one fourth of his burdens." I woke up. I can't express my feelings or the condition I was in for almost one month following this dream. I was in so much trouble. It surely seemed I could not live and bear it. I did not want my husband or anyone to know my condition, and I thought I was keeping it all to myself.

One night after we had retired, my husband said he had a question he wanted to ask me, and he asked, further, if I would answer it? I told him I would if it was anything that I could answer. The question was, "What are you worrying about?" "Was I worrying about him?" It was utterly impossible for me to answer his question, and I could do nothing but cry. I could not eat or sleep. After two days he asked me the same question again. I could not keep it any longer. I began to talk with him and he could not keep from talking to me also, for he said that I was telling his feelings and condition better than he could tell them. He said his travels and mine were pointing exactly to the same thing. We spent then and there the happiest day we ever spent together. I, then, thought I would be all right. I felt better. My mind was more at ease for awhile. It did not last long. My burden came back with greater force than ever. I felt surely I was deceived, and that I had now deceived my dear companion. I felt surely that I did not want to deceive anyone. My daily prayer was, "Lord, if I am deceived, undeceive me." But I got no relief. My burden grew heavier each day for four months. I could not eat nor sleep. My sins rolled up in front of me as great mountains. I tried to read my Bible and went to preaching, but it seemed like it all condemned me the more. I got worse during this time. At last I felt like I would have to give up in despair for I did not see how a just God could save such a vile, wretched sinner as I felt to be. I went on in this condition for several days, begging God for His mercy. I did not want justice. Finally, I got up one morning when I was so weak I could hardly go. By noon I was so miserable that I could hardly live. I watched the sun. I felt that when it went down I would never live to see it rise again. Night came, and I had no relief. It was only worse. Bedtime came, and there was no relief. I felt that it would never do for me to lie down. Every breath I drew was, "Lord, have mercy on me, a poor sinner." I lay down, but could not go to sleep, knowing that without God's mercy I would never see the sun rise again. The rest of my family was soon asleep. I got up and slipped into the back yard. I fell down on my knees and I tried, in my weak way, to pray. All I could say was, "Lord, have mercy on this poor sinner." I got up, went back into the house, and

still no relief came. I only got worse. I lay on my bed and rolled awhile, but no sleep came to me. I soon got up and went out again. I felt like for the last time to beg for God's mercy. This time I fell down with my face on the ground. I could not get as low as I wanted to. All I could say was, "Lord, have mercy on me, a poor, vile sinner." I got up, went back into the house, and lay down. I felt I would never get up again.

By some cause I soon fell asleep and dreamed I was at the old Coats Mill Pond. It was not far from where I live. I thought there was a large crowd there and I was to be baptized. I thought the members of Fellowship Church and Elder L. H. Stephenson were holding conference and two others had joined. When we began preparing to go into the water, the whole world was put in front of me. Some were pulling to me and some were begging me not to go in the water. I felt it would nearly kill me. I was pulling from them. They followed me to the edge of the water. I got loose from them, went into the water, and was baptized by Elder L. H. Stephenson. When I came up out of the water, I was in a new world. All my burden was gone! I was praising the Lord as I awoke. To my surprise, I could hear the scripture inwardly that reads, "We know that we have passed from death unto life because we love the brethren." I John 3:14. I went on in this way and the burden became heavier.

One night I dreamed my companion and I were traveling the road that leads from Fellowship Church to our home. We came to a house that was almost completed. My burden was so heavy that I felt I could hardly travel. We had to go through the house. When we got inside of it, Brother Bob Langdon was there, trying to complete it. He was not a member at that time but I thought he could see the weight that was on me. He told me he could fix for me to lay my burden down. Of course, I wanted relief. I said, "I wish you would." He turned to a shelf, took the whitest cloth from it, and had it spread down. My burden became a large bundle of sticks, and I laid them on the cloth. Oh, how light I did feel! He joined us on our way. I woke up feeling so light. I soon united with the Church at Fellowship. I felt led to talk with him, but did not want anyone to hear me talk with him. I felt like he could tell me something that would do me good. I could neither eat nor sleep.

I went with my companion to town one day. I felt that I could not live until I reached home, but the dear brother whom I so much wanted to talk with was in town. He came up and spoke to me, and the next I knew I was talking to him. Several who were standing around were listening to what I was saying. He told me he would help me if he could, but it was out of his power. He told me that God had enjoined, or encumbered, an obligation upon me concerning the church, and that complying with this direction would be the only way I would ever get relief. I told him I was not fit. I was too vile. He said, "If you wait for true worthiness, you will never obtain it." My companion talked to me, and he tried to encourage me. I would tell him that he did not know me like I knew myself. I would make vows, and would break them. Then, Oh, how I would have to suffer until I became afraid to vow! It seemed that I could feel the very pangs of death. I would see my children being taken from me. I was shown that

complete destruction was coming upon all of us for my disobedience.

I dreamed one night that my companion was sick. He was so thin that you could see through his body and hands. I thought it was more than I could bear to have to part with him. I heard someone come to the door. I looked, and it was the Lord, the Great Physician, Who came to look after his condition. He turned to me and said, "You are the cause of his being sick, and he will not last ten days, if you do not do that which I have commanded you to do." The ten days ran out on the first Saturday, which was our next meeting day. I promised God then and there, if He would spare me until then, I would offer to the church. My condition for these ten days and nights was such that I cannot express. Words have not that power. I could not rest day or night. I grew weaker every day. I felt my vileness and unworthiness more and more, and that morning I did not think I would live until I got to church. My desire was to see these dear, precious people and that old church building one more time. I felt like I had just as soon die there with those good people, and I felt I did die some way and somehow. There was a power that was resting upon me, and I could not resist it. I tried, however, with all my strength to do so. Finally, it seemed I went to sleep. When I awoke, I was up there with those dear people, and they were making a way to receive me into the fellowship of the church. If I told them anything, I do not remember it, but, to my surprise, they received me. I was baptized the next day, and at the water, everything took place just like I had viewed it before in a dream. My precious, dear ones, I left a burden there that has never bothered me since. It seemed I went into the water in a world of darkness, and I came out of the water into a world of brightness, peace and perfection. I went down in weakness, and I arose in power. I was praising His great and matchless Name for what He had done for my poor unworthy soul! I had been so stubborn and disobedient, but I do believe that all of it was necessary to show me in the end of my experience the meaning of the scripture that reads, "For if our heart condemn us, God is greater than our heart, and knoweth all things." I John 3:20. Praise His blessed name forevermore! None will ever be more rebellious than I. Yet, it was this God Who (in His blessed Grace) "first contrived the Way, to save rebellious man."

Mrs. Florence Parrish, (Dec'd.)
Route No. 1,
Benson, N. C.
(Written in the 1920's,
exact date unknown.)

"HE BEING DEAD YET SPEAKETH."

(Hebs. 11:4).

Dear Elder Mewborn and family,

I just recently returned home from my brother's (in the flesh and I hope in Christ) funeral. He was Brother George Paul of Simpson Creek Church of Loris, S. C., the Mill Branch Association. Although his health has been bad for several years, it was such a shock and our hearts are saddened. This morning, while looking through some of my papers, I found a letter he wrote to me after the April meeting in Mobile, Alabama, 1975. I would like to share a portion of it with you and others, if you should feel that it

might mean that much to others.

A portion of his letter is as follows: "Eunice, I feel so ashamed that I have neglected to write to you before now, but there is so much of my time I do not feel like writing. I hope you can read this scribble, as I am so shaky. I cannot write as I would like. I am at a loss for words to express how much we enjoyed our visit with you and Etlon and all those wonderful people we met during the three day's meeting at Mobile. I will say that I enjoyed that visit as much, if not more, than any I have ever been blessed to attend. Sometimes I get so low in my feelings I just feel that I have grabbed at the shadow and then missed the substance. Yet, I must say while we were on that trip that there was not a shadow of a doubt in my mind but that we were mixing and mingling with the precious children of God. Sometimes, I am allowed or made to wonder about these dear people, and I am made to beg for more evidence to reassure me that I am being led in the pathway of the Blessed Son of the true and living God. Nothing can hinder them from following after Him. Sometimes, my hope seems so small that I feel to be left out of the arrangements. Yet, I would not exchange that little hope for the world and the fullness thereof.

I wish you could have been with us Sunday at Simpson Creek. We really were blessed in having a good meeting. When Elder Lane Horne got up to speak, he said he felt like there was not anything to it at times. He said that when he got up that morning, he felt like he did not care about anything but self, and that he would just stay home. But, when the time came to go to church, he could not stay home. I felt like he was highly favored to preach the doctrine of God's predestinated grace and mercy to His children. I saw Nathan after church, and he said he felt like Lane had been blessed in feeding the sheep. There were a lot of them there, I feel, that day. (Nathan is our brother that has not united with the church, but we believe he has received an understanding and love for the truth. - M.P.J.) To hear the joyful sound that is mentioned in the Bible where it is recorded, "Blessed is the people that knows the joyful sound," is a joy unspeakable and full of glory. His sheep assuredly know this sound.

Eunice, when you go to church this weekend at Mobile, tell everyone how much we enjoyed our visit with them in April. We were made to love all of them, and hope to have an opportunity to visit with them again in the future. Give Brother Johnson and family our regards, and don't forget to express our appreciation for the hospitality and love we received while we were in their home. You speak about Sister McArthur so much; I hope you can bring her with you to see us sometime soon. She is such a wonderful sister, and we would love to see her again.

With love, your brother in the flesh and, I hope, in Christ,

George Paul, Loris, S. C."

P. S. Brother Mewborn, if it had been God's will for him to have come to this April meeting, I was so much looking forward to it. We were planning the same arrangements as last year. I was planning to take an early retirement and was going to try to visit all the associations this fall where he would also have attended, just for the sake of being

with him, but we feel that God has called him home. Pray for us if you have a mind. I felt I wanted to share this letter with you, as he had the highest love and respect for you.

I hope that God has given me a faith that will keep and sustain me in this loss.

A sister in hope,
Macie P. James
103 Adkinson Drive,
Pensacola, Fla. 32506
April 1st, 1976

(See death notice of Brother George Paul elsewhere in this issue of the Landmark.)

WRITES OF GOOD MEETING

Dear Elder Mewborn,

I enjoyed the December issue of the Landmark so very much. This seemed more than usual because I had failed to renew my subscription, and I was afraid I would miss it. Enclosed is a check for $15.00 to renew for two years, and the balance you may use for the indigent fund or as needed.

The letters from Elder Pete Hendrix and his niece in the December, 1975, issue were very comforting. This past third Sunday we had a most enjoyable meeting at Mt. Zion Church near Mobile. Two dear sisters were baptized on Saturday afternoon, and Elder Hendrix's daughter came asking for a home that night. She was baptized on Sunday morning by her father. Even though it was cold, we were so happy that the weather conditions did not seem to be a problem. If the Lord could bless me to pray, I would hope that she can always have His love and faith in Him, the Almighty God, to sustain her through this natural life; We believe that it is this same God who brought her to ask for a home with the Old Baptist.

If God could bless me, I would like to write a little of my experience as a young girl. There have been events here when I feel that I have been made to accept a small sup from the cup of His love and pleasure from time to time through my life. Even in combat during World War II, I feel that the faith and love that God revealed to me at the age of seventeen years did sustain me, even though I have, at times, been carried down to the bottom of the pit. If I could only express the feelings in my heart, it would bring relief to my soul. However, I am not a writer.

I hope you will be blessed to visit us again in the near future. I do enjoy being with those dear people very much

Yours in the hope that there is a very small place among His saints for one so undeserving as I.

A sister, I hope,
Macie P. James
103 E. Adkinson St.
Pensacola, Fla. 32506
April 20, 1976

A MOTHER'S DAY REMEMBERANCE

Dear Brother Mewborn,

Perhaps you did not know that my husband, O. R. Daniel, Sr., has been in Wayne Memorial Hospital, Goldsboro, N. C., since May 1, 1976. He was in intensive care for four days. My dear children have been good to take me to visit with him, twice each day, when he was in intensive care unit.

Years ago, we visited your parents, and we enjoyed being with them. Since both of my parents were Aycocks, your father would talk to me about them. He loved our family

and had a high regard and respect for them. My grandfather, Joshua Aycock, was brother to Jacob Aycock, who was father of the late Governor Charles B. Aycock, Governor of N. C., from 1900-1904. Governor Aycock was known as the great educational governor of N. C., and did much for the public school system. My mother inherited the old homeplace, and it has been kept through the years as it was originally built. My only sister died young, and my four brothers have been dead for sometime. All of my cousins are also dead, and I am now past my eighty-fourth year. As you can see, I am almost left alone.

I grew up in one mile of Aycock's Church, Wayne County, N. C. Mother carried me there in her arms; when I got old enough to walk with her, we walked there. Her father, Joshua, and his brother, Jacob, gave the land to build the church house. So, it was called Aycock's Church. But, when the time came, Lower Black Creek Church was shown to me. I was standing at the front steps, talking to an older sister that was a member there when two angels came down. They said they had come down to carry us to Heaven, but they said they would take the older one first and then come back for me. In a short time they came for me. When they put me down, I walked up there, and everything was white as snow. A few days later, I was in much pain one morning. There were two parts of me. One was hurting very badly, and the other part was floating. I was hurting badly. I was getting ready to go to bed, and a voice spoke and said, "If you will have that hurting body baptized, it will float, too." So I was baptized on Mother's Day, fifty years ago today.

On Mother's Day our children brought a big arrangement of flowers, and carried it to our church on Saturday and Sunday. Then they took it to their Daddy in the hospital. Our youngest daughter, Alice, is a member with us at Lower Black Creek, as you already know. So, she, her husband, daughter and son and Jr. sat on the same bench or pew; also, Cherry, our oldest daughter from S. C. was there.

Come to see us whenever you can. I love you for Christ's sake, I hope.

Annie Aycock Daniel
Route No. 2, Box 50,
Fremont, N. C. 27830
May 9th, 1976

Our prayers, if we could be blessed in praying, are for both Brother and Sister Daniel. The dear Lord has blessed them in faithfulness for many years. Editor

---

CORRECTION

In the poem entitled, "TO THE CHILDREN", by Needam J. Cox, (father of Elder H. Grady Cox, Loris, S.C.) that was published on page 115 of the February, 1976, issue of the Landmark, I made the following error in proof-reading. The article was sent to me in the correct form, and the error occurred in my office at Willow Spring, N.C. In the eighth verse, last sentence, the word "wailing" should be "walking."

"But now you children can ride
and ain't scared a bit,
But you got to have some
money, or you will soon have
to quit.
When you are riding on the bus
and getting state aid,
You have better be a "walking
and your teachers all paid."

I regret this error very much.

J. M. Mewborn

Zion's Landmark

" Remove not the ancient Landmark which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editors

GEORGE A. FULK
Pilot Mountain, N. C. 27041

ELDER LYNWOOD JACOBS
Orange, Texas 77630

VOL. CIX **NO. 6**

Second Class Postage Paid at Wilson, N. C. 27893

Wilson, N.C. 27893 **April, 1976**

"DEFINITION OF HARD SHELL—EDITORIAL"

What is a hardshell Baptist? The term "hardshell" has been applied for many years to the God-fearing people that I have been blessed to hope are my brethren (brothers and sisters) in Christ Jesus. It is used by some as a term of derision. Over the years my experience has made me believe that this term is correctly applied to those I call brethren in hope. I have heard many good thoughts about what the word "hardshell" means. I would like to express my beliefs and why I belive that the word aptly describes the child of God.

A shell is a covering that gives protection. If the shell is soft the more apt it is to be pierced. If it does not fully cover the one it protects, the wearer may be wounded or killed.

In I Samuel: 17 and Ephesians 6, I believe the difference between a softshell and a hardshell is made clear. A shell with chinks in it that affords little or no protection to the wearer, and a hardshell that affords total protection to the wearer is made plain.

As Goliath of Gad stood in a valley between the encamped armies of Israel on one mountain and the Philistines on a mountain on the other side, he fearlessly defied the armies of Israel saying, "—I defy the armies of Israel this day." I Sam. 17:10. Goliath was a champion of the Philistines and he inspired dismay and fear in Israel. "When Saul and all Israel heard those words of the Philistine, they were dismayed and greatly afraid." I Sam. 17:10.

What a fearful sight this nine foot giant must have been clad in his mighty shell of armour which weighed nearly 150 pounds. What great fear that mighty spear with its twenty pound head must have brought to the heart of even the most valiant warrior in Israel's army. Who could stand against its terrible thrust or face the great sword at close hand? For forty days this fearsome sight bragged before the armies of Israel.

Then we hear the voice of a stripling of a lad, a shepherd of the flock, the youngest of Jesse's sons saying, "Is there not a cause? Let no man's heart fail because of him; thy servant will go and fight with this Philistine." I Sam. 17:29 and 32. But where is David's armour? He refused the offer of Saul's armour. "I cannot go with these; for I have not proved them. And David put them off him." I Sam. 17:39.

The mystery of David's shell of armour begins to clear as we see him standing before the Philistine

and fearlessly declaring, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into my hands - - And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lords and He will give you into our hands."

Yea, David came into battle in a shell made up of the whole armour of God. His feet were shod with the preparation of the gospel of peace shown when he said, "-- for the battle is the Lords." His loins were girt about with the truth. "I come in the name of the Lord of hosts, the God of the armies of Israel." King David was to go forth many times during his life in the name of the Lord of hosts, and he always gave God credit for the victory. In the twilight of his life he was to say, "Thine, O Lord, is the greatness, and the power, and the victory, and the majesty: for all that is in heaven and in the earth is Thine: Thine is the kingdom, O Lord, and Thou art exalted as head above all." I Chron. 29:11. No wonder King David was a man after God's own heart.

David's breastplate was not of mail as was Goliaths, but it was the breastplate of righteousness, even the imputed righeousness of Almighty God. Blessed is the man to whom the Lord will not impute sin." Rom. 4:8. Nathan, the prophet, was to tell King David that his sins of adultery and murder were forgiven by God and that he would not die under the penalty of the law. "The Lord also hath put away thy sin; thou shalt not die." II Sam. 12:13. God's eternal grace and mercy bathed David, the son of Jesse, as it did David, the King of all Israel.

As he stood before Goliath, David had on the helmet of salvation for he was the anointed of the Lord to take Saul's place when he died before the Philistine Army. Was there any doubt about the outcome, when David's sword was the sword of the Spirit of the Lord? (See Eph. 6:17). This was the same sword of Zion and of Gideon that has ever stood against the enemy of God's elect and prevailed every time without fail.

David's shield was the shield of faith for he had said unto Saul, "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine." I Sam. 17:37.

Goliath's shell was the whole armour of man, and his trust was in the arm of flesh. David's shell was the armour of God. His strength was of the Lord so the stone went straight and true to Goliath's weakness. As it sunk into his forehead, Goliath's body fell to the earth with the seat of its wisdom destroyed. When the Philistines saw their champion was dead, they fled but to die. Is this not true today with men worshippers who trust in man and make flesh their arm? When their champions fall into death or corruption, they flee to another and another in a restless search for that which cannot be sought out and found by man's wisdom. Their shell is as Goliath of Gad, and it will not protect them in the day of temptation.

Every manifested child of God has a shell so hard that it protects forever. Their feet are shod with the preparation of the gospel of peace, and their loins are girt about with the Truth. They have on the

breastplate of Righteousness and the helmet of Salvation. In their hand is the sword of the Spirit with which they are enabled to withstand in the evil day, and having done all, to stand. See Eph. 6:13.

I believe that every Hardshell Baptist not only wears the whole armour of God, but they have been baptized with the Holy Ghost and with fire. As such, they have received the victory in Christ Jesus. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." I Cor. 15:57. Young David in his day, and we in our day, must receive the victory over death as a gift of God. If not, we are as Goliath of God. No matter how long or loud our boast, no matter how great our armour of self-righteousness, sooner or later we die.

If, however, our shell is the armour of God that David wore, it has been proven in the battle that is the Lord's, and the victory that is the Lord's To wear this battle-tested shell of God's manifested grace and mercy is my need. It is the hard shell that can never fail its wearer.

Lynwood Jacobs
April 19, 1976

IN MEMORY OF BROTHER JOSEPH JACKSON DUNCAN

This obituary is written in memory of Joseph Jackson Duncan, who was born October 21, 1914. He departed this life December 17, 1975, age 61 years, one month and 26 days. He was married on October 5, 1940, to the former Ruby Hedge who survives him, along with two sons, Jackson B. Duncan and David P. Duncan, both of Radford, Va., and one granddaughter. He united with the Indian Creek Primitive Baptist Church on the third Sunday in September, 1952, and was baptized the first Sunday in October, 1952.

It is with sad hearts that we attempt to write concerning the passing of Brother Duncan from this life. Yet, we feel he has been carried to a world of bliss for which he manifested this precious hope while dwelling with us here below. The brethren and sisters at home and abroad knew him as "Brother Joe". To know him was to love him. The many friends and kindred in Christ manifested this wonderful spirit at his funeral. In behalf of Indian Creek Church I, as their unworthy servant, desire to extend to his precious family, his wife, Sister Ruby, who was so close to him to share their troubles, trials and enjoyment together through life's journey, our deepest sympathy in our great loss.

Brother Joe always showed such a great love for his two sons and his granddaughter. May the Lord comfort them with all His Heavenly comforts, and make them to realize he is only sleeping that blessed sleep from which none will ever wake to weep. He is survived by seven brothers and four sisters: Miss Mae Duncan, Star Route, Radford, Va., Mrs. Veronie Marshall, Frederick, Md., Mrs. Jermina Lester, Riner, Va., Mrs. Lelia Akers, Copper Valley, Va., Gilbert Duncan, Hillsville, Va., Gervase Duncan, Radford, Va., Kenneth Duncan, Cleveland, Ohio, Fred Duncan, Christiansburg, Va., Percy Duncan, Radford, Va., Hasquel Duncan, Willis, Va., and Vance Duncan, Christiansburg, Va. A brother, Benny E. Duncan of Frederick, Md. died several years ago.

Brother Joe was a firm believer in the doctrine of the election and predestination of God in all things. He was ordained deacon of Indian Creek Church June 22, 1957. He was blessed in humbly serving in this office. He was so very thoughtful, always ready and willing to look after the welfare of the church as the Lord blessed him.

Brother Joe is now and will be greatly missed by his family, his home church, his home association and sister associations, but we feel our loss is his eternal gain. His funeral was conducted at Indian Creek Primitive Baptist Church Saturday at 1 p.m., December 20, 1975, by Elders Woodrow Lake and J. Sebron Sechriest. His body was laid to rest in the church cemetery beneath a beautiful mound of flowers to await that glorious morning when Christ shall call for the sleeping dead to come forth and go shouting away to everlasting peace. I do not feel that mortal tongue can fully describe the peace of God in the soul here on earth, but we all hope to be gathered to that home where there will be no more parting, where we hope to ascribe His praise in a more perfect manner, in a perfect world forever more.

My wife and I have been blessed to visit in Brother Joe and Sister Ruby's home, and they have been in our home many times. We have traveled to associations and churches together far and near. We have discussed together many times about the love, mercy and sweet fellowship of the saints of God. Indeed, it is all a sweet memory.

Be it resolved that a copy of this obituary be sent to Zion's Landmark for publication, one for the family, and one placed in our church record.

Done by order of Indian Creek Primitive Baptist Church, February 21, 1975.

Elder J. S. Sechriest-Moderator
N. H. Quesenberry-Clerk
Brother G. E. Duncan
Sister Ruby Duncan
-Committee

SISTER NELLIE P. SUMMERLIN

Sister Nellie Summerlin, 87, passed away December 8, 1974. She made her home at Edgecombe Acres in Tarboro, N. C. She was born in Edgecombe County, N. C., and was the widow of the late Brother James W. Summerlin, who passed away in 1967.

Funeral services were held by Brother Joe Sawyer, at Otters Creek Primitive Baptist Church. Burial was at Pleasant Hill Cemetery.

She is survived by two step-daughters: Mrs. Arthur Harris of Fountain, N. C., and Mrs. Walter Mercer of Elm City, N. C.; and one adopted son, Walter Higgins of High Point, N. C.

Sister and Brother Summerlin joined the church at Otters Creek in 1947.

I had the pleasure of going to her home many times with my mother. We would always not be there long before you would hear God's name mentioned. When two or more of His children are brought together, you will hear His name, for it is good to speak of God when you are with someone who believes as you do. Deep down in my heart, I believe she was a Child of God. She did not have Sunday religion. Brethren, she believed in God seven days a week and gave God all the glory, as a child of God must do.

Our loss was His gain. May her soul rest in peace.

Brother J. C. Edwards

FANNIE JOHNSON WILLIAMS

Sister Fannie Johnson Williams was born February 16, 1891, the daughter of the late Mr. Tom and Bettie Johnston of Johnston County, N. C. She died February 29, 1976 at Hill Haven Nursing Home, Raleigh, N. C. Her stay on earth was 85 years, and 13 days. She was married to Mr. Leonard Walton on September 11, 1910. To this union were born two sons. Mr. Walton died December 30, 1918, a victim of influenza. On October 14, 1925, she was married to the late Mr. Clyde Williams. To this union were born three sons and three daughters. The sons are: Gilmer W. and James R. of Raleigh, N. C., Clyde Williams of Cary, N. C. The daughters are: Minnie R. Collier of Four Oaks, N. C., Olivia W. Johnson of Cary, N. C., and Elvira Coats of Clayton, N. C. One son by her first marriage survives: Tommie Walton of Raleigh, N. C. Also left to mourn her passing are twenty-six grandchildren and twenty-four great grandchildren.

Sister Fannie united with the Primitive Baptist Church at Fellowship Saturday before the first Sunday in September, 1934, and was baptized the following morning by the pastor, Elder Fred W. Rhodes. We feel that she manifested the fruits of the spirit of God which are love, joy, peace, gentleness, meekness, and temperance. She attended church regularly as long as her health permitted. Her funeral was held March 2, 1976, at Mount Zion United Methodist Church near Garner, N. C. Her body was laid to rest in the church cemetery beside the resting place of her husband beneath a mound of beautiful flowers to await the Great Day of the Lord.

May her children who cared for her in her declining years be made able to look to the One who holds the issues of life and death in His Hand for He is able to reconcile them in the loss of their precious mother.

Therefore, be it resolved that a copy of this obituary be placed on the church record, a copy sent to Zion's Landmark for publication, and a copy be sent to the family.

Done by order of the church in conference, March 6, 1976.

Elder Curtis Parrish,
Moderator
Brother E. H. Dupree, Clerk
Clyda Parrish, Committee

MAGGIE HONEYCUTT GILES

It has pleased our Heavenly Father to remove from our midst a much-loved and esteemed member, Sister Maggie Honeycutt Giles. She was born in Johnston County, N. C., January 2, 1897, the daughter of the late Woody and Mary Raynor Honeycutt. She was

the wife of the late Freddie Giles of Sampson County, N. C. He died in 1970. She passed from this life Feburary 28, 1976. Her stay on earth was 79 years, 1 month, and 26 days. She was a patient in Johnston County Memorial Nursing Home, Smithfield, N. C., for four months prior to her death. She lived in Sampson County until her health failed her. Then she moved back to Johnston County to live out her declining years near her family and life-long friends. She, also, had many friends in Sampson County. She bore a good name all her life, and was loved by all who knew her.

She asked for a home with the Fellowship Primitive Baptist Church and was gladly received on Sunday, August 4, 1974, at the closing of the preaching services. She was baptized Sunday morning, September 1, 1974, by Elder R. L. Fish. She was a faithful, loving member and she attended regularly as long as she was able to go. We miss her, but we believe our loss is her eternal gain.

Her funeral was held on Sunday, February 29, 1976, at Cromartie-Pearsall Funeral Home Chapel, Dunn, N. C., conducted by her pastor, Elder Curtis Parrish, and Elder T. Allen Johnston. Burial was at the Hawley Cemetery, Sampson County, N. C., beside the resting place of her husband, and beneath a mound of beautiful flowers. We humbly trust that on that great day when Jesus comes again, she will be one of those who will be made like Him and be satisfied, forever.

Surviving are her stepmother, Mrs. Flossie Honeycutt of Chesapeake, Va., half brothers: Lee of Raleigh, N. C., J. B. of Chesapeake, Va., and half-sisters: Mrs. Vada Griffin of Chesapeake, Va., and Mrs. Rebecca Honeycutt of Fuquay-Varina, N. C.

Done by order of Fellowship Church in conference March 6, 1976.

Elder Curtis Parrish, Moderator
Brother E. H. Dupree, Clerk
Clyda Parrish, Committee

BROTHER GEORGE PAUL LORIS, S. C., PASSES

Dear Brother Mewborn,

We wish to give notice in the Landmark of the passing of Brother G. M. Paul on March 12, 1976.

Brother Paul was loved by the members and friends of Simpson Creek Church and the entire Mill Branch Association. He was a deacon of our Church, and was assistant clerk of the association. His understanding of church discipline and wise counsel will be missed by many.

Though saddened by the loss of this dear brother, I believe we have all been drawn closer together in love for each other. While realizing the fact that we only pass through this life but once, and also when we are blest to manifest our love for, and to, each other, then and only then are our greatest joys realized. Brother Paul was blessed in proving his love and deovtion (the Lord of Christ made manifest in him) to the churches and his family in many ways.

We sincerely hope Brother Paul's wife, Sister Louise, and all the dear family can embrace the scripture that says, "Precious in the sight of the Lord is the death of his saints." Psa. 116:15. Surely the planting of that great Love in our hearts must be God's greatest gift to man. We feel by this Love that Brother Paul's precious memory will continue with us in hope of eternal life as a good soldier of the cross who finished his course with great joy!

Simpson Creek Church
L. M. Vaught, Clerk
Route 2
Loris, S. C. 29569

The faith implanted in this dear brother was as a pillar in the House of the Lord. It was immovable, strong and steadfast in the doctirne and practice of the church. May the dear Lord reconcile Sister Paul and his family, as well as the church which he served so faithfully for many years, to His blessed Will. Edotor.

ALLIE STALLINGS CREECH

It is with much sorrow and a sense of great loss that we attempt to express our feelings of respect and in memory of our member, Sister Allie Stallings Creech. Sister Creech was the wife of the late William (Bud) C. Creech who preceded her in death by many years. God saw fit to take her by death from our midst on December 23, 1975. Sister Allie was born June 25, 1904, and died December 23, 1975, making her stay on earth 71 years and 6 months.

Sister Creech was a much-loved member, and was faithful in attending her church when she was physically able. During the last few years she was dependent upon someone else; therefore, she was unable to attend as often as she would have liked.

She united with Creeches Church on September 7, 1947, at the water's edge and was baptized that day by her pastor, the late Elder E. C. Jones. Her funeral service was

held by her pastor, Elder W. T. Barham, and he was assisted by minister, Floyd B. Cherry. She was laid to rest in the church cemetery.

Sister Creech had eight children, one of whom preceded her in death. She leaves behind seven children, five sisters and two brothers, all of whom mourn their loss.

Sister Creech was a much-loved person by those that knew her. We also feel that our loss was her eternal gain. She expressed a wonderful hope as one that God has loved with an everlasting love — a love that ceases not, neither does it fade away. This same redeeming love enables us to have a lively hope that is an anchor of the soul, both sure and steadfast — a hope of heaven and immortal glory. This hope fadeth not away but liveth and abideth forever. It enables us to look upward and beyond, seeking that great wonderful city which hath foundations, whose builder and maker is God. See Hebs. 11:10.

We resolve that three copies of this obituary be made: one for the family, one for the church record, and one to be sent to Zion's Landmark for publication.

Done by order of Creeches Church in conference Februarty, 1976.

Elder W. T. Barham, Moderator

Brother C. A. Creech, Clerk

Elder W. T. Barham,

Sister Mae C. Barham, Committee

UNION MEETING OF CHURCHES COMPOSING THE PRIMITIVER BAPTIST ASSOCIATION (TEXAS)

Dear Brethren:

Beginning on Friday morning before the second Sunday in June, 1976, the Union or three days meeting, will be held, the Lord will, with the Little Hope Church, Huntington, Texas.

We invite our brethren and sisters, with a special invitation to our ministering brethren. To all, we hope and trust the Lord will grant you health and a mind to come and be with us.

Elder Carl D. DuBose, Mod.,
Ruth Denman, Church Clerk

Route No. 1, Box 47
Huntington, Texas

LOWER COUNTRY LINE ASSOCIATION

The Seventieth Annual Session of the Lower Country Line Primitive Baptist Association will be held, the Lord willing, on July 3rd, 4th, and 5th, 1976, at the permanent meeting site near Surl Church, Person County, N. C. This location is about five miles East of Roxboro, N. C., just off Highway No. 158. Surl Church has agreed to entertain at this session.

Elder Burch Wray was appointed to preach the introductory sermon at 11:00 A.M. on July 3rd, and Elder E. H. Birchett was appointed as his alternate.

A cordial invitation is extended to all believers in the doctrine of Salvation by Grace to come and worship with us in these services. We especially invite our ministering brethren.

Reuben Bowes, Association Clerk

YELLOW RIVER UNION MEETING

The next session of the Yellow River Primitive Baptist Union Meeting will be held at Haynes Creek Church on the fifth Sunday and Saturday before in May (29th & 30th), 1976, if it be the Lord's will.

Directions are as follows: From I-85 exit at Georgia 20 South. Follow through Lawrenceville to outskirts of Grayson. Take paved road which angles to the right. It will cross No. 78 at caution light. Travel about one and a half miles to church.

We invite all brethren, sisters, and friends to meet with us, especially our ministering brethren.

Jeffie Fitzpatrick, Clerk
Route No. 4
Commerce, Ga. 30529

BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at Contentnea the fifth Saturday and Sunday in May, 1976. Contentnea Church is located about five miles west of Wilson, N. C., on the south side of N. C. 42 Highway.

Elder A. F. Langston was appointed to preach the introductory sermon, and Elder H. E. Mann was appointed as his alternate.

We wish to invite our brethren, sisters, and friends with a special invitation to our ministering brethren to come and visit with us in our union meeting.

J. B. Williams, Clerk
225 Braswell Street
Rocky Mount, N. C.

C286.4
Z81

ZION'S LANDMARK

PUBLISH[illegible]MONTHLY
[illegible]Y
PRIMITIVE OR[illegible]D SCHOOL BAPTIST
[illegible]AT
117 NOR[illegible]LDSBORO STREET
WILSON, NOR[illegible]H CAROLINA 27893

University N. C. Library
CHAPEL HILL, NC 27514
Ex.

VOL. CIX | MAY, 1976 | NO. 7

CHAPTER 3

Lord, how are they increased that trouble me! many are they that rise up against me.

Many there be which say of my soul, There is no help for him in God. Se'lah.

But thou, O LORD, art a shield for me; my glory, and the lifter up of mine head.

I cried unto the LORD with my voice, and he heard me out of his holy hill. Se'lah.

I laid me down and slept; I awaked: for the LORD sustained me.

I will not be afraid of ten thousands of people, that have set themselves against me round about.

Arise, O LORD; save me, O my God; for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly.

Salvation belongeth unto the LORD: thy blessing is upon thy people. Se'lah.

EDITOR
ELDER J. M. MEWBORN — WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITORS
GEORGE A. FULK — PILOT MOUNTAIN, N. C. 27041
ELDER LYNWOOD JACOBS — ORANGE, TEXAS 77630

$6.00 PER YEAR — 2 YEARS $11.00
TO ELDERS $5.00 PER YEAR — 2 YEARS $9.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

ADAM, A FIGURE OF THE LORD JESUS CHRIST

(Continued from last issue)

In this fear and wisdom, let us now again look upon a profoundly wonderful event in Eden, in which the first man Adam is the figure of Him that was to come. With awe, and deep amazement, and sorrow we behold him prostrate as one dead, his eyes closed and the life-blood flowing from his wounded side. While we look and weep, that the life of this lovely man should end so early, our sorrow is turned into astonished joy; for the lonely Adam not only revives and lives again, but out of his wounded side, lo, there is with him a living and loving bride, most beautiful and lovely to behold! The bridegroom rejoices over his bride. They now both live a new life. To him Eden is all the more beautiful because she is there to enjoy it with him. O how blessed and good is the work of God! So far from complaining at his deep sleep and suffering, without which there had been no living and happy help meet with him, Adam the more adores and praises God for all His great and marvelous works, and Eve joins in the praise.

How touchingly wonderful is this type! Our faith beholds in it the beloved Son of God, the devoted Bridegroom of heaven, wounded and bleeding; then in a deep sleep out of which God raises Him up; and, O wonder of wonders! out of His wounded side there arises with Him the happy Queen of heaven, the living and glorious Church of the First-born from the dead! The Word is fulfilled that says, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing His sheaves with Him." Psa. 126:6. The lovely Man of sorrow said, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John 12:24. He spoke this of Himself and the church, for it should come forth with Him out of death, a living, spotless church. "It is a faithful saying: For if we be dead with Him, we shall also live with Him," (II Tim. 2:11) says Paul to us. Death is first, and out of the death of Christ, and our death unto sin with Him, there arises a living Christ and living church, a glorious Bridegroom and His bride, and they two are one. This is God's own way. Out of it there arises an exceeding and eternal weight of glory. The infinite wisdom and love of God only ordained this way, and His almighty power fulfilled it. The unbelieving world fights against it; but saints and angels will love and praise Him for ever for it.

Adam and Eve shall be with the church in that new song of joyful praise; for God Himself made the atoning sacrifice and clothed them with salvation. We shall never cease to behold and admire with joyful wonder this figure that God gave us, with its spiritual and heavenly antitype. Upon the first man Adam, who was alone in Eden, He causes a

deep sleep, symbol of death, to fall. Then God awakes Adam and raises him up, and wonderful to tell, his fair and lovely Eve is with him in beautiful Eden! From Eden we look away to the beautiful paradise of God to see the meaning of this picture, and with joyful praise to God we see the last Adam and His heavenly queen, the Church, the Bride, the Lamb's wife.

Now the vision changes, and, alas! the husband and the wife are going down from Eden to the dark tomb! For her sake he must die with her; for she is life of his life, bone of his bones, and flesh of his flesh. Her sin and woe and death are his, because she is his and he is hers. In life they two are one, and in death they are one. As yet, all their countless children are unborn; so they, too, are one with them in sin and death. All is lost! not only Eden and its innocent joys, but themselves as well, their life, their all is lost! This is the dark picture or figure.

The vision changes now, and angels and men are filled with adoring wonder: A child is born in Bethlehem; and, behold, He came down from heaven! and God was His Father!! This is the last Adam. But, Oh, He is under the law, and is bruised and persecuted, afflicted and sorrowful. He calls a little flock to follow Him, but they, too, who are under the law and its curse, are sorrowful and poor. He teaches them that the kingdom of heaven is near when the Bridegroom shall enter into it with His bride; but it had not come yet. He says that He will build His church upon the living Rock. But He sorrowfully assures them again, and again, that He must first suffer and die, and thus do the will of His Father; that for this cause He came down from heaven, and came into the world; and that only in this ordained way could He enter into His glory, and redeem His bride, the church, and present her unto Himself and to His Father in glory. His Father gave Him the commandment to lay down His life, that He might take it up again. The people that God had given Christ in covenant or agreement before time was, who should be the members of His body and of His flesh and of His bones, as Eve was of Adam, were all sinful and guilty under the curse of the holy law of God, as was Eve and her children. Yet, they were the people of His choice and the objects of His love. They were in the world, yet they were His own, and He loved them unto the end. He said to His sorrowing disciples, "Greater love hath no man than this, that a man lay down His life for His friends." John 15:13. And all His beloved people were to be His bosom friends forever in the perfect love of His Father, who also loved them as He loved His Son.

The love of Adam for his sinful Eve was strong and beautiful, and so he gave his life for her; but the love of Christ for the church far surpassed all finite love. The bond that made Him one with His people is infinitely near and dear, and it is divine and heavenly. God made them one. This Beloved says to His bride, "And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord." Hosea 2:19. In the deathless bonds of this holy betrothal, he says, "I will ransom them from the power of the

grave; I will redeem them from death: O death, I will be thy plagues: O grave, I will be thy destruction." Hosea 13:14.

O sorrowful hour! Satan bruises the heel of the Son of the woman, and in the body of His flesh the last Adam, the only hope of Eve and her sorrowing children, goes down into death and the grave closes over Him. His sorrow had been exceeding great, but His love to His Father and His brethren was greater. "In His love and in His pity He redeemed them." Isa. 63.9.

Through Satan beguiling Eve, the first man Adam and all his race or people must follow them down into death. And now, because of sin, the last Adam is dead. This is the end of the law. Satan sought to defeat the counsel and work of God. He spoiled the happiness of Eden, and it was lost. This last deadly enmity is aimed to destroy heaven and shut all people out of it. Sin and death and the grave seem, indeed, to have the victory. All now turns upon whether the last Adam, the Man of the cross, shall awake and rise up again, to die no more. For unless He has bruised the serpent's head, destroyed the devil, that had the power of death, made an end of sin, abolished death and the power of the grave, and brought life and immortality to light through the power of an endless life, then hopeless infidelity obtains, and there shall be no redeemed gospel church with Him on earth, clothed with His salvation as His loving bride, to rejoice in His name, and no glorified church in heaven. If He rises not, then sin has dominion over all, heaven is void and all are perished. This is the claim and boast of black infidelity. So the resurrection of Christ in the power and glory of His new and holy life is the salvation of His people, the birth of the gospel church, the bride, the Lamb's wife, the ushering in of the new covenant and the new heavens and new earth, wherein dwelleth everlasting righteousness. All this is gloriously fulfilled in the Son of the woman. The death of the Bridegroom gives life to His bride, and she glorifies Him.

"It is finished," cried the dying Man on the cross. "Finished," sin and death; "finished," justice and the law; "finished," redemption and righteousness; "finished," the devil, his works and his kingdom, and the power of darkness; "finished," the suffering and the warfare; "finished," the covenant with death and the league with hell; "finished," the debt and the bondage; "finished," the cup of woe and the baptism of death; "finished," the sting of death and the victory of the grave; "finished," the night and the darkness; yea, "finished," the way to the Tree of Life and into heaven! All hail to conquering Jesus! "Glory to God in the highest!" "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony." Rev. 13:10-11 "Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me. Write, Blessed are they which are called

unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." Rev. 19:6-9.

Of the risen Christ and His apostles Luke says, "And He led them out as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. And they worshiped Him and returned to Jerusalem with great joy." Luke 24:50. In vision we now are with John on Patmos, who saw Jesus in heaven, and says, "And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the first and the last: I am He that liveth, and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell and of death." Rev. 1:18. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. ...And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the beginning and the end." Rev. 21:2-6.

The above is the beautiful Mount Zion, the gospel church, that Christ said He would build. She is not earthly, nor worldly, nor legal, for she is not under the law; but she comes down from God out of heaven, and is spiritual, holy and heavenly, and is the bride, the Lamb's wife. He, the Head and the Husband, came down from heaven; His doctrine is the doctrine of God; His ordinances and order are heavenly; His brethren are all born of God, and the heavenly Jerusalem is their mother, and His words are spirit and life. The Church of Christ, although Abraham and others of the prophets and patriarchs saw her glorious Head, the Saviour, the Lord Jesus, by faith, was not manifested under the law and the old covenant, but He built it under the gospel of salvation and the new covenant of life and peace. It was first organized, and built, and adorned as a bride for Her husband on the day of Pentecost, when the apostles were endued with power from on high. "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:2-4. "The number of the names together were about an hundred and twenty." Acts 1:15. After the resurrection of Christ, and before He ascended up to heaven, being assembled together with His disciples, He "Commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. .. Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts. 1:4-8.

This baptism of the Church of Christ by the Holy Spirit was divinely glorious and blessed. She is now anointed and illuminated, and clothed with salvation and adorned with the robe of righteousness, her glorious wedding dress. This church was shown to John by an angel who came and said to him, "Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain; and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God," etc. As shown to John, she is a glorious and heavenly city, having no need of any wordly light. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it. ..And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Rev. 21:23-27. And now, most wonderful and glorious, the angel showed John in this city of God, "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life." Rev. 22:1 & 2. O praise the Lord! the flaming sword was not there to smite the one who would eat of the tree of life as it was in lost Eden. For the Man who is the equal of the Lord of hosts had fought the fearful battle with death, and had been cut down by the sword that awoke against Him; but O, all glory to His precious name! He had taken the sword away from His church, and had planted the tree of life in the midst of the holy city. "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: AND THEY SHALL SEE His face; and His name shall be in their foreheads." Rev. 22:3-4. And now, Jesus, who overcame for us, says, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2:7.

Now, turning to Paul, who writes of the last Adam and of the first man Adam of whom he is the figure, comparing them, we read: "But not as the offence so also is the gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by One, Jesus Christ. Therefore, as by the offence of one judgment came upon all men to condemnation: even so by the righteousness of One the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteousness." Roms. 5:15-19.

How strong and unconditional and absolutely sure this doctrine is! It is the imputation of sin unto the condemnation of death by the first man, and the imputation of righteousness unto the justification of life by the last Man, by virtue of

the close relationship of each one of these two public heads to their respective bodies or families or people, as has been shown in these pages. By the offence of Adam judgment came upon all men in him to Condemnation of death; and even so by the righteousness of Christ the free, gift of God's grace came upon all men in Him unto justification of life. The disobedience of Adam brought all his people down into sin and death with him, and they could do nothing to bring them back into life. His death was theirs in him, and for all men in him there is no possible escape. Just so, the obedience of Christ for all His people shall bring all men in Him up out of sin and death into holiness and life with Him, and it is not possible for one of them to perish. Christ's righteous life is theirs in Him, and to them he says, "Because I live, ye shall live also." John 14:19. The body either dies with its head, or lives with its head. This shows that Adam is truly a great figure of Christ. And God has thus shown to His people in a clear, strong light both His justice and His Grace. He has here shown them also that there is not the least condition on their part in their salvation, but that it is entirely by "the gift by grace," and "the free gift." "For since by man came death, by Man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." I Cor. 15:22. The **all in Adam** die because they are in him, and their life is his dying life. On the other hand, **all in Christ** shall be made alive because they are in Him, and His eternal life is theirs in Him by gift of His Father forever!

"The first man is of the earth, earthy: the second Man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have born the image of the earthy, we shall also bear the image of the heavenly." I Cor. 15:47-48. "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit." I Cor. 15:45.

(Elder) David Bartley, (Dec'd)

This brother was a Predestinarian Baptist in the truest or strict sense of the words inasmuch as his views include the belief that each event that took place in the Garden of Eden in the morning of time were in the mighty, eternal purpose of God. This belief is far from the idea or notion of men that "God made Adam able to stand but liable to fall." Such writing is, in your editor's judgment, expressive of a wonderful hope and bright faith in the only true and everlasting God. Go back and read pages 166-167. Editor

---

ABOUT ELDER DAVID BARTLEY

For a long period of his eventful life, Elder Bartley was a citizen of Crawfordsville, Indiana. He was the ninth child and sixth son of Elder John P. and Charity Bartley, and was born in Ohio April 26, 1827. In his seventeenth year of age, he was deeply convicted of sin, but was not able to claim a personal hope in the Saviour until about ten years later. During this period of time many were his trials, temptations and deliverances; he had much sorrow, sadness and darkness, but out of it all the Lord delivered him, gave him a sweet hope in Jesus, and made him willing to be anything in the House of God; and in June 1854, he united with Conn's Creek Church, and in

January, 1857, was ordained to the gospel ministry.

Elder Bartley was not only a deep and instructive preacher, but was an able writer on spiritual subjects. He was a frequent writer for the "Signs Of The Times," the "Monitor," and others of our periodicals. He also wrote and published the following books: "Early Religious Life" (of himself), "Man Redeemed," and "Mercy Deering." These writings and others of like character manifest his deep spiritual nature and intimate acquaintance with the Bible, his chief text-book.

Elder Bartley had the care of several churches, traveled and preached in many states, and was extensively known among the Baptists of the United States, both as a writer and preacher. He continued active in the ministry almost until his death.

(From "Biographical History Of Primitive Or Old School Baptist Ministers Of The United States." Pittman)

A BECOMING WALK

"For ye were sometime darkness, but now are ye light in the Lord: walk as children of light;" Eph., v, 8.

The apostle often reminds the saints that they were once in a state of darkness, and utter enmity against God. Sometimes, as in Eph. ii, 5, reference is made to this fact to show the unbounded, everlasting love of God in bestowing His grace upon us; sometimes, as in Rom. iii, 9, and Eph. ii, 3, to show that this grace was not bestowed because of any superior worthiness in the recipient by nature over the rest of the world, but according to His own purpose which He purposed in Himself before the world began; sometimes, as in Titus iii, 3, this is alluded to as a reason why the saints should be meek and gentle towards all men; and sometimes, as in the text above quoted, reference is made to their state before the kindness and mercy of God appeared to them, to enforce an exhortation against indulging their carnal propensitites. There was a time when we could freely indulge in vain conversation, foolish talking, jesting, and filthy communications, and would not acknowledge anything wrong in it.

At that time we were in darkness. The light which makes sin manifest to the sinner had not yet shone in our hearts. We accounted only that as evil which the civil and social laws so regarded. But when the true light blazed upon us with its searching and discriminating power, we judged a different judgment; our hearts were laid bare, and discovered to our abased and agonized view abundance of evil of the most hideous kind, and not a trait of good. The world often looks with astonishment upon the self-abasement and suffering of one thus tried. It can not understand how one who has been regarded among men as most exemplary can look upon himself with abhorrence on account of evil in his nature. The world looks but at actions — outward expressions of evil. But the trouble of the awakened sinner is on account of inward depravity. He does not shrink, and tremble, neither is he abased because he feels the eye of the world upon him: what men may think or say is of little moment or concern to him now. He feels the eye of Him upon him who searches the

hearts and tries the reins of men. All the hidden evil of his nature is open to the eye of Him with whom he has to do, and he knows that infinite purity and holiness can see nothing there to commend. Where is now a foot-hold for hope? What but everlasting banishment from the presence of God can be his doom? He can not see any other possible way for justice to be satisfied. All the powers of man can not teach him how God can be just, and yet save him from deserved punishment. But in his own good time, God by His Spirit gives the instruction which human wisdom can not give, shining in the heart of the poor sinner go give the light of the knowledge of His glory in the face of Jesus Christ. And truly there is a glory unspeakable revealed to us when we can see how mercy and truth have met together, and righteousness and peace have kissed each other. Now the Spirit teaches us that the light which revealed to us our own darkness was the life which was in our Savior in the beginning, for, "In Him was life, and the life was the light of men," and, "Whatsoever doth make manifest is light;" John 1:4 & Eph. 5:13. and that the consciousness of sin which made us cry for mercy was an evidence of our sonship in the only begotten Son of God from everlasting. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." In our natural body when the life-blood begins to circulate through a limb that has been benumbed, or rendered torpid by disease, the first effect of that returning animation is pain. So, when the eternal life which is in Christ as the Head is revealed in the members of His body, quickening them and bringing them from death into manifest union with Himself, the first effect of that life is painful and agaonized consciousness of sin.

"Now are ye light in the Lord." Eph. 5:8. In ourselves we are darkness as before; but as being "new creatures in Christ," (See II Cor. 5:17), we are light by virtue of the life and immortality which He has brought to light through the gospel, and of which we have been made partakers, as members of His mystical body. That light shines in the "darkness of our nature, but that darkness comprehends it not." (See John 1:5.) It does not teach us that our natural hearts have been changed so that their imaginations are now good instead of evil, nor that our natural wisdom is any the less foolishness with God than before; but it leads us to look beyond the veil of mortality, along the shining way through which the light comes, into the regions of spiritual glory where our wisdom and righteousness dwell; and walking as children of the light, as heirs of this wisdom and righteousness, we are enabled to keep in subjection the evil propensities of our natures which we hate, — to turn from our own wisdom, which the apostle James says is earthly, sensual, devilish, to that peaceable and gentle wisdom which descends from above, and notwithstanding the foolishness and vanity that struggle within us for display, to walk soberly, righteously, and godly while in this present world.

The apostle warns his brethren, not only against the grosser acts of licentiousness, but against the apparently more trifling evil of vain and foolish talking and jesting,

which are not convenient; and the exhortation is as appropriate now as then. It would seem that one who had seen the utter vanity of all earthly things, and to whom had been revealed the solemn and infinite glories of the heavenly world, who had tasted of the unspeakable joys of salvation, would hardly need such an exhortation. But, we are taught that while we remain in this mortal state, we have need constantly of the blessing in guarding against ourselves, and to contend with the whole armor of God upon us against the corruption of our nature. If we can sit down with placid minds and partake with a relish of the lightness and frivolity of the world, indulging in the foolish talk and jesting which pleases the natural mind, then indeed, we may well doubt whether we are children of the light, and have that pure and undefiled religion of which the apostle James speaks. For he that bridleth not his tongue has deceived himself. His religion is vain. See James 1:26. So, too, if we can speak harshly and bitterly of a brother, who has displeased us as worldly men speak of their enemies, and have not that charity or love which covereth a multitude of sins, we evidently have not the blessing of walking as children of light, and have good cause to doubt our being such. For, "If any man have not the Spirit of Christ he is none of His." Roms. 8:9. How meek and lowly while on earth was He who is our true light! How forgiving to His enemies! How loving and gentle to His often erring disciples! How perfectly opposed in every expression to the whole spirit of the world! And it is that same Spirit in us — in itself essentially opposed to sin, to every form of worldliness — whose dictates we are to follow. Our law is the law of the Spirit of the life in Christ, which hath made us free from the law of sin and death. And that Spirit in which our Savior overcame the powers of darkness, and in which He was justified, I Tim., iii, 16, is our victory. "This is the victory that overcometh the world, even your faith." Ist John 5:4. While we are exercised by this spirit, the powers of darkness can not harm us, the errors of the world can not ensnare us, nor its filthiness stain us. By it we are kept unspotted from the world. "All that will live godly in Christ Jesus shall suffer persecution." II Tim. 3:12. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19. May we, who hope in Christ, be kept, while in this world, from the evil that constantly surrounds us on every hand, may we be enabled to walk as dear children of the light, and finally be received up into glory.

(Elder) Silas H. Durand
(From "Meditation," Vol. I, pages 9-11.)

A LONELY WITNESS SPEAKS

Dear Elder Mewborn,

I hope this finds you doing well and that all is well with yours. I have written to you many times, and have cast it away. I felt it was not worthy for a Saint of His to read. I enjoyed the thoughts while attempting to write them. If blessed of His Spirit to write, then we must also be given this same mind to understand. In reading the Bible I find I cannot go back and get the same feast again that I received at first when, I trust, the meaning of scripture was

revealed, or shown, to me.

I am made to think of God and His dear Saints as I travel here below, often thinking of you and the brethren of the church at Snow Hill, N. C. How I do enjoy it every time I go there! I wish I lived more closely to you dear ones. I feel I could, in my lonely moments, get some comfort while visiting with you. I am, as you are aware, all alone here. All that I hear is of the world. No one seems to have any time to talk or speak of Spiritual or Heavenly things. The world glories in the things of the world, and that glory will perish in due time. I hope I believe in the finished work of God's predestinated power and purposes. In this thought I can rest, knowing His work will stand forever. Like the dove, I would fly away and be at rest, but we must have adversaries here. They are to harass us. This will be true to the end of time except for the mercy of God.

My mind has been meditating lately on the thought, "Does the love of God act unseemly?" No! What is any uglier than an unseamed garment? We all know that a seamed garment is lovely. An unseamed place in the garment reveals it as being undesirable to see or behold. This is also an indication that it (the garment) will not hold together. Does a child turn its back on its mother or father regardless of what each may have done? No! The child will still recognize mother and father. Now, does anyone believe that the Love of God acts any more unseemly to a brother or sister in spiritual sense? Proverbs 9:17, 18 reads, "Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there; and that her guests are in the depths of hell." I would ask, "Would we unseemly do his, or should we be honest with each other?"

We are in the flesh and are acting unseemly as such if our love is only for ourselves or personal gain. This kind of gain is not Godliness in His Church. See I Tim. 6:5. Christ proved this when He told them He would be delivered up, spit upon and accused falsely. Many of them turned back. He turned to the chosen twelve; one of them was "a devil." See John 6:70. He asked them, "Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou are the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and flood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. 16:13-18. Right here, we see the great knowledge of His finished purpose and power because when death came, they denied Him. All of Peter's promises failed. They did not act unseemly as some will say, because their lives were at stake. They were yet under the law. It was foreordained and predestinated by His Father that He would have to die. Yet, on the other hand, true brotherly love was not at hand when He told them, "Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with Him. Then said Jesus unto the twelve, Will ye also go

away? Then Simon Peter answered Him, Lord, to whom shall we go?" John 6:65-68. He told them in another place, "O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into His glory?" Luke 24:25. They were so depressed and cast down that they said, "we trusted that it had been He which should have redeemed Israel: and beside all this, today is the third day since these things were done." Luke 24:21. Yet, later He opened their eyes (of understanding) at meat (or supper) when he took bread, blessed it, brake, and gave it to them. Then their eyes were opened and they knew Him; and He vanished out of their sight. "And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the scriptures?" Luke 24:30-31. In their state of unbelief while under the law, they wanted a god that was popular with the world, one that was the ruler on the land. Jesus was not popular with the so-called religious world at this time. Nor has He ever been. They did not want a God that was filled with scars, nail punctures and wounds! The chosen followed Him even to (or unto) death, but not into death because God promised to take the sting of death away in order to give life. Only He could first enter into death. (They were later baptized with Him in death, and arose unto faithfulness.) How applicable are these words at this point,

"Death is the gate of endless joy,
And yet we dread to enter there."

It was not proven that they were ashamed of Him for what had taken place. They were only afraid because their own lives were at stake in that dreadful hour. It was prophesied many years before His crucifixion, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones." Zach. 13:7.

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which you have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all men. I am glad therefore on your behalf; but yet I would have you wise unto that which is good, and simple concerning evil." Roms. 16:17-19. Brethren, when we are left in the flesh and are not kept, we will cause division and strife. In this condition are we acting unseemly? Brethren who love the true doctrine of God our Saviour, and who love the brotherhood will not scatter sheep. A true prophet will labour faithfully and long before casting one into the world. As such they will not fill their bellies, but will follow all the way even unto death when Christ will come again and take them away. Then He will present them to His Father a glorious church. Not one of them will be lost or left out for the covenant is sure. We believe that one of His little ones will not rob (not one time) here in the world of His spiritual places for God will always give a Bethel spot in which to worship. The non-elect will not be satisfied unless they are able to make a show in appearance for their fair speech and efforts to appear to be something when they are not. The sheep are

always looking for grazing ground when they have been scattered. Wolves are natured so that they will lie around to scatter more sheep, even to devour them, when he can find them. There is reference made in the Acts of the Apostles concerning those who crucified Christ. See Acts 5:16-33. They lay in waiting to find some of the apostles teaching in His Name for the purpose of killing them. They (those who persecute His saints) may appear to be Israel, but it is recorded, "For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God." Roms. 9:6-7.

Those who possess the fleshly nature will say they love the church, but by their own works their houses are left desolate. They follow the man and worship him more than the Creator. One preacher is justified in their mind (carnal) more than the other, not realizing that there is one preacher and He is Christ. The rest are earthen vessels only, dependent upon God to shed the oil of His grace through them.

Jesus said, "Blessed are the merciful: for they shall obtain mercy." Matt. 5:7. Suppose a brother is overtaken in a fault and his brethren show no mercy towards him. Is this Love? The scripture says that God will have no mercy on them. "For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment." James 2:13. It is my firm belief, dear brethren, that a person who has been born again, regardless of which law another one has violated, will not turn his back on this one who has had an experience of grace from God. Love begats love, as it it is recorded, "Whosoever believeth that Jesus is the Christ is born of God: and everyone that loveth Him that begat loveth him also that is begotten of Him." I John 5:1. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not BEHAVE ITSELF UNSEEMLY," etc. I Cor. 13:4. It is the spirit of Satan in us, is my humble feeling, when we go abroad to gather support from brethren to accomplish some earthly or personal gain in the church in the name of religion. Paul speaks of them when he said, "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things." Phils. 3:18, 19. These are the ones whom Jesus said, "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." Matt. 15:14. Brethren, rest assured, God knoweth our hearts, for no flesh can enter heaven. The spirit does not puff us up. It is the flesh that does the puffing, and the flesh profiteth nothing. A spiritual saint of God is a very small person, and this one cannot use the fleshly armament which is of man. This person does, and will, have to look to God (The Great Shepherd) for mercy and the strength to live from the other one who sheweth no mercy. I have heard it said that I cannot fellowship this brother or that sister. The reason he cannot is because "love begats love." If love is absent, fellowship will be absent. When clothed in our right mind (which is

the mind of Christ), it will not be a question of whom I can fellowship, but who can fellowship one so corrupt and vile as I. The latter spirit will surely be felt in humbleness. It is not high-minded.

Dear Brother, I hope I have been enabled to express some things you can receive. I do not want to say the wrong thing or hurt my brethren. My speech is slow and my knowledge is inadequate, but my hope is strong in our God who owns heaven and earth and controls all things throughout their length and breadth. May He continue to bless you in the future as I feel He has in the past.

Your loving brother in Christ, I hope,

Alton White
Oak City, N.C.
April 4, 1976

OUR DEPENDENCY AND OUR HELPLESSNESS

"For without Me ye can do NOTHING." John 15:5. There is no doubt in this sinner's mind about the truth of this scripture. I know from a traumatic experience it IS the truth. Reading scripture and just believing it is far different from a harrowing involvement or experience in it and being MADE to believe.

During a serious illness in early spring, when my life seemed to be hanging in the balance for several days and nights, this unworthy writer found new meaning to scripture and to the fact and truth, "Without Me ye can do nothing." And, "In my distress I called upon the Lord, and I cried unto my God; He heard my voice out of His temple, and my cry came before Him, even INTO His ears." Psm. 18:6. Oh, dear children of God, He did this for unworthy me! If I ever called upon the Lord "in my distress", it was at that time. Often, death would have been welcomed, but the awful thought that I had a soul to be lost or saved flooded my weary mind, and I begged the Lord Above to spare my life. Then, I wondered why, for I realized regardless of how much longer I lived, my fate would be as God predestinated it BEFORE the foundation of the world, and this sinful flesh would be no better than before my illness. I did not bother to make promises. God knows me just as I am; He knows my sinful nature, and all about my previous promises ... and so do I. "The eyes of the Lord are in EVERY place, beholding the evil and the good." And He knows that "The imagination of man's heart is evil from his youth." Gen. 8:21. So, I had to try and do what the scripture suggests: "Rest in the Lord; fret not thyself, etc." Psm. 37:7. But fret, I did.

If such a thing were possible that we poor sinners could follow all the advice in the Bible, we would be about perfect. Sometimes, I wonder if even the advice was meant for this unworthy one, much less the promises. I cannot follow the advice, and the promises seem too good to include me.

We are told to "Pray without ceasing." I surely did my share of trying when I realized "Without God ye can do nothing." It was balm to my sick soul when I read, "Is there ANYTHING too hard for the Lord?" Gen. 18:14. I knew He could cure my case, if it were His will to do so. I tried to think of consoling reasons for suffering. "If we reign with Him, we must also suffer with Him." 2 Tim. 2:12. Suffer this sinner did, both physically and mentally.

We read: "If ye ask ANYTHING in My name, I WILL do it." John

14:14. I believe this scripture with all my heart as never before. Surely, surely He gave me the will to ask (only He could) in His name, and He kept His promise.

Once, as I lay in a warm bed, suffering physical pain and mental anguish, begging for mercy and relief, the thought came to my sinful mind, "How can you expect to get mercy in such a comfortable place when Jesus Christ was nailed to the tree of the cross with blood streaming from His hands in order to give you a chance to beg for mercy and hope for relief?" It was bitter cold, but I got out of that warm bed and knelt down on the floor and asked for help from the ONLY POWER Who could possibly give it. Now, I know that the GREAT Physician and that "Our help cometh from the Lord." And, when given the will to "Ask in His name," we experience the reality of the truth of this matter and the results of it. Oh, how such goodness and mercy from the Supreme Physician strengthens our faith! In pain, weakness and tribulation, we find ourselves "Not whole and in need of the Physician." This sinner highly recommends Him when all else has failed. He is a Specialist and unsurpassed!

Christ was heir to suffering, and so are His children. It gives us a little hope, if we can recall this truth when trouble overwhelms us. No suffering, no heir. No cross, no crown. We read, "Christ was a man of sorrows (many) and acquainted with grief." These were His constant companions. His children surely must walk with such companions in this world of woe. He left us "trials and tribulations," but He also left us peace. "My peace I leave with you." The bad must be given as well as the good in order that we might appreciate the difference. He alone has the power to give us releif. What can sinners give in return?

"For mercies, countless as the sands,
Which daily I receive
From Jesus, my Redeemer's Hand,
My soul, what canst thou give?"
Newton

When we are blessed to realize and experience His mercy we say,

"Lord what is man, thy dreadful foe
That Thou should love and bless Him so?"

Oh, how we do feel the need of the promises of the scripture when we can no longer walk in our own strength! Once, when too ill to follow the words in a sermon, I felt if I could just "Hear the joyful sound," surely, it would be a comfort to me. I played some recordings of Elders George Flippin and Ralph Gaines, whose voices, it seems to me, have music in them. Many times, I listened to recordings of the servants of God proclaiming the truth as it is in Christ Jesus. "To every thing there is a season, and a time to every purpose under the heaven." Prov. 3:1. A serious illness is for a specific purpose. It will humble a sinner and bring forth passages of scripture that have healing in the words. And, one answer from Above, makes us know "Who neither slumbers nor sleeps," Who knows our every need, and Who promises "Never to leave thee." Oh, what comforting words when a sinner is in deep distress. When daybreak comes and the dark cloud rolls away, we can say: "How good I

found the way of sorrow for a night;" and how much brighter the sunshine after darkness. We must have both. To endure tribulations is the trial of a sinner's faith. We have to "Wait, wait, I say, on the Lord." In bitter distress, do we have another choice? God afflicts His children for profit, but even in afflictions, God does not take away His loving kindness. "Thou in faithfulness afflicted me." He will hear the prayer of the destitute." Dear Reader, if you ever feel to be destitute and void of all power in yourself, then, pray, and He will hear your prayer ... and put a new song in your mouth and a love in your heart. "God has promised strength for the day" and, if we receive it, we are able to endure chastisement and afflictions with more patience and we will understand it is for our good and HIS glory. God says, "I will bear all thy infirmatives; and sympathize with thee in ALL thy trials and sickness." Matt. 8:17. Could we ask for more?

"Through all the downward tracts of time;
God's watchful eye surveys;
Oh, Who so wise to choose our lot,
Or regulate ourways?"

Elizabeth C. Edwards
417 South Boylan Avenue,
Raleigh, N. C. 27603
May 3, 1976

WANTS PAPER TO CONTINUE

Dear Brother in Christ as we hope,

I hope you and yours are well, the Lord willing. I am sending in my renewal for Zion's Landmark. I enjoy its good writings so very much, and I don't want to miss one copy of it. Please forgive me for being late. Oh, how we feel we need the truth as never before in these perilous times! When at the throne of God's rich grace, please remember this poor old sinner, saved by God's free grace, if saved at all.

May the God of all grace bless you to keep the good news coming to feed his children, I pray.

With love,
Mrs. Lillian Faulkner
Rt. 2, Box 196
Carthage, Miss. 39051
March 18, 1976

LOVES THE CHURCH

Dear Brother J. M.,

I hope you and family are well and enjoying the manifested blessings of God.

I have been thinking about the Landmark. I enjoy it so much. I read myself to sleep at night. There is so much good reading in them. It is all good and satisfying as I don't get to church often anymore. I enjoyed my visit to Tabor Church, Tabor City, N. C., in March. I had the pleasure of meeting the dear brothers and sisters, and I found the great fellowship we have with the Old Baptist, or Primitive Baptist, people. I wish I could attend more often. My health is not good. Oh, how I do miss my church and the brothers and sisters in N. C. so much. They are so precious. I think of all of them that are so dear to me, but all of these things are in the Hands of the Lord, and His will be done. Sometimes, I feel like the prophet, David, who said, "Is His mercy clean gone forever? doth His promise fail for evermore?" Psa. 77:8. At times He seems so close to me. So, we have times of sadness, but also times of rejoicing, thanking

Him for His goodness and mercy to each and everyone of His redeemed. I hope to be one of them. He calls them His own.

The sea of life gets stormy, and the rolling tides are high. It seems as if we are washed away, but we are enabled to lay hold to Jesus by faith and He saves us. He said He would prepare a place for us, "that where I am, there ye may be also." John 14:3. I believe Him with all my heart. I hope to meet Him someday, be like Him and be satisfied.

Enclosed you will find a check for the paper. I do not want to miss a copy. I am given much satisfaction in being able to read it and the obituaries of the people whom I have met, and have known in the past.

Love and sweet fellowship for Christ sake, I hope,

A sister in Christ,
I hope, if one at all,

Corinne M. Fish
P. O. Box 602
Lake View, S. C. 29563

THE GOOD SAMARITAN
(Luke 10:33)

The following letter was written by the late Brother (Major) A. D. Alston to Miss Kathryn Yvonne Peters, niece of Sister Carolyn P. Alston on May 30, 1951. Miss Peters for many years was a career school teacher in the State of Florida until her retirement a few years ago. She now resides in Decatur, Ga. This is another one of Brother Alston's good letters, and we believe our readers will enjoy as well as be edified in reading it. This was written just prior to his death and while he was still a member of the U. S. Armed Forces.

Editor

A SPIRITUAL TEACHER SPEAKS TO A NATURAL TEACHER ABOUT SPIRITUAL THINGS

My dear little School Mam! (Kathryn Yvonne Peters)

You begun your letter as a little child who had met with foul play and wanted to run home to Mama and hide your face in her arms. Yes, I have wanted to do the same thing many times, only to realize that my problems would only wait until I had to return and take them up again. A child, running to his mother and hiding, feels to be getting away from the whole world, to a place where no harm can come to him, but alas, we grow up and even we have the little ones running to us. What shall we do but to hold them and reassure them and become the "Mama's" ourselves, and must face all that God in His providence has seen fit to set before us. It is for our growth and understanding and wisdom that these problems are set before us. We could never know the saving power of a Savior were we never in the pit, helpless in ourselves, wanting and ready to give up only to feel the lifting arm of a Savior. We would never know the saving grace of a Savior unless we were saved from our burdens and every trial that comes before us. A Savior is one who saves us from a lost situation.

My Dear, I am happy and, I hope, thankful that you would think of me but I wonder why? I don't know why you would and yet I am very happy that you do or would. Oh, yes, how well I understand a desire to write someone and yet the utter inability to perform that which we would. I think Paul expressed it in Romans 7:18: "Now, I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me;

but to perform that which is good I find not." So many times I do greatly desire to write something comforting to one in sorrow or in grief, and find that I am wholly unable to say the things that I would. Then, sometimes, I find words to express my heart throbs to them. It goes to prove to me that it is the Lord who gives and who restrains, as seemeth good in His sight. But may I say this: know that you can always write as you feel to me; don't think that it must be "thus and so". Surely I appreciate you thinking of me and especially that you would want to write. Just write as your heart dictates, and know that it is all right. I do appreciate your feeling that I will understand.

I would not mean to criticize, but in one way, this world is in a mad rush for the riches of the earthly (the devil's) kingdom. We do spend all of our energy to gain the riches of this world, and the recognition of men. We strive to outdo someone else. Finally, when we have run so hard, and are so exhausted that we can run no more, we fail to ask, "What is all of this about anyway? Why must I die rushing to a pot of gold at the end of a rainbow that is ever beyond my reach? Lord, this is all vanity, do turn me and my heart to look unto Thee and to things on a higher plane, even the things of Thy Kingdom!" I have mentioned the parable of the Samaritan (Luke 10:30). This parable was in answer to the Pharisee's question: "Who is my neighbor?" The good Samaritan is a type of the Savior and the Levite is a type of the law. The Levite passed by on the other side; the law is not your neighbor. Most assuredly, the law never saved anything, or paid any debt, nor rendered any mercy. It only demanded all that you owed, but the good Samaritan did all that was needed, and all that would ever come against you. The good Samaritan (representing the Savior) was the neighbor to this certain man.

Consider this certain man for a moment. He lived in Jerusalem and "he went down from Jerusalem to Jericho." Jerusalem is situated on a high mountain. Jericho is on the River Jordan, down in the valley. Jerusalem is not on a highway. To go to Jerusalem one has to turn aside from the through road and make a separate journey especially to that city. The road ends at Jerusalem, for there is only one entrance and there are steep walls on three sides. Jerusalem represents the city of the living. Jericho is on the main highway and in the midst of the traffic, trade and travel of the world. It is the "bright light" and rushing city of the men of this world who have no time to stop and seek things of a higher nature. This certain man must have lived in Jerusalem because he went "from Jerusalem." He must have found some strength of his own, and some money of his own, and he must have been attracted by the bright lights of the fair city of Jericho because he began his journey in that way. He soon was on the highways of the land, and on the highways are the robbers and thieves of the world. The robbers and thieves overtook him and "stripped him of his raiment, and wounded him, and departed leaving him half dead." They robbed him of his raiment, and of his natural strength. But they would never rob him of being from Jerusalem, the city of spiritual life! His raiment were the clothes that ornamented his body, his moneys and his jewels and whatsoever he had of this

world's goods. His strength was that natural ability within himself and that natural will which caused him to want to go to Jericho. Note that the thieves took **only** those things which were of the worldly kingdom. Naturally, we read this passage and think: O, the poor man. O, those cruel robbers and thieves! Why did such a thing have to occur to a good man? But, let us not forget that the Lord sees and controls all things. The Lord looked upon the matter in some manner like this: This certain man is a chosen vessel; he must needs know, by experience, the mercy and love and power of a Savior; I will put it in his mind to desire to go into the world and seek its riches. (May I restate that): I will turn My Face for a moment, and leave him to himself that he may follow his natural desire and start to Jericho, but I will out of love and mercy, send the thieves to arrest him because he is Mine. I will send the law which will pass him by and I will cause him to realize that in himself there is no ability to save himself, nor in the law is there any ability to save; I will cause him to cry unto Me and I will send by that way a good Samaritan who shall administer to all of his needs, and he shall see My salvation. He shall know that I, the Lord, hath saved him! Now, remember, the thieves took away all that was worldly, but could never touch that which was spiritual — the other half of his life — and that he was a native of Jerusalem and had a right to return there. The good Samaritan gave all and required nothing of the certain man. The law gives nothing and requires everything that is owed.

The good Samaritan "went to him". The robbed man was helpless and could never have gone to the Samaritan, or to the inn or anywhere, for he had been robbed! Robbed of ability to do any such things. The Savior has to come to the little ones, even come into their hearts. He came to Jacob while he wrestled. He came to the Hebrew children in the fiery furnace. He came to Daniel in the den of lions. He came to Jonah in the fish. He came to Mary, weeping at the tomb. He came to Paul, bound in prison with great stripes on his back. He came to John on the Isle of Patmos. He comes to you and to me, into our hearts when we sought Him not! The Samaritan came to the man, typifying our Savior! Secondly, He "bound up his wounds". "He poured in oil and wine." He comforted, He soothed, He bound up the wounds that the hurts to the flesh were no longer so keen. The wounded child is comforted and his wounds cease to hurt so badly. The Savior comes into the heart of a wounded soul and shows him why he must pass through this trial to become stronger in faith and to see the salvation of the Lord, and learn to trust in His love and mercy and to know that all must come from Him. Then the wounded soul looks higher and his knowledge becomes more perfect and his wounds cease to hurt. I feel that I can look back upon some wounds that I have received even here and rejoice in them because of the blessings that came out of them because, in the wounds, I found love and mercy and salvation from on High! I must know these things and I must learn these lessons. I must, therefore, pass through these trials. Oh, our Blessed Savior has the reason and a purpose for these things, and let us fall upon our faces before we complain and ask that we be spared these very necessary

things, trials and experience.

That is not all the good Samaritan did nor, indeed, is it all that the Savior does for His little ones! He (4th) "set him on his own beast", (5th) "brought him to an inn" and took care of him." "And on the morrow, when he departed (6th) he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendeth more, when I come again, (7th) I will repay thee." My Dear, what did the certain man do? Did he do one single thing? Was he able to do anything? Who did it all? Your Savior does all for you! Not one thing is left for you to do. Indeed, you cannot do one thing that is acceptable in His sight. He does all things in you. The man did not have to walk to the inn; the Samaritan brought a beast along to carry him. Whose beast was it? Was it the man's beast? And on the morrow, at the proper time, He departed. The feeling presence of our Savior is not always with us. He withdraws Himself from our sight. He tries our faith that we may grow to trust in His coming again, for, indeed, He will come again and again! On the morrow when he departed He paid all that we owed, every cent. That is the 6th thing he did for us; that is the 6th blessing bestowed, but even to fulfill the law for us and to pardon all of our sins and wash us clean every whit, even that is not enough. There must be a 7th blessing just as there is a 7th day, the Lord's Day. The number seven represents the spiritual completion, the day of rest, the day of peace, the day of salvation. What was the seventh blessing? All that shall ever come against him, I will pay. Yes, the Lord is coming again in all of His power and glory, and then and there He will furnish all needed strength to release every one of His from the earth or the grave or death or whatsoever more is holding them. Then and there, He will release them from all that binds them and raise them in His righteousness to go with Him to that glorious City, the Heavenly City of New Jerusalem! This certain man shall then be released from the Inn where he had been comforted for a season to go back to his proper city of Jerusalem. Jesus says: He is mine, I have redeemed him, I shall not allow him to wander from the fold and go to Jericho, the city of death. I shall send the thieves to arrest him, and I shall send the Samaritan to minister to him, and I shall have him returned to his rightful home of Jerusalem!

Oh, how typical this is of the travels of the children of Israel and the children of God. How typical of the travels of the child of Grace! In Genesis we read of the driving out of Egypt (the wordly), or all the troubles and trials they pass through in the wilderness. Further and further thy are driven over the whole face of the earth. Wars and persecutions are driving them even today, to the very ends of the earth. The laws that condemn them are making great demands on them, and is causing them to scatter further and further. In the center part of the Bible we are told of the coming of a Savior who satisfied the law, and the love of a Savior which draws His again unto Him. Thus, in Revelation 21, we read of the twelve gates of the walls of the City of Jerusalem (the Habitation of God in the High and Holy) being open and the twelve angels guarding those gates.

There are gates on every side of the City that not a single child shall

come and find a blank wall but shall be guided by the Angels to the gates. There is no chance of one single one failing to find an entrance to that City! Adam and Eve failed to keep the law, and, since their day, the children have wandered and been scattered to all the ways and directions of the earth. Isaiah, prophesied of One who would come shouting, "Fear not, for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the North, Give up, and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;" bring them from wheresoever they have wandered, to the open gates of Jerusalem.

Oh, but why can't I write you a nice letter and know when to close it? There are many letters on my desk that should be answered, many of them older than yours, but, somehow, yours invited an answer. I just wanted and felt that I could answer it. However, I have written far too much and much that you may not care for. Still, I make no excuse for it, rather I would ask that the Lord bring all of us to think upon these things rather than always on the rushing and pushing problems of the day. Yes, I know how you felt. I think I've been there, also. My work here is taking all of my time, and that is the reason I have not answered these good letters, or that is one reason. Another is that I just have not had the leading of mind.

Much love to you,
Daddy Douglas
(A. D. Alston)

BAPTISM DID NOT BRING RELIEF

Dear Elder Mewborn,

I shall attempt to take pencil in hand to try to set forth those things that are on my mind, if it be the Lord's will. Several things have been on my mind. It doesn't seem that I can get rid of them. I have been burdened down most of my time with these afflictions. I did not leave home to be baptized, neither did my wife. My wife came to me and said that she had to go in the water. After the third one was baptized she said that she was unfit to go, but had no choice. "Well," something said to me, "you have got to go in, too." There were seven of us baptized that day.

I got up that Sunday morning fearing God, I feel, the greatest I ever have in my life. Oh, I know He is a merciful Father, if I do have to travel through this low valley and wilderness of woe. Most of my time, I feel just like Job, "Hast not thou made an hedge about him, and about his house, and about all that he hath on every side?" Job 1:10. I do not know how to express myself or what to say to God's little ones. Neither can I tell them how much I love each and every one of the dear saints of God. It looks as though I can see that humbleness of Christ working in those little ones, and it just melts this old stoney heart out of this old, vile sinner.

I had a vision this morning of Sister Brown. I could see her sweet smiling face as just a little angel. She is the wife of Elder Claude Brown. I, also, had a dream of my daddy after he died. In what looked like a green pasture afar off, I could see my daddy walking in it. That was one of the prettiest places I have ever seen. If I am not deceived, the first time I ever heard this great truth declared, it was through Elder James Moody. The power I felt was just like Jesus Christ walking here

on earth. I saw this at the association at Toms Creek last August. It was like a vision. They put Elder Charlie Whitt from the Mates Creek Association up to preach, and it looked like he was floating up there in the stand. There was one of the prettiest, snow-white haired men I have ever seen appeared at this time. I don't see how I could even have such blessings bestowed upon me, being such a worm as I am. I was at Rock Hill, and when I left home, I was down in the valley of woe. I was so low, but before the service was over, it looked like Christ came in the church, and, Oh, what a wonderful blessing was bestowed upon those dear saints of God.

Speaking of the burdens upon me, I believe I was shown my sins and transgressions, and have truly felt the condemning power in my soul. I am a hell-deserving sinner, and I can do nothing about it except call upon the merciful Father of Heaven to have His mercy upon a sinner like this worm. I was shown that I am nothing and less than nothing, and that I had a sin-sick soul. There is one of the dear brethren who lives nearby me, and he comes by every week. It is surely a comfort to this unworthy one. I like to talk to him about the goodness and mercy of this true, living God in whom I hope to have been made to believe.

Dear precious brother, I do have a hope that God has been good to this one (me) all the days of my life, and have a hope that God's darling Son is my Saviour. In this hope, also, is my belief that in Christ Jesus is all my righteousness. I do know that I need Christ for my Saviour. I do not need any creature (man). I cannot even thank God for this hope, unless God gives this one(me) a thankful heart. I feel that unless I express these things to you, the heavens will fall from on high, and except for this merciful God and His Son, I am gone, world without end.

Brother (Elder) Moody has come by my home many times to see this unworthy one. He never has said anything about my burdens when we have been together. I believe that he knew I was heavy ladened. I hope to believe that there have been a few times when these three were gathered together in "a midst" that I could suck that honey from the comb and this poor sinner was given some comfort. "For where two or three are gathered together in my name, there am I in the midst of them." Matt. 18:20. I hope to believe this truth. I hope I have been taught by the wisdom of God and not by the wisdom of man. Just a few of these crumbs that fall from the Master's table are sufficient.

I hope I have not said anything amiss. Please, if you can, change all untruths to this weak one. Brother Mewborn, do not think you have to print this because I am sending it to you. I know there are many more able writers than this unworthy one.

I hope God will continue to bless you, Brother Mewborn, in sweet hope of the coming of Christ.

An unworthy brother, if one at all,

Reece Gallimore
Rt. 2, Box 370
Denton, N.C.
May 20, 1976

It is my understanding that Brother Gallimore and his wife, along with five others, were received into the fellowship of Tom's Creek Church, Davidson County, N. C., recently along with five others, and were baptized on the fourth

weekend in April, 1976. We were made to rejoice upon receiving this good news! Editor

---

GRATEFUL FOR EDITOR'S WORK

Dear Elder Mewborn,

Enclosed is $15.00. Please use $11.00 of this for two years subscription to Zion's Landmark. Use the extra $4.00 for the benefiot of the continuation of the paper. I am sorry we have waited so long to send in our renewal. My wife and I both feel that you are doing a wonderful job as Editor of the Landmark. We know that you must surely spend many long hours of hard work in your endeavor to publish this paper. Please forgive our neglect.

We had hoped to see and hear you at the Union Meeting at Clement this past weekend, but we were not that fortunate.

Sincerely,
George R. Langdon
Route 3
Four Oaks, N. C.
May 31, 1976

Words like those above are appreciated on my part more than the bearer or senders can ever know. There is a good possibility that I may have to give up the paper in the near future, the Lord only knows, due to confronting obstacles before me at this time. I can only hope that He (God) will reconcile us to His blessed, Holy will. J. M. Mewborn

---

CORRECTION

Dear Elder Mewborn,

Would it be possible to correct my quote in the April 1976 issue of Zion's Landmark at page 169, column one, about Elder Delbert Carraway saying that "he felt to be as a green shoot of grass in a desert land." I have looked under, "spring," "desert," and "shoat" in the concordance, and I cannot find it. I thought it was in the Book of Isaiah. I am sure you are more familiar with this than a worm such as I feel to be. I have worried that I caused Brother Delbert embarrassment, but I hope not.

I hope you and your family are well. I have not been well for a long time. I am scheduled to go to the heart clinic in August at Duke Hospital, Durham, N. C. They (the doctors) think I am getting a blockage. These are heart specialists at this hospital.

I love you.
Your unworthy sister,
Dixie P. Eaton
Route No. 6, Box 356
Asheboro, N. C. 27203
June 15, 1976

ELDER JEFFERSON NOT WELL

Dear Brother Mewborn,

We have now learned from Sister Grace (Jefferson), wife of Brother Jefferson, that he did have an heart attack (again), and is now confined in a local hospital here due to this attack along with other problems. His doctor has told her that he will be in the hospital at least a couple of weeks.

I thought, perhaps, that you would like to know about his condition as well as his friends among the Old Baptist. We all know that he has many wonderful, rich years of life behind him. Still, the flesh hates to give up our loved ones at any age.

Your unworthy little
Bro. in hope,
Bud Smith
7350 Howery Street
South Gate, California 90280
May 29, 1976

Zion's Landmark

" Remove not the ancient Landmark which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editors

GEORGE A. FULK
Pilot Mountain, N. C. 27041

ELDER LYNWOOD JACOBS
Orange, Texas 77630

VOL. CIX **NO. 7**

Second Class Postage Paid at Wilson, N. C. 27893

Wilson, N.C. 27893 **May, 1976**

EDITORIAL
"AFFLICTIONS"

Dear Brother Mewborn,

Enclosed please find ten dollars to renew my Landmark subscription for another year, and please use the remaining four dollars towards the expense of the paper. I enjoy it very much and find it very comforting to hear the explanation of various scriptures through the understanding that God has given or bestowed upon many who are blessed, or enabled, to write for the paper. There are many subjects that were laid down in Holy Writ by those who were anciently moved upon by the Holy Spirit through inspiration to leave on record. God has not given or bestowed upon me the blessing of understanding many of them, only a small portion if, indeed, any at all. So, it is a comfort to me to be able to read where we are given to feel that the Word of Truth is rightly divided in the many answers, explanations and interpretations of scripture that are given in the Landmark.

Brother Mewborn, I would that it be in God's pleasure to give it to you in explaining to me the meaning of the "fifteen years" added to Hezekiah's life as well as the other blessings bestowed upon him after his prayer as recorded in II Kings 20:6. The conditionalist Baptist claim that God did this unto him for his walking in obedience before the Lord. This was done, they say, as a reward for the act. Hezekiah walked in obedience, and then the Lord decided to reward him, but I know that the only obedience God's children have ever walked in is wrought, or worked, in them by the power of the all-merciful and all-powerful God. I know that the blessing is or has always been in the beginning and not after the performance and completion of the act.

May God continue to shower His blessing on you and Zion's Landmark, and pray for us.

A brother in Christ I sometimes hope,

H. Leon Blanton,
P.O. Box 249,
Winter Beach, Fla. 32971
May 10, 1976

"In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live. Then he turned his face to the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. And it came to pass, afore Isaiah was gone out into the middle court, that

the word of the Lord came to him, saying, Turn again, and tell Hezekiah, the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold I will heal thee: on the third day thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the King of Assyria, etc." II Kings 20:1-6.

Upon reading and searching the scriptures that preceed the above passage, it is very evident, even beyond question, that Hezekiah was a true prophet of the Lord. He was twenty-five years of age when he began to reign in Israel. Israel had been under the reign of Hoshea for nine years, and there was great affliction among the people that followed their disobedience. It was said concerning Hoshea that "he did that which was evil in the sight of the Lord, but not as the kings of Israel that were before him." II Kings 17:2. Concerning Hezekiah, it was said, "And he did that which was right in the sight of the Lord, according to all that David his father did. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto these days the children of Israel did burn incense to it: and he called it Nehustan. He (Hezekiah) trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses. And the Lord was with him; and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not." II Kings 18:3-7. From the reading of the above scriptures, my statements in the opening portions of this article, I feel, are verified by the above scriptures. Hezekiah was a true prophet of the Lord.

Like all other true prophets in the Old Testament as well as the apostles which are recorded in the New Testament scripture, the Lord always tried them sooner or later, some more times than others, some in various, or sundry ways. He tried Abel in His blessing unto him in offering a more excellent sacrifice than Cain, which resulted in Abel's death. He tried Noah when he was made to turn his back on a wicked and corrupt world and caused him to build the ark. He tried Abraham when he was called out into a place which he should after receive for an inheritance; Abraham obeyed, and he went out, not knowing whether he went. He again tried Abraham when He called him to offer up his only son, Isaac, on the altar. He tried Jacob when God purposed that Benjamin be carried down into Egypt, according to Joseph's request, in order to procure bread for life. Jacob said, "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me." Gen. 42:36. He tried David with the assaults of King Saul and Absalom. But more than all there were none seemingly tried as severe as was the patriarch Job.

Trials and afflictions have ever been God's means for keeping, preserving, guiding and sustaining His people. The trials which the above servants of the Lord were

called upon to encounter or endure were not for any misdeed that they had done, but were only brought upon them to show that they were true prophets and could be made able to stand the heat and weight of affliction. This was God's way in demonstrating His power. He does this today as He did in the prophets' day, and the apostles' day, and such will continue to be made manifest to the end of time. I cannot find in reading the scripture where the Lord said He blessed Hezekiah and gave him fifteen added years of life just because he had been a faithful prophet. In his prayer to the Lord, Hezekiah begged that God remember how he had walked before thee in truth and with a perfect heart, and had done that which was good in His sight. True, the Lord did say He had heard his prayer and that He would heal him, but the absence of the phrase that He did the healing because of his faithfulness to Him will not be found in the scripture.

Concerning chastisement Paul said, "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Hebs. 12:11. Who are they, according to the scripture that receive chastening only in His blessed Love? Paul said, "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of Spirits, and live?" Hebs. 12:6-9 God loved Hezekiah, and He had blessed him. But in this Love God sent him an affliction unto death. He had no choice in the matter in escaping, rejecting or evading the affliction, but the Lord had placed it upon him. He had no choice in praying unto the Lord. The affliction or trial brought him to this place, Hezekiah's faithfulness unto the Lord did not change the unchangeable will of God in his behalf. God loved Hezekiah, and He used this affliction to keep him. The outward man must continue to die, and the inward man must continue to be renewed, for He (within) must live. God exercised blessed faith in the culmination of this sickness or affliction of Hezekiah in yielding the peaceable fruit of righteousness. This was his added blessing of fifteen years. Let us remember that he (Hezekiah) was sick unto death. The man called Saul of Tarsus was sick also one time when "he fell to the earth," was "trembling and astonished." Acts. 9:4 & 6. In this sickness was his crucifixon. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20. The life by faith in Christ was added years to this man's life. He said he was "the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." Ist Cor. 15:9. Surely, this new life was added days to the life of this man, for he testified that he was not worthy of it because he was not worthy meet to be called an apostle. It was a gift from God.

Out of Job's substance or possessions of seven thousand sheep, three hundred camels, five hundred yoke of oxen, five hundred she asses, his servants, his whole, or entire, family of sons and daughters, all of it, according to the scripture, was taken from him with one exception. God had told Satan, "Behold, all that he hath is in thy power; only upon himself put not forth thine hand." Job 1:12. Hezekiah, like Job, did not fear God for nought. "And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause." Job 2:3. This scripture plainly proves that the Lord will try His own in His own blessed way and appointed time. He tried Hezekiah exactly as He did Job, the man that was perfect, upright, and that feared God and eschewed evil. A friend of mine said to me recently that he could not understand how that God could tell Satan, "thou (Satan) movedst me against him (Job) to destroy him without cause." Said my friend, "and you mean to tell me that God would let Satan move Him (God) against Job without cause?" This was carnal thinking, and there was no possible way of explaining this to my friend. He said to me, "and yet, you say God is one of love that He would let Satan tell Him what to do in afflicting and tormenting an innocent man like Job?" My friend could not understand the meaning of these things because he had never known affliction or its meaning. I could have endeavored to have explained all of this until now, and it would have been meaningless and fruitless to him. "And the Lord said unto Satan, Behold, he (Job) is in thine hand; but save his life." This life is the very life of God in Christ in the hearts of His people. Satan could not reach or touch (destroy) that (life) which was hid with God in Christ. "For ye are dead, and your life is hid with Christ in God." Col. 3:3 Satan (the devil) is the means (the instrument) in His Hand (and He made him) to accomplish the end of afflicting His people, even to the "thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." II Cor. 12:7. He made Satan for this purpose. This messenger (sin) in our members, warring against the law of our mind, brings us into captivity. Then we will have to say in this conflict, "O wretched man that I am! who shall deliver me from the body of this death?" Roms. 7:23. To us, this is a terrible sickness! There is no affliction like this affliction. The Lord said unto Pharoah, "Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." Roms. 9:17. What was His purpose in Pharoah? To afflict the Children of Israel during their temporary stay in Egypt. They needed every affliction they received while in Egypt for they (afflictions) led His children to the promised land. We need every affliction and trial that God sends us while in this world, and have no doubt about it, we will get them when we need them. If we are His children, we will have been made humble in the reception of them and will acknowledge them as being from His Hand for our personal good.

To top it all off, Job was smitten

with sore boils from the sole of his foot unto his crown. To remove the scales he sat down among the ashes and took a potsherd to scrape himself all over. His wife said, "Dost thou still retain thine integrity? Curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips." Job 2:9-10. Neither did Hezekiah.

Job had some help in the way of natural, carnal sympathizers, his three friends, but he called them, "miserable comforters are ye all. Shall vain words have an end?" Job 16:2. According to the sctipture, they did not help him very much. He told them, "what ye know, the same do I know also: I am not inferior unto you." Job 13:2. Worldly and vain comfort of men can never reach our case. In his affliction he was even made to wish to die. "Oh that I might have my request; and that God would grant me the thing I long for! Even that it would please God to destroy me; that He would let loose His Hand, and cut me off!" "What is my strength, that I should hope? and what is mine end, that I should prolong my life?" Job 6:8, 9, 11. He was brought so low that he felt his hope was gone. But God had said to Satan, "save his life." There were more and better days in store for Job.

All of these things were to try Job and Hezekiah as fiery trials. Surely, they were tried as by fire. We, too, shall have them while we live in this world, if we be the children of God. But remember that fiery trials work together for good to them that love God, for at the end the peaceable fruit of righteousness will be yielded. Relief and praise will come forth and be given to the Lord! "So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three daughters." "After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations." Job 42:12 and 16. God gave Hezekiah fifteen added years and Job an hundred and forty years. Neither of them could die in these appointed afflictions because they (Hezekiah and Job) were God's "workmanship created in Christ Jesus unto good works, which God hath before ordained that they should walk in then." See Eph. 2:10. Paul had just said in the preceding verse, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph. 2:8, 9. Brother Blanton, if God swapped or exchanged Hezekiah's uprightness in walk and perfect heart as fifteen years, and if God had exchanged Job's reputation as a changed Job's reputation as a perfect and upright man, one that feared God and eschewed evil as obedience to Him for the double restoration of all his possessions, then Paul was woefully wrong when he said, "not of yourselves, not of works, lest any man should boast." May God ever keep us from boasting by saying that He blesses us for our obedience. He blesses us only IN obedience. The reward of this obedience was not reckoned from debt, but rather it came from grace. "To him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but

believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works." Roms. 4:4-6. The Church of God is out of debt. Her obedience and reward was ordained in Christ Jesus before the foundation of the world. Even the wicked have their reward in His same eternal mind and will. See Psal. 91:8. Christ said that He learned it (obedience) by the things He suffered. Hebs. 5:8. May I ask, if we belong to Him as heirs of His kingdom, will our road here vary from the same course that He also traveled while He lived here in the world?

It our wonderful God who not only knoweth how to afflict, but also "knoweth how to deliver the Godly out of temptations." II Peter 2:9. It is God who has said, "I have not despised nor abhorred the affliction of the afflicted," but "would have mercy upon my afflicted." Psa. 22:24 & Isa. 49:13.

The blessing of this God-given faith that attends our trials and afflictions is, perhaps, the greatest one we can receive while in this world. Job possessed this faith, Hezekiah possessed it, the three boys, Shadrach, Meshack, and Abednego, possessed it in a burning fiery furnace. Daniel possessed it in a den of lions, and Noah possessed it in a wicked world, condemned to death. Fire could not burn or destroy it, lions could not eat or devour it, and water could not drown or annihilate it. There are two kinds of gold, natural gold and Spiritual Gold. The former is corruptible and is subject to annihilation, but the latter is indestructable and will endure forever. Peter said, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." Ist Peter 1:7. This Spiritual Gold or Faith was here in the above patriarchs' days, and it stood the test. It will stand when the world is on fire according to the Apostle Peter in the above declaration, and most blessed of all, it is standing today! But it will always be there in the trial, and its form of manifested blessing will always follow in the gift of added days or years, even to "be found unto praise and honour and glory at the appearing of Jesus Christ" and "through His sufferings that the glory should follow." Ist Peter 1:7 & 11. Surely, heaven and immortal glory will at last be the home of all that possess it.

"When through fiery trials thy pathway shall lie,
My grace, all-sufficient, shall be thy supply:
The flame shall not hurt thee; I only design
Thy dross to consume, and thy gold to refine."

J. M. Mewborn
June 2, 1976

IN MEMORY OF MY HUSBAND, ELDER ROY FLIPPIN

There has been for sometime a desire in my heart to write a few words in memory of my dear husband, Elder Roy Flippin, who passed away April 14, 1973, making his stay on earth 57 years, two months and two days. It was so hard to give him up, and I miss him so much. But, God knoweth what is best. He was a good husband and a good father to our children.

God had given him a strong hope, and in this hope he gave God all the honor and praise for all things. By the grace of God, he was

made to stand firmly in what he believed. He believed in the doctrine and teaching of the absolute predestination of God in all things. He did not turn or waver for any man. He was made humble in what he believed, and it was by the grace of God that it was this way. We cannot keep ourselves. Roy was made to love his home association, the Laurel Springs, and his corresponding brethren and sisters in Christ of our sister associations of like faith and order.

I dreamed of seeing him a few nights ago. He was in the prettiest place and looked so happy! Something picked me up and carried me to the place where he was at. I hope it will not be long before I can meet him and be with him forever.

My husband dear who was so near is passed away and gone;
It breaks my heart, tis hard to part, with one who was so kind.
Many times I have seen you go and come, but now you are gone,
Never to return.

In wisdom's ways we spent our days, much comfort did we find,
But now he is gone in dust he lays, and I am left behind;
The chain is broken, your voice is still, and a place is vacant
Which can never be filled.

The days are long, the nights are bad, but I hope to meet you some day where it won't be sad.

An unworthy sister, if one at all,
Oma Flippin
(or Mrs. Roy Flippin
1440 Airview Drive,
Mount Airy, N.C.

RESOLUTIONS OF RESPECT
FOR BROTHER ISAAC MOORE

Brother Isaac Moore joined Surl Primitive Baptist Church, Person Co., N. C., on the second Sunday in September, 1967, and was baptized the second Sunday in October following. He was born March 21, 1913, and passed from this time world March 3, 1976.

Upon hearing of his passing and the way and manner in which he was taken from life, these words were spoken in me: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His." II Tim. 2:14. We have no right to judge anyone. The way in which he left this world has nothing to do with his eternal distinction. If Brother Moore was one in God's elect, chosen number, which He knew from and before the foundation of the world, heaven will be his home, where he will spend eternity. God knew them for it is alone through the shed blood of Jesus Christ, His Son, on calvary's cross that there is redemption for His chosen ones. We, as poor mortals, do not understand the great mysteries of God, but we feel that only by His grace and mercy can the troubles and toils of this life be made calm.

I did not know Brother Moore very long, but I loved the way in which he came to the church, saying to his pastor, "if you will have me, I want a home with you."

May God reconcile the family in the lonely hours that await them.

Therefore, be it resolved that three copies of this letter be made; one for the family, one for Zion's Landmark for publication, and one be recorded in our church book.

Done by order of the church in conference on April 10, 1976.

Elder L. P. Martin, Moderator
Charlie Blalock, Clerk

RESOLUTION OF RESPECT
FOR BROTHER HARVEY OAKLEY

Brother Harvey Oakley was born June 23, 1890, and died June 23, 1975. He was married to Mrs. Delia Lowery, and to this union were born thirteen children; six boys and seven girls.

Brother Harvey united with Stories Creek Primitive Baptist Church on June 16, 1957, and was baptized by his pastor, the late Elder A.B. Barham. He was a faithful member, and attended his church faithfully until his health began to fail him. We have seen him come even when it seemed that it was so hard for him to get along. But, Brother Harvey was a strong, firm believer in the doctrine of salvation by the Grace of God, that everything was in the Hand of God, and that man had nothing within himself nor could he do anything about it. We miss Brother Harvey at church, but we feel that he is resting in that peaceful sleep that none shall ever wake to weep, It is our hope that he is waiting for that Great Day when Christ shall come again to gather together His jewels and carry them back to the Father that gave them, saying, "Of them which thou gavest me have I lost none." John 18:9.

Brother Harvey's funeral was held at Stories Creek Primitive Baptist Church, and

it was conducted by Elder Hugh Wray and Mr. Paul Woodall. He was laid to rest in Burchwood Cemetery under a beautiful mound of flowers. He leaves to mourn his death, his dear wife and children, one brother, five sisters, twenty-seven grandchildren, and thirteen great-grandchildren.

Be it resolved, that a copy be sent to the family, a copy be placed in the church book, and a copy be sent to Zion's Landmark for publication.

Done by the order of the church in conference April, 1976.

Written by Wallace Oakley, and Algie Oakley, Committee

Elder Hugh Wray, Moderator

Elgie Oakley, Clerk

JAMES HARVEY SMITH

James Harvey Smith was born April 17, 1885, and departed this life February 29, 1976, at the age of 90 years, 10 months and 12 days. He was born in Arkansas and came to Indian Territory in Oklahoma as a small child. He later moved to the Maud and Saint Louis area. He moved to Newcastle in 1928, and had lived at his present home address since 1947. He was a member of the Shiloh Primitive Baptist Church, Dustin, Oklahoma. He was united into marriage to Nancy Alice Bean, July 12, 1904. To this union were born twelve children. His wife and two sons, Homer and Allen, preceeded him in death. Surviving are five sons, Clarence, George, Ernest and Glen of Oklahoma City, Oklahoma, and Milton of Cuero, Texas. Also, five daughters, Clara Smith of Shawnee, Irene Gurgeess and Ladine Kettler of Oklahoma City, Lorene Harruff of the home address and Ruth Wilson of Macomb. One brother, Charley Smith of Maud, also survives, along with 23 grandchildren, 38 great grandchildren and 7 great, great grandchildren.

Brother Harvey united with the church May 24, 1967. He was a good neighbor, kind father, and, indeed, a father-in-Israel. He was as good a fireside preacher as one ever listened to. I have enjoyed many hours talking to him. Having known him for forty years, we will miss his conversations and wise council.

May the God of all grace comfort and reconcile the family, and the church to His holy and divine will.

He was laid to rest beside his wife to wait the Resurrection morn. Services were conducted by Elder U. V. Wallace of Fort Worth, Texas.

Written by his pastor who loved him very much.

C. U. Landers, Coleman, Texas

NEW RIVER ASSOCIATION

The One Hundred Eigyty-Second Annual Session of the New River Primitive Baptist Association will convene, the Lord willing, with Montgomery Church. However, to better accommodate our brethren, sisters, and friends, the New River Association will be held at Indian Creek Church, the dates being September 10th, 11th, and 12th, 1976.

Indian Creek Church is located on No. 787 Hwy. at Indian Valley, Va. Those coming by way of Routes Nos. 52 and 8, take No. 221 to Willis, Va. Then take No. 787 to Indian Valley which is about seven miles. Those who come on No. 81, take Exit 35, then continue on 600 to Childress; turn right on No. 693 onto 787, turn left on 787, fifteen miles to association. Those who come by way of Christiansburg, Va. on No. 8, turn right at Stone's Drive-In. Take No. 693 to No. 787, turn left, then go fifteen miles to association.

Elder J. S. Sechriest was appointed to preach the introductory sermon, Bro. Elbert Kirkman was appointed as alternate.

A cordial invitation is given to all believers in the doctrine of salvation by grace to come and be with us in the New River Association.

Elder J. S. Sechriest, Moderator

Gervase E. Duncan, Clerk

Route 1, Box 346

Radford, Va. 24141

IN MEMORY OF SISTER LILLIE WATKINS

We, the members of Raleigh Primitive Baptist Church, Raleigh, N. C., bow in humble submission to the will of our Heavenly Father whom it pleased to call from our midst our beloved sister, Lillie Dupree Watkins, on June 1, 1975. She was born December 10, 1886, and was married to Edward Walton Watkins, Sr., who preceded her in death on January 22, 1957. To this union was born two children: one son, Edward Walton, Jr., who also preceded her in death on August 19, 1969; one daughter, Mrs. Bettie Mae Austin, three grandchildren, all of Raleigh, two sisters, Mrs. Laylon Young, Miss Pearl Dupree, and one brother, Jarvis Dupree, all of Angier, N. C.

Sister Watkins had been a faithful member of the Raleigh Church for many years, always filling her seat as long as her health would permit. She will be missed by all who knew her.

Done by order of the church on Saturday

before the second Sunday in May, 1976.

Elder John Lee, Moderator
J. M. Raper, Clerk
Elmer Watson
and J. M. Raper, Committee

MATES CREEK ASSOCIATION

The One Hundred Twenty-Fourth Annual Session of the Mates Creek Association will be held, the Lord will, at the Indian Fork Church, beginning Friday before the first Sunday in September, dates being 3rd, 4th and 5th, of this year, 1976.

Those coming by way of the West Virginia Turnpike, get off at the Charleston South Exit. Follow U.S. 119 North and West Va. No. 61 to U.S. 60 to Culloden. Turn left at the Elementary School on Charlie's Creek Road. Go ¼ mile to church building and association.

May we take this opportunity to invite all ministers and believers in the truth to come and be with us.

Elmer Smith, Clerk
P. O. Box 150
Ransom, Kentucky 41558

BLACK CREEK ASSOCIATION

The One Hundredth Session of the Black Creek Association shall convene, the Lord willing, on Friday before the second Sunday in October, 1976 (8th, 9th, and 10th). The Association was appointed to be held with the church at Creeches. Elder W. T. Barham was appointed to preach the introductory and Elder Delbert Carraway, alternate.

Creeche's is located just off N. C. Hwy. 42, on County Rd. 2117, 21 miles west of Wilson, N. C. and 12 miles east of Clayton, N. C. Those traveling east will turn right; those traveling west will turn ; left. The church is only a short distance on the right.

We extend a special invitation to all of you.

Paul H. Carraway,
Clerk
201 Pine Burr Acres
Fuquay-Varina, N.C. 27526

ABBOTTS CREEK ASSOCIATION

The One Hundred Fifty-First Annual Session of the Abbotts Creek Primitive Baptist Association will convene, the Lord will, in August on the Friday before the fourth Sunday and will continue Saturday and Sunday, 20th, 21st, and 22nd of August, 1976.

This session is to be entertained by the Mount Shepherd Church, and the members and friends of this church along with the five other churches of the association extend to all of our corresponding brethren, sisters, and friends a warm welcome and an unworthy desire of your presence.

The members of the Tom's Creek Church have graciously consented for this session to be held at their church. Tom's Creek Church is located in Davidson County near Denton, North Carolina, just off Highway No. 109. Those coming from the east and west should use Hwy. No. 64 to where it intersects with Hwy. No. 109, about nine miles north of Denton. At that point take No. 109 south to the markers. Those coming from the north and south should come Hwy. No. 109 to the markers just north of Denton, N. C.

May it be His will that we may have your love and sweet fellowship.

W.I. Atkinson, Clerk
605 Sherbrook Drive
High Point, North Carolina 27261

LITTLE RIVER ASSOCIATION

The One Hundred and Forty-Seventh Annual Session of the Little River Primitive Baptist Association is appointed to convene, the Lord willing, with Sandy Grove Church, Johnston County, N. C., on Friday before the fourth Sunday in September, 1976, and will continue through Sunday, being September 24th, 25th, and 26th.

The church is located just off Highway No. 210, 3 miles east of Angier, North Carolina, at the Johnston and Harnett County Line.

Elder C. T. Harward was appointed to preach the introductory sermon, and Elder R. L. Fish was chosen as his alternate.

All lovers of the truth are cordially invited to attend.

John R. Green, Clerk
2825 Barmettler St.
Raleigh, N.C. 27607

YELLOW RIVER PRIMITIVE BAPTIST ASSOCIATION

The next session of the Yellow River Association is appointed to be held with Mt. Zion Church, Clarke County, Georgia, on the fourth Sunday, Friday and Saturday before, in September, 1976.

Mt. Zion Church is located on Highway Nos. 78 and 29, six miles west of Athens, Georgia.

We cordially invite all our brethren and sisters of like faith to visit us, especially the brethren who labour in the ministry.

Jeffie Fitzpatrick,
Church Clerk
Route 4
Commerce, Ga. 30529

ZION'S LANDMARK

PUBLISHED MO LY

BY

PRIMITIVE OR OLD S OL BAPTIST

AT

117 NORTH GOLDS STREET

WILSON, NORTH CAROLINA 27893

University N. C. Library
CHAPEL HILL, NC 27514
Ex.

VOL. CIX **JUNE, 1976** **NO. 8**

PSALMS
CHAPTER 4

Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer.

O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Se'lah.

But know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.

Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Se'lah.

Offer the sacrifices of righteousness; and put your trust in the LORD.

There be many that say, Who will shew us any good? LORD, lift thou up the light of thy countenance upon us.

Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.

I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.

EDITOR
ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITORS
GEORGE A. FULK PILOT MOUNTAIN, N. C. 27041
ELDER LYNWOOD JACOBS ORANGE, TEXAS 77630

$6.00 PER YEAR — 2 YEARS $11.00
TO ELDERS $5.00 PER YEAR — 2 YEARS $9.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

EDITORIAL

LET US REMEMBER, LEST WE FORGET

"BUT THEY SHALL SIT EVERY MAN UNDER HIS VINE AND UNDER HIS FIG TREE: AND NONE SHALL MAKE THEM AFRAID." MICAH 4:4

As we approach what is known as the Bicentennial Celebration of the United States of America, the marking of the Two Hundredth year of the existence of our country on July 4, 1976, dating from the signing of the Declaration of Independence in Philadelphia, Penna., one cannot cease to forget one of the main reasons that led to and gave rise to this event as well as the creation of the first amendment to the constitution of our country, The United States of America, that followed not too long afterwards.

From the very beginning of time, since the creation of the world, the Lord's people have suffered at the hands of civil and governmental authority as well as from the enemies of the church who have ever come forth from mystery Babylon. Kings and rulers have persecuted them, one of whom was King Nebuchadnezzar who had Shadrack, Meshack, and Abednego cast into the midst of a burning fiery furnace. See Daniel 3:11. The same King Nebuchadnezzar had Daniel cast into a den of lions. See Daniel 6:7. There have ever been "Wars from without, and fears from within." The latter was brought to light in the days of Elijah, the true prophet of the Lord, when the false prophets were after him to destroy his life. For the sake of his own life, Elijah had to flee to the wilderness, fleeing from the destructive wrath and hateful jealousy of King Ahab and Jezebel. "And when he saw that, he arose, and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and sent in the strength of that meat forty days and forty nights unto Horeb the mount of God. And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here Elijah? And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine alters, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it

away." I Kings 19:3-10. This was said to have taken place 906 years B.C. (Before the Birth of Christ.) In tracing this matter on down through the ages and centuries of time, we find Jesus saying, "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias (Elijah), which was for to come. He that hath ears to hear, let him hear." Matt. 11:12, 13. Paul mentioned severe persecution of the church in Hebrews 11:36, "And others had trial of cruel mockings and scourgings, yea , moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy): they wandered in deserts, and in mountains, and in dens and caves of the earth." Christ was crucified (according to God's preordained purpose), and Paul and Silas were whipped and imprisoned. Some of the apostles were crucified and put to death, and John was cast on the Isle of Patmos to spend his remaining days there. Stephen was stoned to death. See Acts 7:59.

The scriptures were written almost two thousand years ago that give these accounts of the suffering and afflictions of God's servants and of the Lord's people, but let us come now and view in some measure some of the bitter persecutions and afflictions that His people have encountered in the last four hundred years. Much of this bitter persecution and affliction came through civil magistrates (even in Paul's day the magistrates had used their authority to have him beaten, see Acts 16:22) and they were under the influence of a so-called state or institutionalized religion. For the past two hundred years, at no time in all of civilization's history, has the world enjoyed such freedom in the way of religious worship, and this came about through the servants of God who were called into the Baptist faith and it was their blood that gave rise to this freedom which we so richly enjoy today and in which our parents, grandparents, and forebears have had as a sacred blessing for two hundred years. Let us see now how this blessing or privilege came about.

There are countless, innumerable cases and circumstances of how His servants suffered violence and death, but I shall give in detail (as follows) a little of what did take place. As one has put it, "Sad and awful was the fate of these long-suffering Ana-Baptists. (They required Baptism for entrance into the church.) The world now offered no sure place for hiding. Four hard persecutors were now hot on their trail. Surely, theirs was a "Trail of Blood."

This persecution had its beginning and all started when "England's king, Henry VIII, had married Catherine of Spain, but, unfortunately, after some time his somewhat troublesome heart had fallen in love with Anne Boleyn. So he wanted to divorce Catherine and marry Anne. Getting a divorce back then was no easy matter. Only the Pope could grant it, and he, in this case, for special reasons, declined to grant it. Henry was in great distress. Being king he felt he ought to be entitled to follow his own will in the matter. His Prime Minister (at that

time Thomas Cromwell) rather made sport of the King. Why do you submit to papal authority on such matters? Henry followed his suggestion, threw off papal authority and made himself head of the Church of England. Thus began the new Church of England. This was consummated in 1534 or 1535. At that time there was no change in doctrine, simply a renunciation of the authority of the Pope. Henry VIII, at heart, really never became what is today known as a Protestant. He died in the Catholic faith." Right here and there is where the great trouble and persecution began. It was at this time that many paid a bloody price for the changes under a queen of England by the name of "Bloody Mary". She was a daughter of the divorced Catherine, former wife of Henry VIII. It was during her reign that many heads went under the axe.

Let us remember at this point that this was not the first time that wicked women, through their satanic power over weak rulers and kings, caused the saints of God much suffering. It was Herod who had lain hold of John the Baptist, bound him, and had put him in prison for Herodias' sake, his brother Philip's wife. "For John said unto him (Herod), It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it be given her. And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her mother. And his disciples came, and took up the body, and buried it, and went and told Jesus." Matt. 14:3-12.

Requirements of the so-called reformed church (Church of England) under Elizabeth (daughter of Anne Boleyn) were as follows, viz:

(1) Preacher-Church government (differing in form).

(2) Church Establishment (Church and State combination).

(3) Infant Baptism

(4) Sprinkling or Pouring for Baptism

(5) Baptismal (Sprinkling for) Regeneration (such brings regeneration and salvation).

(6) Persecuting others (at least for centuries).

Persecutions rolled forth at this time. According to one account, "the hated Ana-Baptists (called Baptists today, and they required complete baptism from scripture) in spite of all prior persecutions, and in spite of the awful fact that fifty million had already died martyr deaths, still existed in great numbers. It was during this period that along one single European highway, thirty miles distance, stakes were set up every few feet along this highway, the tops of the stakes sharpened, and on the top of each stake was placed a gory head of a martyred Ana-Baptist. Human imagination can hardly picture a scene so awful, and yet a thing so perpetrated, according to reliable history, by a people calling themselves "devout followers of the meek and lowly

Jesus Christ!" During this time of (Bloody) Queen Mary's reign, statistics show that 288 persons were burnt at the stake for their adhesion to the true faith of Christ.

In 1555 there were burnt		71
In 1556	"	89
In 1557	"	88
In 1558	"	40
	Total	288

Some contemporary historians even give higher numbers.

The first martyr said to die in this period was a man by the name of John Rogers. He was burned in Smithfield, England, on Monday, the 4th of February, 1555. On the morning of his martydom he was roused hastily in his cell in Newgate, and was hardly allowed time to dress himself. He was then led forth to Smithfield on foot, within sight of the church where he had preached, and through the streets of the parish where he had served as pastor. By the wayside stood his wife and ten children (one a baby) whom Bishop Bonner, in his diabolical cruelty, had flatly refused him leave to see in prison. He just saw them in passing, but was hardly allowed to stop, and then walked on calmly to the stake, repeating the 51st Psalm. An immense crowd lined the street, and filled every available spot in Smithfield. Up to that day men could not tell how these men would behave in the face of death, and could hardly believe that Prebendaries and Dignitaries would actually give their bodies to be burned for their religion. But when they saw John Rogers, the first martyr, walking steadily and unflinchingly into a fiery grave, the enthusiasm of the crowd knew no bounds. They rent the air with thunders of applause. Even Noailles, the French Ambassador, wrote home a description of the scene, and said that Rogers went to death "as if he was walking to his wedding". By God's great mercy he died with comparative ease. And so the first Marian martyr passed away.

Another martyr by the name of John Hooper was entreated by a bishop in the established church to recant and live by subscribing to the six points of the established church. Said the bishop to Hooper, "Life is sweet, and death is bitter." To this Hooper replied, "Eternal life is more sweet, and eternal death is more bitter." On the morning of his execution he was led forth, walking to the place of execution, where an immense crowd awaited him. It was market-day, and it was reckoned that nearly 7,000 people were present. The stake was planted directly in front of the western gate of the Cathedral, close, and within 100 yards of the deanery. The exact spot is marked today by a beautiful memorial at the east end of the churchyard. The window over the gate, where Popish friars (ministers) watched or peered at Hooper's dying agonies, stands unaltered to this day. When Hooper arrived at the spot, he was allowed to pray, though strictly forbidden to speak to the people. And there he knelt down, and prayed a prayer which has been preserved and recorded. Even then a box was put before him containing a full pardon, if he would only recant. His only answer was, "Away with it; if you love my soul, away with it!" He was then fastened to the stake by an iron round his waist, and fought his last fight with the king of terrors. Of all the martyrs, none perhaps, except Ridley, suffered more than Hooper did. Three times the faggots (faggots were long bundles of sticks

and twigs bound together for kindling wood, used as the primary fuel to start or originate a larger fire) had to be lighted, because they would not burn properly. Three quarters of an hour the noble sufferer endured the mortal agony, "neither moving backward, forward, nor to any side," but only praying, "Lord Jesus, have mercy on me; Lord Jesus, receive my spirit," and beating his breast with one hand till it was burned to a stump. He had told his people after his execution had been ordered by Queen Mary, "notwithstanding, the cause of my death is well known unto them. When I was appointed here to be their pastor, I preached unto them the true and sincere doctrine, and that out of the Word of God. Because I will not now account the same to be heresy and untruth, this kind of death is prepared for me." Another described it this way: "Anon commandment was given that the fire should be set to, and so it was. But because there were put to no fewer green faggots than two horses could carry upon their backs, it kindled not by and by, and was a pretty while also before it took the reeds upon the faggots. At length it burned about him, but the wind having full strength in that place (it was a lowering and cold morning), it blew the flame from him, so that he was in a manner no more but touched by the fire. Within the space after, a few dry faggots were brought, and a new fire kindled with faggots (for there were no more reeds), and that burned at his nether parts, but had small power above, because of the wind, saving that it did burn his hair, and scorch his skin a little. In the time of which fire, even as at the first flame, he prayed, saying mildly, and not very loud (but as one without pains), 'O Jesus, the Son of David, have mercy upon me, and receive my soul!' After the second fire was spent, he did wipe both his eyes with his hands, and beholding the people, he said with an indifferent loud voice, 'For God's love, good people, let me have more fire!' And all this while his nether parts did burn, for the faggots were so few that the flame did not burn strongly at his upper parts. "The third fire was kindled within a while after, which was more extreme than the other two; and the bladders of gunpowder brake, which did him small good, they were so placed, and the wind had such power. In the which fire he prayed with somewhat a loud voice, as already recorded above, 'Lord Jesus, have mercy upon me! Lord Jesus, have mercy upon me! Lord Jesus, receive my spirit!'" These were the last words he was heard to utter. But when he was black in the mouth, and his tongue swollen that he could not speak, yet his lips went till they were shrunk to the gums; and he knocked his breast with his hands until one of his arms fell off, and then knocked still with the other, what time the fat, water, and blood dropped out at his fingers' ends, until by renewing of the fire his strength was gone, and his hand did cleave fast in knocking to the iron upon his breast. So immediately, bowing forwards, he yielded up his spirit, and the faithful man of Gloucester died. Thus was he three quarters of an hour or more in the fire. Even as a lamb, patiently he abode the extremity thereof, neither moving forwards, backwards, nor to any side; but having his nether parts burned, and his bowels fallen out, he died as quietly as a child in his bed, and he now reigneth as a blessed martyr in the

joys of heaven, prepared for the faithful in Christ before the foundation of the world for those constancy all of His people are bound to praise God."

Rowland Taylor, who suffered in Mary's reign, was burned on February 9, 1555. When he was stripped to his shirt and ready for the stake, he said with a loud voice, "Good people, I have taught (or preached) to you nothing but God's Holy Word, and those lessons (scriptures) that I have taken out of the Bible; and I am come hither to seal it with my blood. He would probably have said more, but, like all the other martyrs, he was strictly forbidden to speak, and even now was struck violently on the head for saying these few words. He then knelt down and prayed, a poor woman of the parish insisting, in spite of every effort to prevent her, in kneeling down with him: After this, he was chained to the stake, and repeating, the 51st Psalm, and crying to God, "Merciful Father, for Christ's sake, receive my soul into Thy Hands," stood quietly amidst the flames without crying or moving, till one of the guards dashed out his brains with a halberd. And so this good old Suffolk incumbent passed away.

In another instance at this same given period of time, two men by the names of Nicholas Ridley and Hugh Latimer, were burned together at Oxford, back to back, at one stake on October 16, 1555. They were abused by the civil authorities, "shamefully baited, teased, and tortured by every kind of unfair and unreasonable dealing, how they gallantly fought a good fight to the end, and never gave way for a moment to their adversaries. On the day of their martyrdom they were brought separately to the place of execution, which was at the end of Broad Street, Oxford, close to Balliol College. Ridley arrived on the ground first, and seeing Latimer come afterwards, ran to him and kissed him, saying, "Be of good heart, brother; for God will neither assuage the fury of the flames, or else strengthen us to abide it." They then prayed earnestly, and talked with one another, though no one could hear all of what they said. After this they had to listen to a sermon by a wretched renegade divine named Smith, and, being forbidden to make any answer, were commanded to make ready for death. Ridley's last words before the fire was lighted were these, "Heavenly Father, I give Thee most hearty thanks that Thou hast called me to a profession of Thee even unto death. I beseech Thee, Lord God, have mercy on this realm of England, and deliver the same from all her enemies." (Note: He was enabled to pray for his enemies.) Latimer's last words were like the blast of a trumpet, which rings even to this day, "Be of good comfort, Master Ridley, and play the man; we shall this day, by God's grace, light a candle in England as I trust shall never be put out." When the flames began to rise, Ridley cried out with a loud voice in Latin, "Into thy hands, O Lord, I commend my spirit: Lord, receive my spirit," and afterwards repeated these last words in English. Latimer cried as vehemently on the other side of the stake, "Father of heaven, receive my soul." Latimer soon died. An old man, above eighty years of age, it took but little to set his spirit free from its earthly tenement. Ridley suffered long and painfully, from the bad management of the fire by those

who attended the execution. At length, however, the flames reached a vital part of him, and he fell at Latimer's feet, and was at rest. And so the two great men passed away." They were lovely and beautiful in their lives, and in death they were not divided.

Such accounts could go on and on, but let us turn now to the same influence of the same "church establishment of religion (church and state combination)" that was brought from England to America in the establishment of the thirteen original colonies. In Massachusetts, prior to the American Revolution, when the Church of England was the state or established church by English rule of law, a Baptist minister by the name of Obadiah Holmes was sentenced to be whipped, and so barbarously was the sentence executed that for days and weeks he "could take no rest but as he lay upon his knees and elbows, not being able to suffer any part of his body to touch the bed whereon he lay. The executioner used a three-corded whip, giving him thirty strokes, spitting upon his hands three times, and striking with all of his strength." This incident took place in Boston at a public whipping post. One contemporary described it by saying, they "stripped off his clothes, and gave him thirty lashes that deeply sanked into his naked flesh, the executioner striking with all his might, and spitting on his hands three times, so that he might do his utmost. Mr. Holmes' flesh was so badly torn and cut that for days and weeks he could take no rest but as he lay upon his knees and elbows, not being able to suffer any part of his body to touch the bed whereon he lay."

Another contemporary historian gives his account of the same incident. "As to the persecutions in some of the American colonies, we give the following. It was on one occasion that one of John Clarke's members was sick. The family lived just across the Massachusetts Bay Colony line and just inside that colony. John Clarke, himself, and a visiting preacher by the name of Crandall and a layman by the name of Obadiah Holmes — all three went to visit that sick family. While they were holding some kind of a prayer service with this sick family, some officer or officers of the colony came upon them and arrested them and later carried them before the court for trial. It is also stated, that in order to get a more definite charge against them, they were carried into a religious meeting of their church (Congregationalist), their hands being tied (so the record states.) The charge against them was "for not taking off their hats in a religious service." They were all tried and convicted. Governor Endicott himself was present. In a rage he said to Clarke, while the trial was going on, "You have denied infants baptism" (this was not the charge against them). "You deserve death. I will not have such trash brought into my jurisdiction." The penalty for all was a fine, or be well-whipped. Crandall's fine (a visitor) was five pounds ($25.00), Clarke's fine (the pastor) was twenty pounds ($100.00). Holmes' fine (the records say he had been a Congregationalist and had joined or united with the Baptist so his fine was thirty pounds ($150.00). Clark's and Crandall's fines were paid by friends. Holmes refused to allow his fine paid, saying he had done no wrong, so he was well whipped. So well was he whipped that the record states that he was

"stripped to the waist" and then whipped (with some kind of a special whip (the previous contemporary says it was a three-corded whip) until the blood ran down his body and then his legs until his shoes overflowed. The record goes on to state that his body was so badly gashed and cut that for two weeks he could not lie down, so his body could touch the bed. His sleeping had to be done on his hands or elbows and knees. Of this whipping and other things connected with it, Holmes later said, "A thing could hardly have been more brutal, and here in America!"

Another man by the name of Painter "refused to have his child baptized," and gave his opinion "that infant baptism was an Anti-Biblical ordinance." For these offenses he was tied up and whipped. Governor Winthrop tells us that Painter was whipped "for reproaching the Lord's ordinance."

Perhaps there are some who subscribe, or read, this paper who remember the late Elder John P. Tingle who lived, or resided, in the little town of Grantsboro, N. C., in Pamlico County. He was born Sept. 18, 1866. Elder Tingle told me that he first visited in my grandfather's home in the year 1881, and from that time he continued to visit in our family until his death about 1957 or 1958, at the age of approximately 91. Elder Tingle seemed to take an interest in me, and oftentimes in my father's home, would talk to me when the rest were preparing for the meetings (associations) and other family chores. Little is it known today of an incident that he related to me about the year 1950, concerning his great grandfather, the late Elder James Brinson of Craven County. I shall give it as follows: He said, "In 1741, it became known that there were four groups of Baptists in this area. One was at New Bern, one at Goose Creek on the north side of the Neuse River, one at Slocumb's Creek (now Cherry Point) at Havelock, N.C., and one at Swift Creek, near Ernul, N.C. In 1741, each of these groups filed a petition, (to the King of England, or his appropriate authority), asking privilege to build a meeting house, that they might worship among themselves. For, or because, of these petitions, each petitioner was charged with contempt of court and for being a dissenter of the Church of England. Each were put under a peace bond and ordered to appear and show that they have kept "The King's peace with all His Leige people" once every year, which bond was held until about 1754, when the Act of Toleration was pled in their behalf. Then each party built long houses with a stick und clay chimney at its side. James Brinson, a young man, born February 5, 1732, became a member of the Goose Creek group in 1756. He was the only one who had a Bible and could read. For this cause he was kept busy reading to one of these groups every month until many could repeat the two longest discourses delivered by Jesus Christ: one "The Sermon on the Mount," and the other the 24th and 25th Chapters of St. Matthew, together with many of the Psalms. He was ordained as a minister in 1757. In 1763, each group became so led and signed a church-convenant, now desiring to become legally organized churches. In 1763 Elder Brinson secured two ordained ministers and on Saturday before the first Sunday in March, constituted the Church at New Bern, N.C., and on Saturday before the

second Sunday in March, constituted the church at Goose Creek, then on Saturday before the third Sunday in March constituted the church at Slocum's Creek, then on Saturday before the fourth Sunday in March constituted the church at Swift Creek. These churches (four) immediately called Elder James Brinson as their pastor, who served them until the day of his death which sad event took place February 10, 1798. After Elder Brinson became a member he began to hold prayer services in connection with his reading periods. This was considered a breach of the King's peace, for which he was several times arrested, could pay no fines, and was ordered carried to the public whipping post at the town common or public square near Neuse River in New Bern, N. C., and publicly whipped." Elder Tingle was a registered land-surveyor of his county for many years, and he informed me that the account of this incident could yet be found on the public record of Craven County during the tenure of the governorship of the royal Governor, Gabriel Johnston, in court records 1739 to 1767. As a land surveyer, he was regarded as having a good knowledge of the records of Craven County which was accumulated over a period of ninety years. Elder Tingle continued as pastor of one of these churches, Swift Creek, for many years. This church is now extinct. For many years Swift Creek Church went under the name of "Macedonia Primitive Baptist Church" until the last member, D. W. Whitford, died about 1950. Today, the property and site is controlled by the Free Will Baptist Church. However, the church at Goose Creek was moved in the process of time to Grantsboro, N.C., and he was a member and pastor of this church at the time of his death about the year 1957. His daughter, Nancy, resides in Grantsboro, N.C., and has been loyal to the church of her forebears for many years.

A watch was posted at these meetinghouses, he said, and when anything was said casting a reflection against the English Church, the leader, or speaker, was arrested. Elder Tingle told me that there were no other churches in Craven County at this time, 1741-1760, although it was thought that the Quakers held services because it was definitely known that they appeared at the whipping post with Elder Brinson. They were in the same boat as the Baptists so far as the Established Church of England was concerned.

In the early 1800's the church at Slocum's Creek became disturbed over the "Means" question and finally agreed to dissolve. This was about the time that the missionary schemes and ideas began to prevail in Baptist Churches over the land. Those opposed to the "Means" question took their membership across Neuse River to Goose Creek Church, while those supporting, or agreeing, with the belief carried their memberships to the Church at New Bern, N. C. So it was in 1801 that the Church at New Bern discarded all of their old records and changed the Articles of Faith so radically that the Churches at Goose Creek and Swift Creek held no further correspondence with the Church at New Bern. All of the above information as given to me by Elder Tingle is substantiated by an article that appeared in the NEW BERN JOURNAL on July 27, 1882, concerning the Baptist Church in this

city at that time. "The Baptist Church here alluded to is not the church on Middle Street that was opened for divine service for the first time on Sunday, July 2, 1848. I refer to the church near Cedar Grove Cemetery, now the site of Saint Cypreaus, Colored. This Baptist Church was established in New Bern about 1812 (Elder Tingle gives 1801) by Elijah Clark and John Brinson and the "meeting house", as it pleased them to call it, was soon thereafter erected through their liberality and efforts — men of rugged minds, yet of unquestioned honesty and of unyielding faith. Brinson's father had been imprisoned with Fulshire and Purify for "holding to the Baptist faith"; the King's officer thus chose to spell it in the indictment. They were held in the jail of Craven County for three months and were yet stronger in this faith when the prison doors were unlocked than when locked upon them. In this old meeting house for many long years the gospel was preached with unusual eloquence, clearness and power." Elder John Brinson (mentioned in this 1882 newspaper article) was Elder Tingle's great great uncle, brother to his great great grandfather, Matthew Brinson. Elder Tingle was contemporary with the widow of Asa Brinson, Matthew's son, who related this information that has been handed down in this family for two centuries, and is also substantiated by the above newspaper account of almost one hundred years ago. Elder Tingle, in his conversation with me, could not pinpoint the site where the old log church with the clay and dirt chimney first stood in the city. This was the first building of 1754.

Not only in our almost adjoining county of Craven were such incidents known to have occurred, or taken place, but in our neighboring state of Virginia it was awful and terrible. There ministers of the Baptist faith were cruelly beaten, jailed for preaching, pelted with apples and stones, dragged from the pulpit and pulled away by the hair of the head, horses ridden into water where sacred rite of baptism was being administered so that same was broken up, men made water (urinated) in Elders' face, jerked from pulpit and the head beaten in the ground, and many, many countless are such known offenses. They would, at times, even set up drinking parties near such church services and, while drinking, would play cards, and the authorities would encourage such rather than try to abort or bring such hateful actions under control. Some (Elders) were dragged into the water where they tried to drown them.

I shall now give an account of the great sufferings of Elder James Ireland, who was born in Edinburg, Scotland, but who came to America when a young man and settled in the northern part of Virginia. He said of himself that he was educated for the law and carefully "instructed in the principles of the Gospel according to the Presbyterian plan", but, he added, it was there that it pleased God to make him acquainted with "vital religion and the way of salvation for wretched, dying man through the dear Redeemer". About the time of his entrance upon the Baptist ministry he had a remarkable dream which he thus describes as follows:

"I shall give an account of a most remarkable dream I had, the accomplishment of which I shortly

after saw and experienced in every circumstance thereof; and were it necessary I could have the same established by living witnesses, to whom I immediately communicated the dream, and who also know how it was accomplished."

"One night, I dreamed I was taken prisoner by a man mounted on a red horse, who carried me over two mountains, there being considerable distance between them; when descending the ridges of the second, he conducted me along, edging to the right, about two-fifths of the whole distance from whence I was taken. I was then led into an old field where several buildings were erected on our right but in none of them was I to reside. I was conducted some distance into the field and deposited in a little old open house wherein I entered to remain a prisoner until by prayer and supplication, and other necessary methods, I was to be relieved and delivered therefrom."

"There were certain circumstances to take place and duties to be performed before my imprisonment was to take place. I saw I had a lengthy journey to perform which lay in a southernly direction from that old field. I pursued my journey and arrived at the place intended, but unforeseen obstacles lay in the way when I got there which prevented the accomplishment of my purpose at that place. I saw now that to accomplish my purpose I had to go a certain distance in a westernly direction, which I accordingly did, and there appeared to me a large house which they called a church. I walked three times round its outside and then went in at the door."

"Immediately after this I journeyed again and traveled through beautiful walks, gentle and delectable risings, rocky and cold valleys, sometimes in water and sometimes on land until I came to a beautiful building above called my Father's House. And then I awoke. But the impression it made upon my mind was a lasting one, nor could it be eradicated therefrom."

"I communicated it to some of my confidential friends immediately, and I realized (reflected) upon it to see what might reasonably be inferred from it. I inferred therefrom that there were some particular trials awaiting me that I would be subjected to in the sequel."

"It being a persecuting time in our then colony of Virginia and particularly so against the society with whom I soon after joined. I knew that the man on the red horse, spoken of in Revelations 6th and 4th, denoted persecution, but in what character I should suffer I knew not then, though I had the woeful experience of it afterwards, which will be stated in the proper place."

It was not long afterwards (after the above dream or revelation occurred) that Elder Ireland was ordained to the full work of the gospel ministry. This was about the year 1769 or 1770. His peaceful moments did not last long when on his way home he spoke at a brother's home by the name of Jeremiah Walker. Remembering the red horse that he had seen in his dream, the facts of this dear man of God in his suffering are retold as follows.

On his way home Mr. Ireland preached at the meeting-house in Amelia County where Jeremiah Walker was pastor, and passing through Spotsylvania he preached at the Baptist Church there and found them "a warm and zealous people".

"Next morning I proceeded on

my way through Culpepper, and when I passed the Court-House was impressed in the same manner as formerly — rode out to the jail under the impression that I should certainly suffer persecution, and that the man on the red horse would deposit me there, although I did not expect it was so near at hand as it proved to be."

Upon his return home Mr. Ireland went forth in the spirit and power of his Master and devoted himself to the great work of preaching to gospel. The Lord added or blessed many souls through his ministry, but he soon found that bonds and imprisonment awaited him. His growing popularity and success excited the indignation of the rulers of the Established Church, and brought down upon his head fierce persecution.

JAMES IRELAND
(Imprisoned in Culpepper Jail for Five Months)

After a short stay with his Smith's Creek friends Mr. Ireland set out in the fall of 1769 to aid Samuel Harriss in constituting a church at Carter's Run in Fauquier County. On his way he preached at Col. Pugh's, and lodged with Col. Tipton who requested him to preach at his house on the return trip, whereupon Ireland modestly told him by that time he expected to be a prisoner for Christ in Culpeper Jail. But let him take up the thread of his story at this point:

"The end and design of our meeting being accomplished at Carter's Run, I went on that evening to Capt. Thomas M'Clanahan's, a worthy gentleman at whose house I had the dispute with the church parson; there I was informed that if I preached the next day at Mr. Manifa's, I should be taken by squire Strother and squire Slaughter. I sat down and counted the cost, freedom or confinement, liberty or a prison; it admitted of no dispute. Having ventured all upon Christ, I determined to suffer all for Him."

Whatever else may be said of Mr. Ireland he was certainly not a "timid, disingenuous preacher of Christ" according to H. G. Salter's definition of such a servant of the most High God in the following quotation:

"I have no notion of a timid, disingenuous professor of Christ. Such preachers and professors are like a rat playing at hide-and-seek behind a wainscot, who puts his head through a hole to see if the coast is clear, and ventures out if nobody is in the way; but slinks back again if danger appears. We cannot be honest in our conscience to God except we are blessed to be bold for Him. He is either worth all that we are made to lose for Him and His blessed cause, or He is worth nothing." (Spurgeon's THE TREASURY OF DAVID, Vol. II, P. 7.)

Mr. Ireland was certainly willing to venture all for his Master, for after being told that he would be arrested if he tried to preach the next day he did not falter:

"Next morning I sat off for Mr. Manifa's, at whose house I was to preach, accompanied with the Capt. and his family. When I arrived at the place of preaching Mr. Manifa addressed me thus, 'Sir, you may expect to be taken up today, if you preach, a certain fine (I am told) will be imposed upon you, and so much upon each individual that will attend your preaching, as well as a fine of twenty pounds on me for granting you my house to preach in. This the justices have made me

acquainted with and have advised me for my own advantage not to suffer the meeting!

"Mr. Manifa being a man under awakening impressions, told me not to flinch from my duty, if I thought it a duty, to go on. I requested him to show me the property line of his land, ordered a table to be taken out and placed with its feet on each side of the line; whether it might have answered any purpose or not, I cannot tell. However, I told him that when I stood on the table I would not preach on his land no more than on another."

JAMES IRELAND
(Seized by the Collar By Two Men While Praying to Almighty God)

"Preaching being over, and I concluding with a prayer, heard a rustling noise in the woods, and before I opened my eyes to see who it was, I was seized by the collar by two men whilst standing on the table. Stepping down off the table, and beholding a number of others walking up, it produced a momentary confusion in me. The magistrates instantanously demanded of me, what I was doing there with such a conventicle of people? I replied that I was preaching the Gospel of Christ to them. They asked me who gave me authority so to do? I answered, He that was the Author of the Gospel had a right to send forth whom He qualified to dispense it. They retorted upon me with abusive epithets, and then enquired of me if I had any authority from man to preach? I produced my credentials, but these would avail nothing, not being sanctioned and commissioned by the Bishop (of the Established Church of England.). They told me that I must give security not to teach, preach or exhort for twelve months and a day or go to jail. I chose the last alternative. The magistrates then addressed their neighbors and informed them that they were open to law but there the preacher stands on one side, and here we stand on the other; and as we believe you have been deceived by him, if you will confess it by coming over from the side where he is to our side we will take that act as your concession and the law will not be put in force against you. The people were much incensed against the magistrates and told them that they heard nothing preached but the Gospel of Christ, and that if they had not money to pay their fines, they were willing to go to jail also. The magistrates were much mortified at seeing the ill will they had got from their neighbours, and their ignorance being by me, at the same time exposed before the congregation."

"I gave security to attend court in a few days, which I accordingly did. By the complexion of the court I saw there was no liberty for me. There were eleven magistrates who sat as a quorum. They brow-beat me, mall treated me, and throwed out the most approbrious appollations against me — would admit of no defense I could make, but ordered me to hold my tongue, and let them hear no more of my vile, pernicious, abhorable, detestable, abominable, diabolical doctrines for they were nauseous to the whole court. I found it of no consequence to defend myself any further since imprisonment was inevitable and they were determined to make an example of me."

"I delivered up my riding horse to

a friend to take care of him that night, and apply to me next day for further instructions. The sheriffs were ordered to attend me to my little limbo, with a considerable parade of people, with such vollies of oaths and abuse as if I were a being unfit to exist on the earth. A very uncomfortable night I passed, in consequence of the oaths, &c. that continued through the same. Sticks and stones they were throwing during the whole night upon me."

Mr. Ireland relates how grievous doubts came into his mind while in prison with regard to his call to the ministry, etc. So dark was it that he sent for his friends, intending to give bond for his liberation. But, after conversing with them for a little while, he relented and declared that he could not sign the bond which gave them much joy. At length by the application of Scripture suitable to his case, he became fully confirmed of his call to the ministry. He thus describes his sufferings while in prison:

JAMES IRELAND
(Four Shillings and Eight Pence the Price His Friends Had to Pay to Visit Him While in Jail)

"The jailer being an avaricious person and easily perceiving that he had majority of the people of note on his side, laid down and pursued the following plan with respect to me. Finding I enjoyed the affections of the people called the Baptists, who were very desirious of coming in to see me, and tarrying all night with me, he would admit none of them to the enjoyment of that favour without paying four shillings and eight pence. He said they must come in as debtors, and go out as such release: and this sum he called commitment and releasement money. When he happened to have some unruly persons at his tavern whom he wished to get rid of, he would favor me with their company, without any expense, excepting that of suffering personal abuse from them, which some of them were not backward liberally to bestow. I have had to pay the sum more than once for a single individual in order to give them an opportunity to laying open to me the state of their souls."

"My friends round the Court House supplied me ample with wood, it being an extreme cold winter, and a great demand for it. My wood was exhausted very fast, due to the coldness, and I was often supplied. The tavern-keeper (who was also jailer) was obliged to furnish me with victuals and water to drink, but my portion of the latter was scanty enough, in consequence of a scorching fever which attended me in the night. And as to the former, I had but little recourse to it, as I chiefly subsisted on what my kind friends sent me or what I purchased with my own money.

(Horses Ridden at a Gallop Over Those Attending Ireland's Preaching from the Jail Window)

"When I would be preaching through the little iron grate, the wicked and persecutors would ride up at a gallop among my hearers until I have seen persons of respectability under their horses feet: clubs have been shaken over the heads of other individuals, with threatenings if ever they attended there again: whilst the poor Negroes have been stripped and subjected to stripes, and myself threatened with being shut up in total darkness if ever I presumed to preach to the people again."

(Miscreants on the Outside Of the Jail Made Their Water in Ireland's Face While He Was Preaching)

"To such a height of arrogance and wickedness have these miscreants went, that when I have been engaged in preaching the Gospel of my dear Redeemer to the people, they have got a table, bench, or something else, stood upon it, and made their water (urinated) in my face!

(Attempt Made to Blow Ireland up with Gun Powder)

"A number of my persecutors resorted at the tavern of a Mr. Steward at the Court House, there they plotted to blow me up with powder that night, as I was informed. The person employed to provide the materials, lived about twelve miles from there, and on whom the awful judgments of God was soon afterwards manifested, as will be seen hereafter. All the powder they could collect (according to my information) was but half a pound: they had fixed it for explosion, but in this they were a little mistaken. Fire was put to it, and it went off with a considerable noise, forcing up a small plank, from which I received no damage. I was singing a hymn at the time the explosion went off, and continued singing until I finished it."

(Attempt Made to Suffocate Ireland with the Smoke of Brimstone and Indian Pepper)

"The next scheme they pursued was to smoke me with brimstone and Indian pepper. They had to wait certain opportunities to accomplish the same. The lower part of the jail door was a few inches above its' sill; when the wind would be favorable they would get pods of Indian pepper, empty them of their natural contents, and fill them with brimstone, and set them a burning so that the whole jail would be filled with the killing smoke, and oblige me to go to cracks and put my mouth to them in order to prevent suffocation.

(A Conspiracy Between the Doctor and the Jailer to Poison Mr. Ireland)

"At length a certain doctor and the jailer formed a scheme to poison me, which they actually effected, and which I could clearly demonstrate was most expedient, considering my present state, to enter into a full detail of the circumstances. I picked as much out of themselves; and the Physician who afterwards attended me on the occasion, declared it to be so, from the symptoms they saw on me."

(A Reward of Two Hundred Pounds offered for His Release and Restoration to His Accustomed Health)

"I was then to be highly favoured by my very enemies, (or rather they pretended so) being opposed to that avaricious gratification, arising from the four shillings and eight pence commitment fees, they enjoyed very little advantages from that quarter; but now I was to be a prisoner at large. I was to go to the doctor's house, (he was in Co. with the jailer) to live there, where every attention was to be paid to me, requisite and proper to my situation. Avarice was at the bottom of this scheme, and I saw through it, and of consequence rejected it with horror. It originated through the affectionate desires of a few of my able friends on Shenandoah River who, in the tavern, said: 'If there

could be any person found who might be instrumental in restoring me to my health again, and who would get me out among them, they would give two hundred pounds for bringing about such a favour.' Being informed of this generous proposal, as soon as they came to the jail, I gently reproved them for it, and told them I could not come out upon any other terms, than that which would compare favorably with the honour of that blessed cause for which I suffered.

(Threatened with a Public Whipping and Expected It Every Court Day)

"Thus I have given some account of my personal sufferings, to which might be added a hundred circumstances more. Such as being threatened, and expecting at every court to be brought out to the whipping post, and suffering there in a public manner before the gazing multitude. I sat down and counted the cost, believing through Christ's strengthening me I could suffer all things for His sake. It appears that their power did not reach so far, or it would have been executed."

(Drunken Rowdies Committed To the Same Cell With Ireland)

"Some curious anecdotes transpired in this period, respecting men in a state of intoxication (that were abusive at the tavern, and to get clear of such company, they were locked up with me) of their pretending to be religious when they came in, groaning and signing, when they had no knowledge of what it was about: of the method I took to sober them, and when effected, the mode I pursued for their mortification and conviction. I must remark that these were not naturally of the abusive kind that I had the company of, but were such as would thank me for my kindness to them in the morning when they took their leave.

ELDER JAMES IRELAND (Dated His Letters, "From My Palace in Culpeper")

"At this period I received and returned a number of letters from and to the ministers of our persuasion, and from a number of churches with whom I was connected. From these churches I received information, how singularly these letters were under the kind dispensation of divine providence, blessed in the conversion of numbers of souls, who were anxiously led to enquire into the cause for which I suffered, as well as the grounds of that fortitude which bore me up under these sufferings. My prison then was a place in which I enjoyed much of the divine presence; a day seldom passed without some signal token and manifestation of the divine goodness towards me, which generally led me to subscribe my letters, to whom I wrote them, in these words, "From my Palace in Culpeper.' "

James Ireland called his prison a "Palace," and the Italian martyr, Algerius, dated his letters, "From the delectable orchard of Leonine prison." Any man whose conscience is "void of offense toward God, and toward men," can be made as comfortable in a prison and get more genuine joy out of it than some men derive from the comforts and cupboard of a natural or real palace, or the fragrant blossoms or delicious fruits of an orchard. The Apostle Paul wrote to the Phillippian brethren from his prison in Rome,

assuring them of his appreciation of "the things which they sent" and speaks of them as "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." But he also says: "I have learned, in whatsoever state I am, therewith to be content." James Ireland had learned the same thing. He knew how to abound and he knew how to be based. He also felt like the Apostle when he said: "I can do all things through Christ which strengthened me." If the desert can be made to blossom as the rose, or to be like the garden of the Lord, where joy and gladness shall be found, with thanksgiving, and the voice of melody, why not a prison? That is exactly what that old Colonial prison in Culpepper County, Va., seems to have been to Mr. Ireland. He, no doubt, could have voiced the same sentiments attributed to Byron to "The Prison of Chillon," when he sang:

"With spiders I had friendship made,
And watched them in their sullen trade;
Had seen the mice by moonlight play,
And why should I feel less than they?
We were all inmates of one place,
And I, the monarch of each race,
Had power to kill — yet, strange to tell!
In quiet we had learned to dwell."

But spiders and mice were not the only companions of Mr. Ireland while he was in prison. He was regaled by the silly antics and senseless speech of drunken wretches whose company had become unbearable to the guests at the tavern. When they wished to get rid of an objectionable guest, he was thrust out of the tavern and into the jail to keep Mr. Ireland company. In addition to the common drunkards who were thus thrown into company, he describes a burly Irishman who was "designed to be my steady companion, during the whole of my imprisonment." Mr. Ireland found this man in prison and describes him as follows:

"He was by birth a native of Ireland, by profession a Roman Catholic, stocked with as great a measure of ignorance as ever I knew a man in my life. By stature he was of an enormous size, by look and aspect possessed every appearance as if he could with ease, and without the least remorse, according to their principle in former times, put a Heretick to death."

When he tried to escape and Mr. Ireland warned him that he would call the people, this man of herculean stature threatened to take his life, but by sharing his bed and board with him, teaching him the alphabet, buying him a New Testament and carefully instructing him in religious matters, Mr. Ireland completely won him, and he "bore a near affinity to Theophilus, Philemon's servant."

The accommodations in the Culpepper jail were poor, indeed, for Mr. Ireland. He was compelled to rent a "bed and furniture, at five dollars a month," while his companion lay at first "on a raw cow hide upon the floor, sustaining the cold air which had access to him from every direction, without a cover over him."

Mr. Ireland's account of the closing scenes of this imprisonment is as follows:

"Before I give an account of what

immediately preceded and attended my final trial, (if it may be called by that name) and my releasement from prison, I shall give a short relation of two circumstances, that happened during my imprisonment."

"The first respects the person who went twelve miles one evening, as aforesaid, for the gun powder to blow me up, and on whom the judgments of God were manifested soon after. He, with other two young men, went to the backwoods to spend some time in hunting. As the three lay by the fire, with their feet towards it, there came up a mad wolfe, and although my persecutor lay in the middle, singled him out from the other two, bit him in the nose, of which bite he died in the most wretched situation of the hydrophobia, or canine madness."

It was Elder John Waller, a contemporary of Elder Ireland, who, in Caroline County, Va., left on record the following account of suffering and humiliation. "Brother Waller informed us something of the rage of malice of the old serpent Devil, to-wit, about two weeks ago on the Sabbath Day down in Caroline County when he introduced the worship of God by singing. While he was singing, the Parson of the Parish (minister of the Established Church of England) would keep running the end of his horse whip in his mouth, laying his whip across the hymn book, etc. When done singing, he proceeded to prayer. In it he was violently jerked off the stage; they caught him by the back part of his neck, beat his head against the ground, sometimes up, sometimes down, they carried him through a gate that stood some considerable distance, where a gentlemen gave him something not much less than twenty lashes with his horse whip. After that they carried him through a long lane. At the end thereof, they stopped in order for him to dispute with the parson. The parson came up, gave him abominable, ill language, and away he went with his clerk and one more. Then Brother Waller was released, went back singing praise to God, mounted the stage and preached with a great deal of liberty. He was asked by one of us if his nature did not interfere in the time of violent persecution, when whipped, etc. He answered that the Lord stood by him of a truth and poured His love into his soul without measure, and the brethren and sisters about him were singing praises to Jehovah, so that he could scarcely feel the stripes for the Love of God, rejoicing with Paul that he hoped he was worthy to suffer for his dear Lord and Master."

In another instance concerning him it is recorded, "In the spring of 1771, as he was holding divine worship in Caroline County, the minister of the parish, a Mr. Morton and his clerk, a Mr. Buckner, with the sheriff, William Harris, came to the place. Mr. Morton rode up to the stage on which he stood, and with his whip tumbled over the leaves of the book as Mr. Waller was giving out the psalm; but Waller held his thumb on the place till the whole was sung; then Elder Waller began to pray; and his reverence Morton ran the butt end of his whip into Waller's mouth and silenced him. After that the clerk, Buckner, pulled him down and dragged him to the sheriff who stood at a distance, the sheriff immediately receiving him and whipped him in so violent a manner (without the ceremony of a trial)

that poor Waller was presently in a gore of blood and will carry the scars to his grave. Pity, it was said, that the Bishop of London and the King did not know this that they may see what Virginia-crackers they employ instead of true ministers of God of the gospel and a so-called officer of justice, a sheriff. However, Elder Waller, sore and bloody as he was, remounted the stage and preached a most extraordinary sermon, thereby showing that beaten oil is best for the sanctuary." Elder John Waller's persecutions were great and heavy. He later removed to South Carolina and with others constituted the Wallers' Baptist Church near Abbeville. He died in 1802, and his grave is marked.

During the time of all of these sufferings of God's called and chosen servants that took place in Virginia, Massachusetts, and North Carolina, God had raised up a man who was born in Salem, Massachusetts in 1754, and who had immigrated to Virginia to permanently live by the name of Elder John Leland. He, too, had a taste of this persecution during this period of time as is given by his own pen as follows, viz: "In the south part of Orange County a man took his gun with the profession to kill me. He had given his consent for his wife to be baptized and the meeting was appointed for that purpose; but when we got to the place and I had taken her by the hand to lead her into the water, there was an alarm that the man was coming with his gun. While a detachment of the congregation went to meet the man, to pacify him, I thought, "Now, or never, and baptized her." No mischief ensued. This man (Elder Leland) had known of the suffering of Baptist people in the other colonies as well as in previous centuries in the mother country of England, and was determined to see (with God's blessing) that such would be halted (hopefully forever.) It was said that he was wonderfully gifted as a minister of the gospel. He was blessed as a successful minister and was greatly loved in the Virginia Colony. He was once asked by a member of his church to state the greatest or one of the greatest events that had taken place in his ministry. His reply was, "In York, Va., where Lord Cornwallis (King George III's army general) and the British army were made prisoners, in October, 1781." He composed the hymn, "The day is past and gone," along with others which we use today in our church services. Elder Leland was a large, hulking man and was said to fare much better than many of his contemporaries like James Ireland, James Waller and others. They backed away from him as did the man in Orange County, Va., when Leland was about to baptize his wife.

Elder Leland had migrated to Virginia from Grafton, Mass., not far from Salem Hill where he saw witches hanged. It was a time when Baptist Roger Williams was banished from the Massachusetts Bay Colony, and when Quakers were hanged on Boston Common because they sought to worship in their own way. They were hanged and banished by the Puritans who also had come to New England to seek religious freedom but failed to grant it to others. In Massahusetts, Leland's marriage to Sally Devine was not officially recognized by the established church because it was performed by a Baptist preacher

and, if he had moved to Connecticutt, he could not have been sure of owning property because the controlling Congregationalist Church there sometimes seized the property of non-Congregationalists. In Virginia, the Episcopal Church, then the new state church (name was just changed), was not as fanatical, though it did ban Quakers and would not permit Baptists and other religions to conduct services. Virginia taxes, however, were collected for one state church.

Elder John Leland had seen plenty, and he knew plenty of the fierce persecutions of the preceding generations of his time. To him the suffering had been long enough for God's people. Finally, it was in the year 1776, that a little light of hope began to beam through the dark, harangueing clouds that had hanged so low for centuries when in 1776, (exactly two-hundred years ago) that God sent the blessing of a firm stand as taken by Elder Leland, partly to increased tolerance, partly to the foresight of Thomas Jefferson, James Madison and Patrick Henry, that Virginia passed a law permitting anyone to preach. Ten years later in 1785, Thomas Jefferson wrote a provision which became Virginia State law and which contained these stirring words: "We, the General Assembly of Virginia, do enact that no man shall be compelled to frequent or suggest any religious worship, place or ministry whatsoever, nor shall be enforced, restrained, molested or burdened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain their opinions in matters of religion, and that the same shall in no wise diminish, enlarge or affect their civil capacities." It was at this time at last that the candle which the martyr Ridley and the martyr Latimer had lit in England just a little over two hundred years earlier was now burning brightly. But, though the battle for religious freedom in Virginia was won, Massachusetts did not go nearly as far as Virginia, and the Constitution for all the thirteen colonies (our Constitution of the United States of America) had not been finally drafted or ratified.

It was at this point in 1788 that Elder John Leland met with James Madison in a grove of oak trees, six miles south from Orange, Va., on State Route No. 20, just south of Washington, D. C. It is a beautiful grove of oak trees now made into a park by the Junior Chamber of Commerce. It was here that Leland and James Madison sat down and worked out the first amendment to the Constitution of the United States. Elder Leland insisted that there must be a guarantee of religious freedom in the new constitution. Elder Leland was highly respected throughout all the landed gentry of the countrysides of Virginia, North Carolina, Kentucky, as well as the remaining thirteen colonies and carried high respect in the hearts of all classes of people as well as among those who comprised the Baptist Church. Madison wanted to be elected to the upcoming Constitutional Convention where the whole constitution was to be drafted, and knew if he could obtain Leland's support, he likely could win on the ballot. Madison also had strong fears that Massachusetts would not ratify the constitution and amend-

ment, even if he were elected, but he wanted the office from the State of Virginia. Finally, the two reached a compromise. They "log-rolled", so to speak, a term used in political science that basically means "a combining to assist another in consideration of assistance, in return, especially among politicians for political ends." Madison was not sure he could become a delegate to the Constitutional Convention. Elder Leland agreed to support him for nomination as a delegate if Madison would pledge that the First Amendment to the Constitution would set up guarantees for religious liberty. Madison won the election as a delegate to the convention, and when it met the first amendment was adopted to our Constitution that remains until this day, "CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION OR PROHITING THE FREE EXERCISE THEREOF."

Few people today are unaware that it was at this point (near Orange, Va., in 1788) that he (Leland) carried the torch of the liberty of conscience which acquired the vindication of the final separation of church and state. It was here that it finally came to pass, and more especially are they unaware as to the transcendent events of three hundred years that led up to this point, as well as the people whom God purposed to accomplish it and at last bring the suffering of His people to an end. We have enjoyed this privilege for two hundreds years, as of this date, July 5, 1976.

Regardless of how many people may have never known about this little spot near Orange, Va., or of those who may have never heard of the man by the name of Elder John Leland, the Supreme Court of the United States in 1962 had not forgotten. For it was exactly what took place at this point that led them to their decision in banning state prayers in public schools. Behind this first amendment let us never forget is the suffering, the terror, the horrible martyrdoms, the pain, the stripes, the imprisonments and contemptable harrassment, even since early Biblical times that culminated, according to the providence and predestination of God at this point. It had been a long struggle, perhaps, many have forgotten, but your editor has not. The Supreme Court of the United States has received great vilification for this decision (as well as many other decisions of recent years), but they merely maintained the purpose and intent of that amendment, the first one to our constitution, of a clear separation of church and state for which our venerable leader and brother in Christ, as we hope, Elder John Leland, saw that could not escape the constitution of our land and country. The Supreme Court merely ruled in effect that to require Jewish children or non-believers to participate in a prayer drafted by the State of New York infringed upon the "free exercise" of their religion. Therefore, as Elder Leland saw the great danger of civil infringement on the rights of the individual to worship, by the same token or likewise is the same privilege granted unto those who choose not to worship, or who are forced to follow in the formality of prayer. This blessing is, perhaps, one of the greatest we enjoy in our natural lives.

May we ever be given to remember that body imprisonment is bad enough, but soul im-

prisonment is much more to be dreaded. William C. Rives said about 1790, shortly after the birth of our republic as a nation, "There is no form of tyranny so revolting to the feelings of human nature as that which is exercised over the mind of man. There is no species of mental tyranny so odious as that which seeks to enslave the conscience of men in the matters of religion." When Paul and Silas were in prison at Phillippi with "their feet fast in the stocks", their souls went forth in prayer and praise. A false bishop in England of the established church may have told John Hooper, as he was about to be burned at the stake (when the faggots had been prepared and were ready to be lit), recant and change your opinion and live with us for, "Life is sweet, and death is bitter." But for this glorious cause of CONSCIENCE that caused Paul and Silas to be cast into prison, and for Elder John Leland to be threatened with a gun because of his sacred obligation and duty as a minister of Christ, the martyr Hooper replied, "Eternal life is more sweet, and eternal death is more bitter." No Roman Emperor could imprison the Apostle Paul's soul and no English Sheriff, North Carolina or Virginia Magistrate had the power to imprison the souls of any of these men. While we are commanded to obey magistrates as Titus recorded, "Put them in mind to be subject to principalities and powers, to obey magistrates, etc.", but there is no command to obey them to the destruction and annihilation of the soul. When this is done, only the blood is as seed that are sown for the furtherance and continued spread of the glorious gospel of the Son of God. It was the Apostle Paul's enemies that kept him going. All of these things which I have written above are too conclusive. The evidence is too strong on our side. Our claim is supported by the most indisputable court records and well established historical facts. Yes, Baptist preachers were martyred, imprisoned, punished, beaten, and manhandled because they would not surrender what they regarded as an inalienable right to worship God according to the dictates of their own consciences, and because they would not refrain from proclaiming the gospel of salvation whenever and wherever the occasion presented itself, and the Holy Spirit which dictated, accomplished or prompted it. These characters wrote a more enduring chapter in the world's history than they will ever know. In insisting upon their rights, they did not ask for any peculiar privileges for themselves. While seeking for ourselves unrestricted freedom to possess and observe the doctrine and teaching of both Old and New Testaments, we have ever insisted upon equal freedom in religious matters for all others, whether Quakers, Catholics, Jews or infidels. "Equal rights to all and special privileges to none," and "Give me liberty or give me death," said Patrick Henry in Va., were the slogans during this fight.

We have already stated here in the last or final words of just a few of the martyrs, but those who lived to escape have said, "while in prison I was not there without consolation." "I had no unpleasant season," said another. "I enjoyed much of the Divine presence," said another, and Elder James Ireland looked upon his imprisonment as a place of honor and exaltation and dated his letters from "My Palace in Culpepper jail."

As one has said, "They proved again and again that the language of the old hymn was right,

"While blest with a sense of His love,
A palace a toy would appear;
And prisons would palaces prove
If Jesus would dwell with me there."

"The Lord was with Joseph while he was in prison, an angel paid a visit to the Apostle Peter when he was placed in the inner prison, and we may well believe that Jesus was present in fires of the faggots in England several centuries ago, as well as at the public whipping post in Boston, Maccachusetts, New Bern, N. C., and many of the cells of the prisons of Old Virginia." The gunpowder used in John Hooper's fire of execution to hasten his death and that used to blow up James Ireland in the Culpepper Jail of Va. could neither touch the soul nor that life that had been placed within it anymore than Satan could touch the inner life in the soul of the patriarch Job.

May we ever be given to remember that the Constitution and amendments to our Constitution of the United States of America are no stronger than the purpose of God to rule in the hearts of leaders and lawmakers by His great fear, Power and wisdom. The fear of the Lord has ever been the beginning of wisdom. Such paper could be scrapped in a moment of time, but may we ever be given to know as well as they that "all power is in His hand." Such fear from God must predominate in the hearts of the people who elect these officials in the hope that God-fearing men and women are elected and entrusted with the sacred, but yet powerful and awesome offices of our land and country! May this latter statement ever remain true.

In closing this article the following question comes to my mind, and, perhaps, to many others, "If such circumstances in the government of our land were to ever come about again or give rise to such as has been seen in this article, would you and I be enabled to stand?" The Lord only knoweth. Such a question causes serious thought and makes one to realize how wondrous He has been in mercy for the past two hundred years. May complete separation of church and state ever exist in our land with Christ as the Founder and Head and only Lawgiver of the elect church. She has only two officers, bishops or pastors and deacons, and they are only servants of the church. Her members are required to believe from the heart that they are saved by grace and not by works of the creature, and that alone through the regenerating power of the Holy Spirit and not from being saved by being sprinkled. Every gospel church is separate and independent in her execution of laws and discipline in her required obligations to Her Head, the Lord Jesus Christ. Yet, she shares a concern and heavy regard for the well-being of her sister churches. In the end she desires absolute religious liberty for all, and by the same token wishes the same to be granted in her behalf. All of this is what July 4, 1976, means to me.

J. M. Mewborn
(Written July 3rd,
4th and 5th, 1976)

(The above editorial is written with the thought in mind of fulfilling

the promise made to our readers as set forth in the February, 1976, issue of the Landmark, page 121, top of the page. Editor)

Historical facts and data as presented in this article are found in

(1) "Imprisoned Preachers And Religious Liberty In Virginia" — Little

(2) "Five English Reformers" Ryle

(3) "The Trail Of Blood" Carroll

(4) "Letter from J. P. Tingle to J. M. Mewborn, dated March 10, 1954.)

CORRECTION

On page 220 second column in the Editorial of the May issue, the following should read: If God swapped or exchanged Hezekiah's uprightness in walk and perfect heart as obedience to Him for the added fifteen years, and if God had exchanged Job's reputation as a perfect and upright man, etc.

WOULD MISS THE PAPER

Dear Elder Mewborn,

You will please find enclosed my personal check to pay for another year's subscription to Zion's Landmark. I am sorry I had overlooked the time. Please forgive me, if you can. I feel to have the Landmark keep coming. I think I would miss it just as much as Wilbert would, if he were here.

Give my love to Susan and the children, and most of all I desire to ask God to bless you to carry on as you had in the past.

Sincerely,
(Mrs. W.D.) Glenna D.
Barbour
Route No. 3,
Benson, N. C.
January 26, 1976

SUBSCRIBES FOR PAPER

Dear Elder Mewborn,

While visiting with Elder J. N. Darnall of Cadiz, Kentucky, I read your publication in which was a continued article, "A Little Leaven Leaveneth the Whole Lump", in the August and September, 1975 issues. I would like three or four copies, if possible. The editorial was by Elder Lynwood Jacobs. It was the best I had ever read. Thank God for His chosen servants.

I am, also, sending my new subscription for 1976.

Yours in hope,
Cleif Neal
R. R. 1
West Frankfort, Illinois 62896

DRAWN TO THE LORD'S PEOPLE

Elder J. M. Mewborn
Willow Spring, N. C.
Dear Sir:

Enclosed is a personal check for $15.00. I would that you send me the Landmark for two years and use the other as you like. A friend gave me some copies several months ago, and you can never know how much I have enjoyed reading them. All I can say, or write, is that I just love the Primitive Baptist!

Sincerely,
Addie B. Dean
139 Greenwich Ave.
Danville, Va. 24541

HOPES PAPER WILL CONTINUE

Dear Elder Mewborn,

Enclosed is $6.00 (check) to renew my subscription to the Zion's Landmark. My subscritpion was out in May. I am late because of illness.

I hope all is well with you and your family. I pray that God will sustain you in your good work, and I feel He will. I want the paper to

continue. Thank you.

Hoping I am one amongst you,
Mrs. A.L. Fleming Sr.,
Rte. 1, Box 214
Comer, Ga. 30629

DESIRES BLESSING UPON PAPER

Dear Elder Mewborn,

I am sending $6.00 for my renewal subscription to the Landmark. I have just finished reading the last issue (April 1976), and I enjoyed it so much. I enjoy all of them, as a matter of fact. May God bless you and the other brethren and sisters to keep writing, so that the paper may continue to be published.

One of the least,
if one at all,
Mrs. Walter Williams
Route 5, Box 501
Reidsville, N. C. 27320

LOVES THE CHURCH

Dear Elder Mewborn,

I enjoyed the Landmark very much. I am enclosing $6.00 for a year's subscription.

My father was Cooch Pace, a member of Memorial Church near Fremont, N. C. My father-in-law was Wiley Matthews, a member of Lower Black Creek Church, Black Creek, N. C.

I love the Primitive Baptist Church and the doctrine, although I am not a member.

I hope to receive an issue of the Landmark soon.

Sincerely,
Mrs. J. G. Matthews
208 Grace Dr.
Wilson, N. C. 27893

ENJOYS EXPERIENCES AND EDITORIALS

Dear Elder Mewborn,

I am enclosing check to renew my subscription to the paper. I have received it for two years, and have enjoyed it very much. I certainly would hate to miss one copy. I love the experiences and editorials. They set forth just what I hope I believe.

A little sister, I hope,
Mrs. R. W. Payne,
Route 3,
Whiteville, N. C. 28472
March 1, 1976

CONTRIBUTIONS TO FUND FOR THOSE UNABLE TO PAY
(November 1975 to July 1976)

Mrs. S. N. Helms, N. C.	$ 2.00
Mr. Frank W. Stokes, N. C.	10.00
Mrs. Thelma Q. Jones, N. C.	4.00
Mr. Clyde Boyd, S. C.	4.00
Mrs. M. H. Clayton, N. C.	2.00
Mr. Earl Vaught, S. C.	4.00
Elder S. J. Sauls, N. C.	5.00
Mr. Chesley M. Mayhew, Jr., Virginia	5.00
Mrs. I. M. Garrard, N. C.	1.00
Annie H. Hunt, N. C.	1.00
Mrs. Hester Bryant, Va.	3,00
Mrs. J. B. Burriss, Sr., N. C.	9.00
James R. Kemp, Fla.	4.00
Mrs. C. E. Chandler, Ga.	2.00
A Friend	5.00
W. L. Hunt, N. C.	1.00
Mrs. Frank Scott, N. C.	4.00
Rachel Edwards, N. C.	2.00
"In memory of the late Sister Louise P. Temple, Selma, N. C., and former member of the Raleigh Primitive Baptist Church by her son, J. P. Temple, Goldsboro, N. C."	30.00
Elder Walter B. Wilson, Calif.	5.00
Harry T. Vories, Calif.	10.00
Mrs. Lizzie P. Blalock, N. C.	1.00
Mrs. C. J. Thomas, Va.	10.00
Mr. & Mrs. George A. Cairns, Fla.	6.00
Mrs. T. R. Breedlove, Ga.	1.00
Elder E. H. Gunter, N. C.	10.00
David C. Stovall, Ga.	10.00
Mrs. A. Y. Clayton, N. C.	1.00
Mrs. Ella Johnson, N. C.	1.00
A Friend	1.50
"In memory of J. H. Stanley (deceased) by his son, Jack A. Stanley, Lakeview, S. C.	$39.00
Hazel Reynolds, N. C.	1.00
C. F. Stallings, N. C.	1.00
Mrs. Nellie G. Snider, N. C.	2.00
Miss Irene L. Griffin, N. C.	4.00

Mrs. T. A. Smart, S. C. 2.00
A Friend 4.00
Mrs. M. H. Deaton, Jr., N. C. 4.00
Mrs. Blanche Brown, Wash. 2.00
A Friend 4.00
"The Children of Elder H. Grady Cox, S. C. .. 10.00
Macie P. James, Fla. 4.00
E. L. Holland, N. C. 1.00
Mr. and Mrs. Henry F. Owens, N. C. 3.00
Parrott M. Gray, N. C. 4.00
Mrs. Mariam Lee, N. C. 4.00
Ben F. Preston, Oregon 4.00
Mrs. Amie H. Benson, N. C. 4.00
Mrs. J. C. Ellis, N. C. 1.00
Mrs. Ester Stephenson, N. C. 1.00
Mrs. Chas. B. Gordy, Michigan 9.00
Mrs. Pearl Martin, W. Va. 3.00
Mrs. Robert E. Short, Michigan 4.00
Mrs. D. K. Phelps, Ga. 2.00
Mrs. P. E. Weisinger, Texas 4.00
Mr. Clyde Hardison, S. C. 4.00
Cecil Neal, Ill. 4.00
Mrs. L. B. Fox, N. C. 1.00
M. A. Apple, N. C. 4.00
Mrs. Flora Woodard, N. C. 4.00
Mrs. Hilda Kirby, N. C. ..... $ 8.00
Mrs. Lila Osborne, Ca. 4.00
Mrs. Annie Barber, Va. 19.00
L. M. Davis, S. C. 4.00
Elmer R. Watson, N. C. 4.00
Mrs. Helen Chase, N. C. 4.00
Mrs. Ernest Clayton, N. C. 4.00
E. W. Denning, N. C. 1.00
J. M. Raper, N. C. 4.00
Mrs. G. W. Phelps, N. C. 1.00
H. A. Parham, Ga. 1.00
A Friend 20.00
A Friend 6.00
Mrs. Foster Prince, N. C. 1.00
Mrs. Aaron Middleton, N. C. 4.00
John H. Money 1.00
J. M. Lake, W. Va. 4.00
Mr. and Mrs. Liston Pate, N. C. 3.00
Mrs. J. W. Bean, N. C. 4.00
Mrs. Mecie B. Slawter, N. C. 1.00
A Friend 5.00
Exum Scott, N. C. 4.00
Mrs. T. R. Jefferson, Calif. 5.00
R. Lewis, N. C. 1.00
A Friend 20.00
Mrs. Thomas M. Ward, N. C. 9.00
L. M. Vaught, S. C. 4.00
Martha D. Addis, Pa. 6.00
Mrs. W. C. Edwards, N. C. 4.00
Mrs. T. F. Adams, N. C. 11.00
Mrs. Ralph Ashworth, N. C. 10.00
A Friend 20.00
Mrs. N. T. Williams, N. C. 1.00
Nora E. Phillips, N. C. 1.00
Robert E. Blake, N. C. 6.00
Mrs. Gela Capps, N. C. 2.00
Elder H. Grady Cox, S. C. 5.00
Mrs. Havis Donaldson, Ark. 1.00
Harry T. Vories, Calif. 40.00
E. H. Dupree, N. C. 4.00
Marjorie Whitescarver, Tex. 4.00
Mrs. P. A. Parrish, N. C. 5.00
Mrs. Paul Lamme, N. C. 4.00
C. Aaron Creech, N. C. 1.00
Mrs. Callie Higgenbotham, W. Va. 6.00
Mrs. Miriam Lee, N. C. 20.00
Mrs. Julia Pate, N. C. 4.00
Pearl Martin, W. Va. 5.00
Lonnie E. Hill, N. C. 4.00
J. O. Bradsher, N. C. 2.00
"In memory of Mrs. Louise P. Temple, formerly of Selma, N. C. and former member of the Raleigh Primitive Baptist Church, Raleigh, N. C., by her son, J. P. Temple, Goldsboro, N. C. 25.00
Vernon M. Hopkins, Va. 2.00
Mrs. J. E. Boone, Sr., N. C. 4.00
H. Leon Blanton, Fla. 4.00
Mrs. Vera M. Simpkins, Va. 1.00
Mrs. Venetia Hollowell, N. C. 1.00
Pauline Chandler, N. C. 2.00
Ray Payne, N. C. 4.00
Miss Minnie Belle Brooks, N. C. 4.00
Elder Oliver Allen, N. C. 1.00
Mrs. W. C. Garrett, Ga. 4.00
George R. Langdon, N. C. 4.00
Mrs. Addie B. Dean, Va. 4.00
Elder B. K. Smith, Calif. 2.00
Mrs. C. Lee Ogburn, N. C. 9.00
Mrs. B. W. Mangum, N. C. 1.00
Elder R. L. Fish, N. C. 1.00
Mrs. Kate B. Doss, N. C. 4.00
Elder W. T. Barham, N. C. 1.00
Mrs. Stella P. Dalton, Va. 2.00
Mrs. Grace Dodd, N. C. 20.00
Mrs. Ralph C. Lucas, Va. 2.00
Mrs. Arless Hiatt, Va. 4.00
Mrs. Walter M. Surratt, Va. 3.00
Elmer Smith, Ky. 1.00
Mrs. Lizzie F. Williamston, N. C. 5.00
Mrs. Nettie D. Long, N. C. 1.00
George W. Brooks, N. C. 2.00
Mrs. J. W. Medley, N. C. 1.00
Bessie W. Stanley, N. C. 2.00
Simon Batten, N. C. 4.00
Mrs. Graham H. Parrish, Md. 4.00
Mrs. Hubert V. Long, N. C. 1.00
J. W. Allen, N. C. 1.00
Walter W. Clayton, N. C. 1.00
J. C. Oakley, Va. 9.00

Zion's Landmark

" Remove not the ancient Landmark which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editors

GEORGE A. FULK
Pilot Mountain, N. C. 27041

ELDER LYNWOOD JACOBS
Orange, Texas 77630

VOL. CIX **NO. 8**

Second Class Postage Paid at Wilson, N. C. 27893

Wilson, N.C. 27893 **June, 1976**

IN LOVING MEMORY OF OUR BELOVED DADDY, ARTHUR W. KEY

Our daddy, Arthur W. Key, was born May 3, 1905, and was called from this life April 24, 1976, at the age of 70 years, 11 months, and 24 days. He was the son of the late Elder A. C. Key, and Mary Jane Campbell Key. He was united in marriage to Pearl Patterson Key on May 27, 1927. To this union five children were born, of which a son, Robert Lee, preceded his death by two years. Left to mourn his passing are his wife, Pearl; a daughter, Irene Hayes of Raleigh, N.C.; three sons, Oliver W. Key of West End, N.C., Aubrey S. Key of Chapel Hill, N.C., and Franklin Monroe Key of Kingston, N.Y. Nine grandchildren and three great-grandchildren also are left to mourn.

Daddy offered and was received into the fellowship of Lamm's Grove Primitive Baptist Church, Moore County, near Carthage, N.C., on the first Sunday in September, 1943, and was baptized the next first Sunday by his pastor and daddy, Elder A. C. Key. Daddy was a firm believer in the doctrine of absolute predestination of all things, and in salvation by the grace of God. In all the years that we have known him we never did know him to be shaken from this doctrine nor doubtful of its truth. He hungered for the preaching of the Gospel of our Lord and Saviour Jesus Christ. He was faithful to his belief and to his church as long as his health permitted.

Daddy was loved by many, and he loved his brethren in Christ, his family, and friends. He was an humble, plain-type man, and he believed in an all-powerful God, from whom he depended for all his strength through his trials and tribulations of this life. He was a devoted husband to Mama and a devoted Daddy to his children. He did not have much to offer in the way of worldly goods, but he gave us his guidance, love, and understanding. Our hearts are saddened, and we miss Daddy in so many ways. He will live on with us in our hearts through the wonderful memories we hold so dear.

Daddy was confined to a Nursing Home for the past two years of his life. He had lost his hearing almost completely, and he was in a wheelchair. Although he was not able to go to church very often, he read his Bible faithfully, and he enjoyed reading Zion's Landmark regularly. He never let go of his hope. He loved for the brethren and sisters to visit him and relate to him portions of their experiences and hope.

I would like to recall here an experience of Daddy's that he wrote to me about. It was not long after he and Mom had gone to the Nursing Home. He was low in spirit and in a depressed state of mind, wondering what was to become of him and Mama since they had to give up their home because of their bad health. He spoke to me about it often. Then one day I opened a letter from him and Daddy was telling me that God had spoken to him and said, "Fear not, I will not leave you, nor forsake you; I will be with you until the end." After that Daddy was reconciled with the way things were, and he seemed to be at peace with himself. I believe that our loving, merciful Saviour was with Daddy until the end of this life, and that He will be with him throughout eternity.

It pleased our Heavenly Father to reach down and give Daddy a peaceful, unsuffering, and happy two days with Mama just before God called him home. Just prior to his death, Daddy was unusually happy and cheerful, and was sitting in his wheelchair, reading his Bible, when an aide checked on him. She recalls that she went back to check on him again just a short time later, but he had already gone away. The Bible was still in his lap. At last, he is finally out of his suffering, and we believe he is at rest now, peacefully awaiting our Saviour's second coming to claim His own, those prepared and given to him from the foundation of the world. Surely,

our loss is Daddy's eternal gain.

His funeral was conducted at Lamm's Grove Primitive Baptist Church, April 25, 1976, at 2 o'clock, by his pastor, Elder Calvin T. Harward. It was a beautiful and memorable service. A host of Daddy's friends were there to pay their last respects, for which we hope to be thankful for each and every one of them. His body was laid to rest in the church cemetery where Daddy was the chairman of the cemetery committee for as many years back as I can remember, beneath a mound of beautiful flowers.

Submitted for publication by his loving wife and children. Written by his daughter and sister in hope,

Irene Key Hayes
621 Pine Ridge Rd.,
Raleigh, N.C.

IN MEMORY OF SISTER NANNIE ALLEN HESTER

On Monday, April 12, 1976, our hearts were saddened by the death of Sister Nannie A. Hester at Person County Memorial Hospital, Roxboro, N. C., at the age of 71. For many years her health had not permitted her to attend her church meetings, or even to do any housework. During all of her long illness her husband and children were so patient and attentive to her needs.

Surviving are her husband, Eugene Hester; four daughters, Mrs. Howard Jones, Rt. 3, Roxboro, N. C., Mrs. Richard Whitfield and Mrs. William F. West, both of Rt. 2, Hurdle Mills, N. C., and Mrs. Douglas Atkins, Rt. 5, Mebane, N. C.; one son, Maurice Hester, Rt. 2, Hurdle Mills, N. C.; three brothers, Hassell Allen, Rt. 4, Roxboro, N. C., J. Y. E. Allen, Arlington, Va. and Andrew Allen, Strathray, Ontario, Canada; and ten grandchildren.

Sister Nannie was born and reared in Person County, N. C., and lived there all her life. At September meeting, 1938, she and this unworthy sister offered and were received into the fellowship of Wheelers' Church and were baptized by Elder Floyd Adams. She remained a loving and faithful member even in her afflictions. We can say as the apostle, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." II Ti, 4:7, 8.

Her funeral was held at Salem United Methodist Church, April 14, 1976, conducted by Mr. Earl Dulaney and Mr. Alfred Snipes. Burial was at Hester's Family Cemetery. The beautiful array of flowers, together with the many loved ones and friends who were in attendance proved the exemplary life she was blessed to live as a good wife, mother and citizen of her community for a period of many years.

The members of Wheelers' Church extend to her family our deepest sympathy, and our hope is that God, in His infinite wisdom, will reconcile you to His Holy Will.

Approved in conference this 12th day of June, 1976.

Humbly submitted,
Sister Phronia Phelps, Committee
Brother Reuben Bowes, Committee
Elder Burch Wray, Moderator
Reuben Bowes, Clerk

IN MEMORY OF BROTHER CHARLIE ROOSEVELT BRADSHER

Brother Rose, as he was known by all of us who were so close to him, was born April 8, 1903, and passed away suddenly at his home April 15, 1976, at the age of 73.

He was a devoted husband and father. On December 25, 1927, he was married to Sister Ruby Huff Bradsher who survives, along with one daughter, Mrs. Juanita B. Taylor of Durham, N. C., and one son, Delaine Bradsher of Raleigh, N. C.; one sister, Mrs. Ethel Porterfield of Roxboro, N. C.; three half-sisters, Mrs. Maude Hawkins and Mrs. Christine Parker, both of Elon College, N. C., and Mrs. Luna Bray of Burlington, N. C.; six grandchildren and three great-grandchildren are also left to mourn his passing.

He and his wife, united with the church at Wheelers' at September meeting, 1934, and were baptized by Elder Floyd Adams. They both remained loving and faithful members for all of this period of time. The church will surely miss his presence, for one of his outstanding characteristics was his jovial nature. Yet, there were serious moments as well, for I know of no one who seemed to enjoy good preaching and strong doctrine any more than he did. I have witnessed many a tear streaming down his face, as we sat together for so many years. He dearly loved Wheelers' Church, and was always present at workday to do all he could even in his weakened condition.

His funeral was held at Wheelers' on Saturday afternoon, April 17, 1976. A host of

relatives and friends were in attendance. Elder Burch Wray, his pastor, spoke most comfortingly in relating the scriptures to the life of Brother Rose. The church extends our sympathy to Sister Ruby and the family for we realize there is but one Comforter who can come to our aid in time of sorrow and distress. We can not wish him back in this sinful world amidst all his suffering, but we can hope and be made to trust that we shall meet again some sweet day where pain and sorrow will be felt and feared no more.

Approved in conference this 12th day of June, 1976.

Elder Burch Wray,
Moderator
Brother Reuben Bowes,
Clerk

IN MEMORY OF OUR DEAR MOTHER, LENA PRESCOTT SMITH KEY

It is with a sad heart that I attempt to write in memory of our dear mother, Lena Prescott Smith Key. She was born December 11, 1884, in Carteret County, N.C., and died November 10, 1975, making her stay on earth ninety years and seven months. She was the daughter of Josiah and Mary Ann Prescott. Her first marriage was to Joe H. Smith on December 17, 1902. He preceded her in death on July 8, 1926. To this union five children were born: one son, Frank Pierce, who died at sixteen months, and one daughter, also, who died in infancy. She is survived by three daughters: Lila B. Ross, Idell Sawrey, and Cleo Walston, along with five grandchildren and five great-grandchildren who are left to mourn her passing.

After living a widow for ten years she and Elder J. D. Key were united in marriage on January 20, 1936. After his death in December, 1953, she made her home with her youngest daughter.

Mama professed a hope in Christ and united with the Old Hadnot Creek Primitive Baptist Church near Stella, N.C., in 1913. She was baptized by the late Elder C. C. Brown. She loved the doctrine of Salvation by the Grace of God, and was a faithful, devoted member of her church. She also enjoyed attending the Associations and other churches of the same faith when she had the opportunity to do so. About a year before her death, her health began to fail her and she was unable to attend services. During this time she received much comfort from reading **Zion's Landmark** and the **Signs of The Times.** Mama was ready to go home because she talked about it often. I believe with all my heart she is at peace with her Lord.

She was hospitalized from September 15, 1975, until November 10, 1975, when she passed away. Her suffering, trials, and tribulations which she had to endure here were many, but she held fast to the faith that was given her from the Higher Power. We miss her so much. There is an emptiness in our hearts that will remain as long as we live. We feel our loss is her eternal gain.

Funeral services were held in Bell-Munden Funeral Chapel. Due to her pastor's illness her funeral rites were conducted by Elder Bob Lyliston and her nephew, Elder J. T. Prescott. She was laid to rest in the Prescott Family Cemetery, near her old home place under a mound of beautiful flowers, to await the return of the Lord who will come for those that He died for. They will then be with their Redeemer forever and be eternally satisfied.

Written by a loving
daughter,
Idell Sawrey

IN MEMORIAM TO SISTER MAGGIE STOKES CARRAWAY

How sweet are the memories of my dear sister and aunt, Maggie Stokes Carraway, who was removed from our midst on April 4, 1974, and I believe is basking in the sunlight of God's eternal love — awaiting the final resurrection day.

There was a special love and adoration for this precious aunt from my early childhood recollections. Our families grew up almost as one; sharing many, many happy hours — and some not so happy — together. Forever fixed in my memory is the beautiful sight of my precious Mother and Aunt Maggie sitting, rocking, and relating experiences to each other; their expression "that's right, I know it's the truth, I've been all along that road," depicts best the love and comfort found between these dear ones whom I believe were God's children. At a later age, I too, found great comfort and joys in being with and talking to Aunt Maggie.

Born in 1894, she was the daughter of Sister Mary Ann and Elder George Stokes, pastor of Red Banks Primitive Baptist Church in Pitt County. Our dear Sister used to relate childhood memories of her love for the many brethren who visited in their home, having traveled from afar by horse and buggy. This

love was given her at a very early age, perhaps before birth, as she could not remember a time in which she did not enjoy sitting and listening to the brethren relate what God in His infinite wisdom and mercy had done for them; to hear of His wonderful love, and salvation by grace. Her great love continued throughout her life — sustaining her in times of sorrow, and providing lifelong joys for which she felt unworthy.

In 1917, she married Clarence S. Carraway. This union was blessed with five children: C. Earl, Mildred Lamm Mercer, Brownie Grady, Paul and Glenn, who, along with their spouses, were devoted, loving, and caring to the end.

Aunt Maggie was blessed to unite with the Goldsboro Primitive Baptist Church in the early 1940s, and manifested her love for the church, always being present until prohibited by ill health. She was a faithful, loving member whose memory will be treasured by all who knew her. The joys of His love were manifested and shared when in 1953, her husband and son, Paul, united with Goldsboro Church and were baptized together. Beautiful years followed in mingling with God's children far and near. She was later blessed to see her daughters, Brownie and Mildred, manifest a love for the church, though not members, ever faithful in attendance and in preparation for the brethren. How beautiful are the memories of times shared in loving one another both naturally and spiritually, the natural love ceasing with her at death but that spiritual love continuing beyond the grave and is eternal.

Though afflicted in mind during her last days on earth, she ever remembered the hymns so dear and would sing praises to her Maker for countless hours. I believe that God fulfilled His promise to "never leave nor forsake His little ones," there was evidence of that love within her when all else in her environment seemed afar.

When her time came to cross the chilly river of death, surely she heard the angels singing and heard His wonderful voice saying, "Child, your Father calls, come home." She fought a good fight, she kept the faith, and I believe there was a crown of righteousness laid up for her for she was, indeed, a good and faithful servant.

Those of us who are left behind will love the memory of our dear sister and, we only hope that one day, we will be blessed to be reunited with her, ever to sing praises to His great and holy name; that we will see Him, be like Him, and be satisfied in that world that knows no end.

Written by Barbara Carraway
Raleigh, N.C.
(By request of Family)

ANGIER UNION MEETING

The Angier Union is appointed to be held with the Church at Old Union, Johnston County, N.C., the fifth Sunday and Saturday before in August, 1976. Elder C. T. Harwood was appointed to preach the introductory sermon, services to begin at 11:00 A.M. on Saturday.

We invite all lovers of the truth to be with us.

E. T. Jones, Union Clerk
Route 3,
Fuquay-Varina, N.C. 27526
Telephone A.C. 919-552-5845

FIFTH SATURDAY AND SUNDAY MEETING AT LAWYER SPRINGS CHURCH, PEACHLAND, N. C.

The Church at Lawyer Springs, Peachland, N. C., extends a cordial, warm welcome and invitation to brethren in our correspondence for our annual communion meeting to be held, the Lord will, the fifth Saturday and Sunday in August, 1976. Services will begin on Saturday at 2:00 P.M., and on Sunday at 11:00 A.M. We would especially invite our ministering brethren to come and visit us at this time.

Lawyer Springs Church is located just off U. S. Hwy. 74, in the little Town of Peachland, N.C. Peachland, N.C. is located about halfway distance between Wadesboro and Marshville, N.C.

Elder J. T. Jones, Pastor
Vivian Jones, Church Clerk

SEVEN MILE ASSOCIATION

The Ninety Sixth Annual Session of the Seven Mile Primitive Baptist Association will convene, the Lord will, with Seven Mile Church Friday before the third Sunday in September and will continue thru Sunday, dates being 17th, 18th and 19th of September 1976. Seven Mile Church is located in Sampson County, approximately four miles west of Newton Grove, N. C.

Those traveling east on Highway 55, turn right 3 miles west of Newton Grove, N. C. on State Road No. 1647. Follow to McLamb's Cross Roads, turn right on State Road No. 1703. Go 1 mile to church. Those traveling north on 701, turn left at Monk's Cross Roads

near Newton Grove on State Road No. 1845 to McLamb's Cross Roads and turn left on State Road No. 1703. Go 1 mile to church. Highways leading to Newton Grove, N. C., are No. 50, No. 55, No. 701 and No. 13. Those traveling any of these highways can travel 3 miles west of Newton Grove on Highway No. 13, turn at Cross Roads on State Road No. 1647. Go to McLamb's Cross Roads. Turn right on State Road No. 1703 and go 1 mile to church. Those traveling north on Highway No. 421 turn right at Herring School on State Road No. 1703. Follow to church. Those going south on Highway No. 421, turn left on Highway No. 13. Follow to 3 miles west of Newton Grove. Watch for pointers to association.

We extend a special invitation to all our Brethren, Sisters and friends to come and meet with us.

Carol W. Wood, Clerk
Route 1, Box 425
Spring Lake, N.C. 28390
Phone — 919-497-3577

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union was appointed to be held with Roxboro Church, beginning on Saturday before the fifth Sunday in August, 1976. Elder L. P. Martin was chosen to preach the introductory sermon, and Elder Burch Wray as alternate.

All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield,
Union Clerk
Timberlake, N. C. 27583

MILL BRANCH UNION

The next session of the Mill Branch Union is appointed to be held with Pleasant Hill Church the fifth Saturday and Sunday in August, 1976, the Lord willing.

Pleasant Hill Church is located about one and one-half miles from Myrtle Beach, S. C., on the old Conway, S. C., highway. Services will begin at 11:00 A.M. on Saturday, and at 10:30 A.M. on Sunday.

The ministering brethren along with brethren, sisters and friends are invited to visit and worship with us.

L. M. Vaught, Union Clerk
Route 2,
Loris, S. C.

BLACK RIVER UNION

The next session of the Black River Union is appointed to be held with Primitive Zion Church, Harnett County, N. C., beginning the fifth Saturday in August, 1976, and will continue, the Lord will, through Sunday following. Primitive Zion Church is located five or six miles west from Benson, N. C. Follow Hwy. 27 from Benson. Go about two miles in the direction of Coats, N. C. Turn left at Bass's Grocery. Then go three miles on rural paved road. The church building is about two-hundred yards off this road.

Elder T. Allen Johnson was appointed to preach the introductory sermon and Elder J. W. Hawkins was appointed as his atlernate.

We extend a cordial invitation to our brethren and sisters to come and visit with us, especially our ministering brethren.

Alonza Barefoot, Clerk
Route 1,
Newton Grove, N.C. 28366

LOWER MAYO ASSOCIATION

The Forty-Fourth Annual Session of the Lower Mayo Primitive Baptist Association will convene, the Lord will, with Macedonia Church, located near Wentworth, Rockingham County, N. C., on Friday before the first Sunday in October, 1976, and will continue three days, October 1, 2, & 3, 1976.

Those nearest to Hwy. 158, follow Hwy. 158 through Reidsville, N.C., to junction of Hwys. 87 & 65. Follow Hwy. 87 to where No. 65 leaves No. 87. Continue on No. 87 and watch for pointer to church.

Those nearest Hwy. 220, traveling either north or south, follow No. 220 to junction of 704. Those traveling from the south, turn right on 704, and those traveling from the north, turn left on 704. Continue to Bakers' Crossroad to Junction of 65. Follow No. 65 through Wentworth, and as you pass the school building on left, watch for pointers at this point. Turn left and go just a short distance where you will enter another road. Turn left again and watch for pointer to church.

The assocation will meet at Ridgeway School Building on Saturday and Sunday, October 2nd and 3rd, at Ridgeway, Va. Ridgeway, Va. is located on No. 220 Hwy. Follow 220 Hwy. to the exists of Ridgeway, Va. The school is located on old 220 that runs through the Town of Ridgeway, Va.

We invite the brethren, sisters, and friends together with the ministering brethren to meet with us. If further information is needed, please contact the undersigned.

Sam L. Gilbert, Clerk
P. O. Box 4391
Winston-Salem, N.C. 27105
Telephone: 767-0917

C286.4
Z81

ZION'S LANDMARK

PUBLISHED MONTHLY

PRIMITIVE OR OLD SCHOOL BAPTIST

117 NORTH [illegible]BORO STREET

WILSON, NORTH CAROLINA 27893

University N. C. Library
CHAPEL HILL, NC 27514
Ex.

VOL. CIX JULY, 1976 NO. 9

PSALMS
CHAPTER 5

Give ear to my words, O LORD; consider my meditation.

Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.

My voice shalt thou hear in the morning, O LORD, in the morning will I direct my prayer unto thee, and will look up.

For thou art not a God that hath pleasure in wickedness; neither shall evil dwell with thee.

The foolish shall not stand in thy sight; thou hatest all workers of iniquity.

Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man.

But as for me, I will come into thy house in the multitude of thy mercy; and in thy fear will I worship toward thy holy temple.

Lead me, O LORD, in thy righteousness because of mine enemies; make thy way straight before my face.

For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue.

Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

EDITOR
ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITORS
GEORGE A. FULK PILOT MOUNTAIN, N. C. 27041
ELDER LYNWOOD JACOBS ORANGE, TEXAS 77630

$6.00 PER YEAR — 2 YEARS $11.00
TO ELDERS $5.00 PER YEAR — 2 YEARS $9.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

Elder John Leland



1754-1841

INTERESTING FACTS ABOUT THE LIFE OF ELDER JOHN LELAND

In continuing the discussion in this issue of Zion's Landmark concerning the Bicentennial Celebration of our country's independence and the prized blessing of religious liberty as has been guaranteed in the first amendment of our Constitution of the United States of America, it is only fitting and proper that we give a brief account of the life of the man who was blessed of God to envision the necessity of such a guarantee to either be directly contained in the Constitution itself or as one of its amendments. After his death, because of the name he left as a true patriot in the cause of the new nation at that time, other faiths and orders tried to claim him as theirs. Such has never been proven nor will it ever be. This man, Elder John Leland, was a true, faithful prophet

of the Lord, and would compromise nor settle for anything less than his own firm conviction which was the case at point in his having the guarantee of religious freedom made a permanent part of our Constitution. After reading this short biography it will be made explicitly clear as to the kind of religious convictions this man had as well as the doctrine for which he was made to stand. His own statements speak for themselves. Also, following the short biography is an article that tells of the problems Elder Leland encountered in getting the amendment adopted at the constitutional convention even after he had succeeded in getting James Madison elected as a delegate to same. This dear man had strong faith and never gave up until what he had envisioned was accomplished.

Let us remember at this point in the history of civilization (before the Revolutionary War in the American colonies) three-fourths of the people (including many in so-called other denominations as well as those who comprised the particular and separate (true Baptist churches) believed the doctrine of election and predestination. This fact is indicative of the belief that when persecution is at its strongest point in any land and country against the truth the more people there are who believe the true doctrine. One can only apply this rule to the current century, even this decade and date, to see how we have been so wonderfully blessed from persecution and yet, at the same, see that the militant numbers of the church today as compared to the overall population is very, very small, indeed, as compared to the time just mentioned.

Let us remember as we close this subject that it was Elder John Leland who, according to God's will, came forth in the eighteenth century with the stand for complete separation of church and state. He would settle for nothing less. "Render unto Caesar that which is Caesar's and unto God that which is God's." The unholy union of Church and State, as we have seen in the editorial of the June issue, is always the enemy of religious freedom and, as we have seen, has caused the persecution and suffering of thousands. It is true, even until this day, that Primitive Baptists always baptize those coming to them from other religious orders and denominations. In this they keep company with the Anabaptists (rebaptizers) of the sixteenth century. A legal or lawful baptism is the only lawful means of entrance into the true Church of God. Neither do Primitive Baptists allow the sprinkling of infants. One has said, "Infant baptism is not a teaching or doctrine of the New Testament." Only those who bring forth "fruits meet for repentance" are received into the true church; hence, believers' baptism by immersion prevails. Jesus never commanded anyone to be sprinkled. It was for such things as just mentioned that servants of God in preceding centuries suffered the very loss of their natural lives rather than compromise such spiritual principles. Elder John Leland believed in a missionary system singularly and solely directed by God, and according to his own statement vigorously opposed all so-called modern systems. Jesus said, "go (not send) into all the world and preach the gospel." It was during the time of colonization of America

that such men as Elder Leland, according to the Will of God and His purpose, went forth and established many churches, some of whom are still standing today (here on the eastern seaboard of the U.S.A.) on the same foundation as they were originally constituted. On one occasion in a section where he could not get to water for the purpose of baptism, Elder John Leland was approached with his question, "Why are you digging that hole?" Elder Leland replied, "I have been called a Baptist preacher and I am digging a place in which to baptize." The inquirer replied, "There are no Baptists around here!" Then Elder Leland, with a vigorous faith, answered, "There will be when I get the hole dug!" Such a man as Elder John Leland was a true servant of God, and beyond all shadow of doubt, he was possessed of the same identical faith as the apostles of Christ.

Elder John Leland was blessed with the marvelous gift to disarm the enemy. This is borne out by the following testimony of a contemporary, Sister Eber Hix, Jefferson, N.Y., who wrote to Elder P. D. Gold, editor of this paper, (The Zion's Landmark), and was published in it about the year 1887, as follows:

Elder P. D. Gold

Dear Brother in Christ:

I saw an article in the Landmark in reference to Elder Leland, a Baptist minister who was some fifty years ago sent to the General Assembly of Massachusetts to get repealed the law taxing all citizens to support the state church, and he (Elder Leland) succeeded. The clergy of the State Church in this state were greatly exasperated against him, and one of them accused him falsely of writing and committing to memory his sermon in this General Assembly of Massachusetts.

Elder Leland challenged him to a public pulpit performance of extemporaneous preaching, and Elder Leland, the first to preach, arose, when his antagonist gave him for his text "And Balaam saddled his ass." Instantly, Leland divdied his discourse into three heads, and said, (1) Balaam is the priesthood of the tithing church, (2) the saddle is the tithing system, and (3) the ass is the people: and for his sixty minutes he (Leland) poured forth in eloquent strains against the iniquity never surpassed in modern times; while the thousands present hanged on his lips in breathless silence. When his antagonist arose to take his turn of sixty minutes, Leland gave him (his challenger) for his text. "And the ass opened his mouth and spake." "And such a storm of applause arose that his antagonist soon sat down without uttering a single sentence." (From an earlier number of Zion's Landmark published about 1887.)

This completes the subject matter of Elder Leland so far as the June and July, 1976, issues of the Zion's Landmark are concerned. Your editor has wanted or desired for many years to leave on record for the benefit of future generations and for future reference or the use of the Old Baptist or Primitive Baptist Church as to the way that God used this man just two centuries ago for the deliverance of His people from their modern day **Pharoah**, the legal or state church whom He suffered to persecute them severely for several centuries. It is with much relief of mind and soul that I lay my pen aside and conclude it at this time.

Editor

BRIEF BIOGRAPHY OF ELDER JOHN LELAND

Elder John Leland, (1754-1841), a native of Grafton, Mass., was brought under conviction for sin and was also made concerned in regard to the ministry in his eighteenth year, experienced a hope in Christ, was baptized and began to exercise in public in his twentieth year, was married in his twenty-second year, and, during the sixty-seven years of his ministry, labored with his own hands, never soliciting money for himself, went forth entirely undirected and unsupported by missionary societies or funds, preached from four to fourteen times a week, from Massachusetts to South Carolina, traveling more than a thousand miles, sometimes on foot, but mostly on horseback, baptized 1,525 persons on a creditable profession of faith, only one or two of whom ever attended Sunday schools, faithfully preached the word unmixed with the doctrines and commandments of men, not for filthy lucre, but of a ready mind, zealously opposed Sundays schools, theological seminaries, a salaried ministry and moneyed religious institutions, endured great and numerous persecutions, was an earnest advocate of civil and religious liberty, wrote about thirty pamphlets and many hymns, and, it is said, could never preach without getting into the third chapter of John and declaring the necessity of being born again. (The New Birth) He preached in four hundred and thirty-six meeting houses, thirty-seven court houses, several state capitals buildings, academies and school houses, barns, tobacco houses, dwelling houses, stone mansions, slave cabins, and many hundreds of times on stages in the open air. In 1835, after the division with the New School or Missionary Baptists, he wrote "I have been preaching sixty years to show that human powers were too degenerate to effect a change of heart by self-exertion, and all the true Spiritual revivals of religion that I have seen have substantially accorded with that sentiment." In 1832 (the year the paper was founded) he wrote to the Signs of the Times: "In these days of novelty, we are frequently addressed from the pulpit as follows: 'Professors of religion, you stand in the way of God and sinners, give up your old hope and come now into the work. God cannot convert sinners while you are stumbling blocks in the way. Sinners are stumbling over you into hell. Profane sinners, I call you to flee from the wrath, to come, come this minute and give your heart to God, or you will seal your damnation. God has given you the power, and will damn you if you do not use it. God has done all He can, and will do no more. Look not for a change of heart; a change of purpose is all that is necessary.' "Now," says Leland, "I have not so learned Christ. I do not understand the scriptures in that light. It is not the voice of my beloved. It sounds like the voice of a stranger, and I dare not follow it. The missionary establishment, in its various departments, is a stupendous institution. Literary and theological schools, Bible and tract societies, foreign and domestic missions, general, state, county and district conventions, Sunday school unions, etc., are all included in it. To keep it in motion, missionary boards, presidents, treasurers, corresponding secretaries, agents, printers, binders, teachers, runners,

collectors, mendicants, etc., are all in requisition. This machinery is propelled by steam (money) and is not run by the wind of Heaven. Sunday schools are very fashionable and are considered by many as the great locklink which unites nature and grace. "In 1936, he wrote: "Would not a new translation of some passages in the New Testament, according to our present dialect and customs be acceptable? In Matt. x, 7, read thus, 'And as ye go preach to the people, your money is essential to the salvation of sinners and, therefore, form yourselves into societies, and use all devisable means to collect money for the Lord's treasury; for the millennium is at hand. In Mark x: 16 read, He that has attended Sunday schools, had his mind informed by tracts, contributed to support missions, and joined in societies to support benevolent institutions, shall be saved; the rest shall be damned.' I cannot in my brief space mention but a few incidents in this great man's life, and call to your attention to but a little of his writing, but I hope enough is given for the reader to clearly see where he stood in the division in 1832. The New School or Missionary Baptists claim him, but their claims are entirely without foundation. The reader is referred to Hassell's History, pages 622 - 628, and to the history of his life by Miss L. F. Green, if he should wish to further pursue the study of Elder Leland's history. (From Biographical History of Old School or Primitive Baptist Ministers in the United States-Pittman-page 162)

ELDER JOHN LELAND AND RELIGIOUS FREEDOM

It has only been in recent years that the name of Elder John Leland has become known outside of Baptist historical circles, but it is now being recognized that he was a major contributor to the stablishment of religious freedom in Virginia and thus in the nation. Though born in Massachusetts, he lived in Virginia from 1775 until 1791, the period when the struggle for religious freedom was won in Virginia and when that great principle was written into the Constitution of the new nation. One noted authority on the subject has named Leland along with George Mason, Thomas Jefferson, James Madison and Samuel Davies as the five most important men in this struggle.

Prior to the American Revolution, some form of a required Religious Establishment existed everywhere in the American Colonies. Baptists, along with others, suffered a good deal of persecution because of their dissenting position. It is no accident that the establishment of religious freedom took place concurrent with the coming of political independence of the American Colonies from Great Britain. Nor is it an accident that Baptists became a force to be reckoned with during this same period.

Almost simultaneous with the rise of the Baptists, republican principles of government were also emerging. Thus, the political developments which resulted in the independence of the colonies were also highly favorable to the cause of religious freedom. For the same reasons that leading statesmen were chaffing under the yoke of British commercial regulations, the dissenters, and in particular Baptists, were pressing for religious rights. The Established Church came to be viewed as an inseparable

appendage of monarchy.

It was precisely this argument that was used in Massachusetts against the Establishment there, but with not much success. The Baptist leader there, Isaac Backus, in a letter to Samuel Adams on January 19, 1774, argued thus:

"I fully concur with your grand maxim—That it is essential to liberty that representation and taxation go together. Well, then, since people do not vote for representatives in our Legislature from ecclesiastical qualifications, but only by virtue of those which are of a civil and worldly nature, how can representatives thus chosen have any right to impose ecclesiastical taxes? Yet, they have assumed and long exercised such a power."

In other words people in the colonies ought to be free in their religion for the same reasons that the colonists sought to be free politically from Britain.

It will be seen, then, that the move toward independence accorded well with Baptist principles. The early Baptist historian, Robert Semple, says that Baptists were "republicans from interest, as well as principle; (the world "republican" as used in this sense defines those who believe in a state in which the sovereign power resides in a certain body of the people (the electorate), and is exercised by representatives elected by, and responsible to them; hence, the form of government of such a state.) It was well known that their interest was great among the common people; and the common people in every county are, more or less, republicans." Leland says of independence, "The change suited their political principles." But more important than this, Baptists were republicans in theology. It is impossible to understand the resolute stand of the Baptists for religious liberty unless one understands this fact. Their whole concept of religion is based upon a personal communion with God, individual faith, and a personal profession of faith as a prerequisite for membership in the church. It is absolutely incompatible with any kind of national or established church. Leland expressed it in this way:

"No National Church can, in its organization, be the Gospel Church. A National Church takes in the whole nation, and no more; whereas the Gospel Church takes in no nation, but those who fear God, and work righteousness in every nation. The notion of a Christian or Believer's Commonwealth should be exploded forever, without there was a commonwealth of real Christians or believers. Not only so, but if all the souls in a government, were saints of God, should they be formed into a society by law, that society could not be a Gospel Church, but a creature of state."

This principle lies at the base of the Baptists' uncompromising insistence upon the separation of church and state. It partially explains their eager adherence to the Revolution. John Leland was a strong spokesman for this stand.

As the Resolution approached, the dissenters were no longer satisfied with mzre toleration. Nothing less than full liberty of conscience and equality before the law would suit them. The Revolution served as a catalyst to speed up the realization of this liberty in Virginia.

In 1776, a convention of Virginia statesmen met at Williamsburg and passed resolutions instructing the

Virginia delegates in the Continental Congress to propose a declaration of independence. This assembly also made preparations for a bill of rights and a constitution for Virginia. It is the Virginia Declaration of Rights, drafted by George Mason, which contains the momentous declaration of religious rights. Instead of Mason's wording, "That all men should enjoy the fullest toleration in the exercise of religion," young James Madison succeeded in securing its amendment to read, "All men are equally entitled to the free exercise of religion." This was a very important distinction for the Baptists, one to which they had long held. They believed that toleration implied a favor granted, but equality recognized an inalienable right. Leland later elaborated on this point in an article in his Virginia Chronicle. "Government," he said, "should protect every man in thinking and speaking freely, and see that one does not abuse another. The liberty I contend for is more than toleration. The very idea of toleration is dispicable; it supposes that some have a pre-eminence above the rest to grant indulgence, whereas all should be equally free, Jews, Turks, Pagans, and Christians."

Full religious liberty was not accomplished in Virginia, however, until 1786, when Thomas Jefferson's Bill for Establishing Religious Freedom was enacted. Jefferson considered this Bill one of the three greatest accomplishments of his life, along with the Declaration of Independence and the creation of the University of Virginia.

However, the most important of Leland's political activity was in connection with the ratifying of the Federal Constitution when it was proposed to the people. The little known incident of the election in Orange County for delegates to the ratifying convention is of great interest in showing the feelings of the Baptists, the leadership of John Leland, and how this little known event could have changed the course of history.

When the Constitution first appeared, the Baptists were not at all enthusiastic in their reception of it. As the time for the ratifying convention early in 1788 approached, it seemed that they would stand opposed to it. Leland was the spokesman for the Baptists, and he outlined his objections to it in a letter written at the request of Thomas Barbour. His main objections were that there was no Bill of Rights and, "What is clearest of all — Religious Liberty, is not sufficiently secured...."

Then followed the famed meeting between James Madison and John Leland at Orange, Va., in 1788. No direct testimony was left by either of these men, but everything that is known certainly suggests that it took place, and that it, indeed, influenced the outcome of the election in Orange County to the Virginia ratifying convention. Of course, Madison was one of the architects of the Constitution and one of its most ardent defenders. Madison believed that the Constitution should first be ratified without alteration, then amendments could be added. He evidently convinced the Baptists. Madison's father wrote to him in New York that he should return to Virginia. "The Baptists," he wrote, "are now generally opposed to it, as it is said." He also informed his son that many people desired an explanation from him.

It was urged upon Madison that he should stop by on his way home and visit "an influential Baptist Leader," as Madison's biographer Irving Brant puts it. It is believed that Madison did, indeed, meet with Leland. One source of evidence purports to come directly from Leland. In a letter dated April 15, 1857, Governor G. N. Briggs of Massachusetts related the details of a visit he paid to Leland's home, apparently not many years before Leland's death. In the course of their conversation Briggs told Leland of a high compliment paid to him by John S. Barbour in a eulogy to James Madison on July 18, 1836. In this oration Barbour spoke of Madison's election to the ratifying convention resulting from the conversion of two Baptist ministers, and he declared, "The celebrated John Leland was one of them." As Briggs related this to Leland, he (Leland) replied that Barbour had given him too much credit, but he supposed he knew to what he referred. He then told of Madison's coming to see him "to talk with me about the Constitution."

Briggs went on to say that they met again very soon before the elector on the stump. He used quotation marks in his letter, apparently indicating that he was quoting Leland directly.

Mr. Madison first took the stump, which was a hogshead of tobacco, standing on one end. For two hours, he addressed his fellow-citizens in a calm, candid and statesman-like manner, arguing his side of the case, and fairly meeting and replying to the arguments, which had been put forth by his opponents, in the general canvass of the state. Though Mr. Madison was not particularly a pleasing or elouquent speaker, the people listened with respectful attention. He left the hogshead, and my friends called for me. I took it — and went in for Mr. Madison; and he was elected without difficulty.

It is also certain that the Baptist vote in Orange County was indeed formidable. In 1790, the total membership of Baptists in Orange County was 750. It is reasonable to assume that it was at least this much in 1788, because many of them were moving to Kentucky at this time. Of course, this included women, males too young to vote, and slaves. But even if three-fourths of them fitted these three categories, this would still leave between 150 and 200 Baptist voters. The vote on March 24 read: Madison 202, Gordon 187, Barbour 56, and Porter 34. This makes a total of only 479 who voted. It is clear then that the Baptist vote could have turned the tide. If Leland had the influence, and it certainly appears that he did, to deliver these votes to Madison, then Madison, indeed, owed his election to this fact.

This is even more significant when one considers what might have happend if Madison had not been in the ratifying convention to counteract the eloquence of Patrick Henry. Of his work in the ratifying convention Irving Brant says, "His leadership was universally recognized." It is not too much to say that Madison, more than any other person, was responsible for the Virginia ratification. And, if Virginia had not ratified the Constitution, it would have been in serious trouble.

And it might be added, the Baptists were not remiss in putting their confidence in James Madison. On May 4, 11789, Madison gave

notice that he intended to bring up the subject of constitutional amendments. This, of course, resulted in the Bill of Rights, which contained the explicit guarantee of religious liberty. These amendments became a part of the Constitution in 17191, after the ratification of a sufficient number of states.

Baptist support of the Constitution is further shown by the action of the General Committee 1789. Leland was designated to prepare an address to be sent to President George Washington. After congratulating Washington on his elevation to the first office in the nation and pointing out the "want of efficacy of the confederation" and thus, the need for a new arrangement, he spoke of their apprehensions of the Constitution:

When the Constitution first made its appearance in Virginia, we, as a society, had unusual strugglings of mind, fearing that the liberty of conscience (dearer to us than property and life) was not sufficiently secured; perhaps our jealousies were heightened on account of the usage we received in Virginia under the British Government when mobs, bonds, fines and prisons were our frequent repast.

Convinced on the one hand that without an effective national government the States would fall into disunion and all the consequent evils; on the other hand it was feared we might be accessory to some religious oppression, should any one society in the Union preponderate all the rest. But, admist all the inquietudes of mind, our consolation arose from this consideration, the plan must be good, for it bears the signature of a tried, trusty friend; and if religious liberty is rather insecure in the Constitution, the administration will prevent all oppression, for a WASHINGTON will preside.

Washington's reply certainly rewarded their confidence in him, for he gave them every assurance that the rights of conscience would be protected.

"If I could have entertained the slightest apprehension that the Constitution framed in the convention where I had the honor to preside might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it; and if I could now conceive that the General Government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny and every species of religious persecution.

For you doubtless remember I have often expressed my sentiments that every man conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshipping the Deity according to the dictates of his own conscience."

Thus the Baptists and the first President of the United States agreed wholeheartedly upon the subject of religious liberty. And after living under the blessings of these liberties for nearly two hundred years, we can pause now, as we celebrate this Bicentennial, to be thankful for such forefathers as Elder John Leland.

By Elder Emerson Proctor

(Editor's Note: This is an

abridgement of a much longer paper on Leland written by Elder Proctor some years ago. That paper may be consulted for the numerous sources consulted.)

(The above article is taken from the July 1976 issue of THE BANNER HERALD.)

SWEET MEDITATIONS OF SISTER JOAN CRENSHAW CONCERNING THE CHURCH

(We are publishing below three letters as they were received in sequence from Sister Crenshaw, dated May 9th, May 10th and May 11th, 1976. We received the letters in this order. Editor)

LETTER DATED MAY 9 , 1976

Dear Brother Mewborn,

It has been sometime since I have seen you and your family. I have not been to church either, regularly, of late. Today, once more, the sun shone through and I want to write just a few lines to you. I do not feel that I have anything worthy about which to write; however, I have been made to rejoice and I wish to tell someone. So, I will write to you. I blunder so much! What I write is not worth reading, but here I am writing anyway.

We had a good service at Middle Creek today, and, I trust, as well, yesterday. I was not too well yesterday and I was not blessed to go — but, Oh, today — the birds sang (the song of the Spirit). It was just wonderful! I do love these precious people. I think that it had been a month since I had been to church, and I was starved for this great love and fellowship, for it is truly given of God. I know that I am no one to have merited this Love, nor do I think so, for it is a gift, not of man that he should boast. (See Eph. 2:9.) It is of God. Song of Solomon, chapter 2, verse 12 is so fitting to describe this — these moments of splendor, of such great joy, peace, and happiness: "The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtledove is heard in our land." Yes, the voice of the turtledove is heard. That has to be this wonderful feeling of happiness like that which so suddenly filled my soul today.

Today was Mother's Day and my family was very kind to me. They bought me nice gifts. They were happy moments, but they do not compare to the great blessing of seeing the dear, loved ones in Christ at church today. I hope it will be that I am enabled to go more often. I do hope next weekend that I can go at least once. I would like to go to Willow Springs. It has been a while since I have been there. I want to go to Sandy Grove, too. Oh, I hope I can go both days, but I do not know what this week will hold forth. Yet, I do think it helps the week to go by better if one can go to church and see the dear ones on the weekends. I want to go to Oak Grove, also, I can't go to all, but I will feel greatly blessed if I can go just one day. My health is still not too good. Each day, when I go to work, I am made to beg or try to pray that I can have strength to get through that day and, when I get to my car, I just have to praise God again and again and thank Him that He blessed me in making it through that day. Some days are good and some are terribly hard. Sometimes, I have to stay home and rest, maybe half of the day or maybe all day. I do believe that my health is getting better, and I hope I am made thankful. I do not know how often I really am blessed

to pray, if any at all, but I try to pray each night that the brethren and the sisters be made thankful that things are as well as they are.

We sang one of my favorite hymns today, "Mid scenes of confusion and creature complaints; How sweet to my soul is communion with saints." This is truly the most wonderful, sweetest thing to me, "communion with saints". Surely, that is a beautiful song. It goes on and on and truly tells my feelings so well. "To find at the banquet of mercy there's room, and feel in the presence of Jesus at home." What better thing could a poor one like me be made to ask. This is far more precious than the most precious stone there is, and even more precious than all the world to me. I find that nothing will begin to compare with His Love for us and His communion with us.

When blessed to be at the foot of His throne and beneath His footstool, please pray for me, if you can.

A little sister in hope,
if one at all,
Joan Crenshaw

LETTER DATED MAY 10, 1976

Dear Brother Mewborn,

I have been playing my piano and, in the attempt to play, I finally ended up just singing, "How tedious and tasteless the hours." But, Brother Mewborn, that is how most of my life is, "tedious and tasteless." I go to work all day, five days a week, and there I am surrounded by the world. At times, in this concentrated maze, I almost lose sight of the church. I struggle each day to get up and go to work. There, I am among strangers. I know of only two people in the building who go to the Primitive Baptist Church. One is a believer of the truth, and the other is a daughter of a believer. But, there, I am completely away from the church. I see these two people only now and then, and never do we talk of spiritual things or things pertaining to the church. I find it hard to work, hard to pass the time away, but then when I am blessed to be once again among the brethren and sisters, Oh, I cannot put it into words or describe this blessed feeling I have when with them and in their presence!

My family and I went to the mountains week before last. We had a pleasant two days together, but the most wonderful thing that has happened to me in a month (since I have not been to church in that length of time) was going to the meeting at dear old Middle Creek Church, "Home sweet Home", it is to me. My job is like a prison, in a certain sense, locked away from the church, but the song says, "And prisons would palaces prove, if Jesus would dwell with me there." That was what church meant to me this past second Sunday, "A Palace." It was a banqueting house, His banner over us was love, (See S. of S. 2:40) and His love prevailed. How true the hymn is, "How tedious and tasteless the hours, when Jesus no longer I see, Sweet prospects, sweet birds, and sweet flowers, Have all lost their sweetness to me." But, Oh, to be taken out of the prison or dungeon and carried to the "banqueting house" where His love abounds. It is truly a different world, one I wish I could live in more often. Yet, it is all in God's hands, and we will walk the steps laid out or ordained for us to walk by Him before the world was. We will be fed the precious fruits of His Spirit (one of them being this precious Love) whenever it is His good pleasure and

in His blessed will to feed us. I am glad that I had yesterday. It was like being on the mountaintop (at church).

Once, I dreamed of a mountain. It was beautiful, and I was on the top of it. Then, we drove out of the mountain and down into the valley. I looked up and saw the mountain. It was standing upon a rock. This mountain was founded on a rock. It was the largest rock I had ever seen. I saw some rather large rocks in the mountains during the trip there about six weeks ago, but they were small, very small, compared to the one in my dream. The Church of God is even as this mountain that is founded on a Rock. It is founded in Christ Jesus, God's only Son and in His blessed Love. She (His Church) is just as firm, safe and sure as He (Christ) is sure. Our surety is completely in Him (Christ) while we live in the world, even from all harms and dangers that would come upon us while we sojourn here. We are given so much. Just think, Heaven will be this love flowing forever and ever in that bright land, that fair city beyond the sky. There will be no more of the going down into the dark prison house, no more pain, no more heartaches, all will be beautiful, all will be peaceful, and all will be filled with joy. I anxiously await that day when my journey here on earth will have ended, when I will have taken the last step of the way. Yes, I will have been carried at last to my eternal home, heaven and immortal glory, I hope.

Brother Mewborn, I have long ago found out that I cannot look after myself. I have to rely on the Lord. I am made thankful, I trust, for this being "cared for", for life is so hard. Few and far between are (each of) these Bethel Spots. Surely, He leads us to these spots often enough or to the extent that we can just hope. Isn't He a wonderful Saviour!

I love you for Christ's
sake, I hope,
Joan Crenshaw

LETTER DATED MAY 11, 1976

Dear Brother Mewborn,

I know I have written you two letters already, one yesterday and one the day before, but I did not say all that I wanted to. I only told a portion. There is a little more to tell, and I hope you can bear with me as I attempt to write again.

I called my work a prison and the people "strangers". I have a feeling you, perhaps, understood, but I want to explain further. I meant strangers in the sense that they do not talk my language, if I may call it that. I am seemingly enabled or blessed in speaking it rarely myself, but I mean that they are of the world, as it seems to me. If I would attempt to talk about this wonderful Love and Hope, they would think it dull and wonder why I thought it so wonderful. But they are good to work with. They are strangers in that they do not speak this marvelous (same) language. It is to them as an unknown tongue. So, when I am at work, I am imprisoned in this place. I see no one to talk to of the great I AM and His great mystery of Godliness. Sometimes, they ask what I did during the weekend and I say, "I went to church." They, I know, think "she did her duty and had a very dull weekend," when all the time I had a wonderful weekend. One that I could not tell about with mere words, nor could they understand; so, I never really try to tell them. Still, they are good fellow workers, and God gave me that job as surely as He gave me breath

when I entered this world. I even had a dream in which I was given a better doll and would not need the old one. The dream is not too clear now, but I remember thinking, "I wonder if the doll represents a job? I wonder if God is going to give me a better job?" At the time, I was not very well. I had quit my job at the local school and had worked a short while at First Baptist Church. (This was before I was received and given a home among the Old Baptist.) I decided to try and work during the automobile license plate season with the Department of Motor Vehicles in Raleigh. I called the personnel lady there. (I had worked for her another year.) She said she would call and ask the personnel office for an application. I mistakenly or unintentionally called the Department of Transportation. They sent me an application, and I filled it out, not even realizing that it was not the one for the Department of Motor Vehicles. In fact, I thought it was for the Department of Motor Vehicles . Then, in a few days I had a telephone call and was asked to go to the Department of Transportation for an interview. I wondered how on earth they had gotten my application. I went for the interview and was hired that very day. Surely, "God works in a mysterious way, His wonders to perform." I had not dared think that I could get such a good job, and, more than all, one in that building. Therefore, I had not even tried. Even my husband had to say, "God just gave you that job, Joan." I had tried to pray for a small corner where I could work in peace. God answerd that prayer. I am thankful, I hope, that He did.

He, also, gave me a wonderful family. They could not treat me any better, even if they tried, I sometimes think. Yet, they, too, do not understand this language. It is also an unknown tongue to them, but they do love me and take good care of my natural needs. I could not ask for more. They try to make me happy and for it to be as easy for me as possible. But, Oh, how I wish they loved the church in the same manner in which I hope that I do! They go occasionally to the First Baptist Church here, but they will have nothing to do with my church, the Old Baptist. They are very kind when some of our church people come to visit, but we are not in the same world when I am blessed to be filled with this great Love. I cannot talk with them about it. They, too, would think it very dull and wonder what I was talking about. So, the world is filled with prisons, but sometimes He does dwell with us there. It is then that we dwell momentarily in **the King's Palace.** Here, December is as pleasant as May.

Give my love to your dear wife and family.

A little sister in hope
of eternal life,
Joan Crenshaw
611 St. Mary's Street
Garner, N.C 27529

A SERMON PREACHED BY MR. H. E. CARR AT GOWER STREET MEMORIAL CHAPEL, LONDON, ENGLAND, JANUARY 10, 1950, ON THE OCCASION OF THE RITE OF A BAPTISMAL SERVICE.

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, He saw the heavens opened, and the Spirit like a dove descending

upon Him: and there came a voice from the heaven, saying, Thou art my beloved Son, in whom I am well pleased. And immediately the Spirit driveth Him into the wilderness. And He was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto Him." Mark 1-9-13.

Now, I have purposely read to you out of two of the other gospels an account of this holy ordinance of baptism; and we have it in the four gospels, as you know, though only briefly in John's Gospel. So we can call it a four-fold cord in regard to this very great and very important subject of baptism and that under the approbation of God. So, here, Friends, we have the record of what John said unto those who came unto Him. "I indeed baptize you with water, but He shall baptize you with the Holy Spirit."

Now, you remember that in another Gospel, when Jesus came to John to be baptized of Him. John said in tender humility, "I have need to be baptized of Thee." And the Lord Jesus answered: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness."

Now, Friends, we as a denomination are spoken of as Strict Baptist (by the world), but we believe in this baptism by water because we have, as I have already said, in the Gospels alone, a four-fold confirmation of this rite. It is a holy rite; it is a God-ordained rite; it is a God-honoring rite. And so we feel we stand on solid ground because it is according to the Scriptures; it is in harmony with the scriptures, according to the mind and the will of God.

"And it came to pass in those days that Jesus came from Nazareth of Galilee and was baptized of John in Jordan. And straight-way coming up out of the water, He saw the Heavens opened, and the Spirit like a dove descending upon Him." Now here we have this, a very beautiful record of the Lord Jesus Christ for His dear followers, those who believe in Him, believe in His commandments, believe in his righteousness. Here we have the Lord of life and glory, the Creator of heaven and earth, the seas and all things therein, by Whom and for Whom all things were created, the Mighty God, the eternal Father, the Prince of Peace. So, Friends, we feel that we have here, as I have already said, Scriptural grounds for our carrying out this ordinance in our churches where we see the work of the Holy Ghost in the soul and the heart of those who would put on a public profession.

Now, Friends, we are glad to know that in this church the one who is to put on this public profession, by baptism before you and before the Searcher of all hearts-he has told the church here what he feels the Holy Spirit has wrought in his heart. And, so, we can say that he has come to this ordinance tonight rightly. He has not come carelessly, but has come prayerfully. And the church has accepted him without a dissension. That is, indeed, a very blessed thing when there is no dissension, no fear that the candidate may be deceived. It is very good, very wholesome, very sweet and very encouraging when a church or a people can say to a poor mortal, "Come in, thou blessed of the Lord; why standest thou without?" We feel that our friend has that gracious invitation in spirit and heart from the people who constitute the church of God here.

Well now, I feel that we do not

speak fully of baptism unless we have in mind the Lord of life and glory, and how He consented to be baptized by one of our fellow-mortals, John the Baptist. Then there is this further phase regarding baptism-there was the temptation in the wilderness after the Father had said at the baptism of Christ: "Thou art My beloved Son, in Whom I am well pleased." After these words were spoken by the Father, we read this: "and Immediately the Spirit driveth Him into the wilderness; and He was there in the wilderness forty days, tempted of Satan: and was with the wild beasts; and the angels ministered unto Him." Now I believe last Lord's Day before you as a people, I recited a little instance in my own life of my deepest and most agonizing soul trouble after I had been baptized and I was not aware of what is written here. In our little chapel at Sheffield we had one man, a very Godly man, who felt he heard more of the truth of the gospel within our little place of worship than in any other place in the whole of Sheffield, and he had been to many places to find the truth. He had tried many denominations, and at last he found a home among us, who are few in number, but we constitute The Gospel Standard Strict Baptist Church there. But there was one thing which he could never seem to see: he never could agree with us in regard to water baptism. He felt he should be received at the Lord's table although he had not been baptized. Now, friends, this is the singular part about it; when I was brought into such deep soul trouble, there was no one among the church that told me anything about the terrible temptation that the Lord Jesus went through after His baptism, when He was taken by the Spirit into the wilderness and tempted forty days and forty nights. Very singularly this man, who could not and would not believe that baptism is one of the blessed ordinances of God in bringing a person into the church — this man — though he had set his face against water baptism to enter the church — came to me, though so opposed to baptism, yet he came to me for he had heard I was in deep trouble. He came one dark, winter's night and asked me to accompany him a little way. As soon as we had gotten into the street, this dear man, I feel sure he is now in heaven — said to me, "Have you ever considered what the Lord Jesus Christ underwent after His baptism?"

Oh, I could take you to the very foot of ground where that good man said that to me on that dark, cold, winter's night. When he said that, it was like a beam of light in my heart, and I had to say; "No, I have never considered that before." And not one of my dear friends had ever told me about it. I feel it is essential that we should consider this thing, that though the Lord Jesus Christ had had the approbation of His Father in that blessed word in saying, "This is My beloved Son in Whom I am well pleased," but He must needs go into the wilderness to be tempted of the devil.

Now, my friends, I feel that this is one of the things that is vitally connected with water baptism. I would like, if it be the Lord's will, to stress it upon your mind that in the future, in God's good time, and by the influence of the Holy Spirit, some will be enabled to take up their cross in this way and follow their Lord and Master in this ordinance. And I should like very much to hear this.

But do remember what the Lord Jesus Christ endured after His baptism. Sometimes, a man or a woman has been grievously assailed with unbelief after their baptism, and we might call unbelief one of these wild beasts. Unbelief is that which will seem to shake a poor sinner to pieces, will seem to take away all his evidences, but as the hymn-writer says:

"Blind unbelief is sure to err
And scan his work in vain."

And so some poor sinners have had to walk with the Lord Jesus, after they had received His approbation, though they had felt it was right for them to come before the church, and after they have been baptized by water, Satan has assailed them. I believe Satan rages at these ordinances. When a poor man or woman desires to put on a public profession of the Lord Jesus Christ, you may be sure that Satan is not far away, and that they will be a peculiar mark for his fiery darts.

"And it came to pass in those days, that Jesus came from Nazareth of Galilee and was baptized of John in Jordan." Baptism is a pouring out. The word does here, we believe, mean baptism by immersion. You know, Friends, when the Lord by the Spirit takes a poor sinner in hand, He brings him to see himself a poor, guilty sinner in a greater or less degree. Not all are tried as some may be tried. Some of the Lord's dear people have been tried almost in their fears to despair; to despair almost of hope, but not quite despair. A child of God will never, never be brought to utter despair, but may be brought in his feelings to the edge of despair. Some poor men have been brought there; they have said, "I have put on a public profession and I feel I have made a mistake. What shall I do?" And they do not realize that this may be part of following in the steps of their dear Saviour, the Lord Jesus Christ. They have to go into the wilderness with the wild beasts. Let us notice these Scriptures. Do not let us read these things carelessly. "He was with the wild beasts." And sometimes a child of God may be assailed by those near and dear to him. A poor woman said to her husband once when he was in deep trouble — the poor man was in such deep soul trouble that he began to pray unconsciously in the presence of his wife. She knew nothing of this inward conflict that was going on. The poor man began to say, "Lord," and then he realized his wife was in front of him. She said, somewhat hastily, "What is the matter with you?" She was frightened. The poor man said: "Well, if you want to know, I feel God has forsaken me." That was after he was baptized. The poor thing said, "It has been the same since you went to that chapel." You see, the Lord's people sometimes have to follow in the steps of their Master. The Lord Jesus had the trial of His own brethren. They believed not in Him. What a painful trial, when one's own flesh and blood turn against us and are likely to say, "Why do you ever go to that place, it is all so wretched?" Well, let us remember this: "And straightway coming up out of the water, He saw the heavens opened and the Spirit, like a dove, descending upon Him." Now, we do not expect anything like that this evening attending upon our dear young friend. What we do desire for him is that he may feel the Lord's blessing resting upon him. But as sure as a man walks in this ordinance of baptism by immersion,

there will be the concomitant or attending things that are with it — the temptation. Follow Me, says the Lord Jesus to His disciples. He means: follow Him in the ways He had to go. We shall have to follow Him in the path of suffering. Satan will assail us. We shall be his peculiar target. "He saw the heavens opened and the Spirit like a dove descending upon Him and there came a voice from heaven saying, "Thou art My Beloved Son, in Whom I am well pleased." Here is the Trinity of Persons, the Son, the Holy Ghost and the Father. Blessed ordinance! Blessed testimony! A threefold cord cannot be quickly broken. What a blessing! What a favor! What a wonderful approbation of God on His dear Son. But listen: "And immediately the Spirit driveth Him into the wilderness." Immediately following this blessed token of His approbation. Take particular notice of how the Lord does approve of His people.

Our friends has been exercised about this ordinance for a considerable time. We feel that the Spirit of God has led him to do what he is about to do. But we want him to be fully armed, to be on his watch tower, to have a right experience of the things of God, could it be the Lord's will. We want to forewarn him that it may be after his baptism — and it is a true saying: that to be forewarned is to be forearmed. The Lord may try him, and allow satan to hurl his fiery darts one after another. But what an honor to walk in this way of baptism by immersion, going under the floods in the name of the Lord Jesus Christ, and what a mercy to be found in the way to heaven, which is a way of tribulation. Let us ever keep this in mind, that it is through much tribulation we must enter the kingdom. "He led them forth", says the 107th Psalm, a beautiful Psalm, "by the right way that they might go to a city of habitation." And, if the question were asked you and me, What was that way that they went? What were the marks of that right way these pilgrims to Zion went? Some of us would say, It was a reeling way, it was a staggering way, it was a wits-end way.

Look at the phases of the way and, if you want to read it again, read it again, read Psalm 107 for your evening portion before you go to bed, see what the right way was. It led them to a city of habitation. That is where it led them to. And what were those expressions between those phases of experiences? "Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men." That is mentioned four times. We also read that He brought them to their desired haven. How so? Read it again. "They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble." This is the way to heaven, dear Friends, or shall I say more properly it is a part of the way to heaven. We, sometimes, see the sun beeming upon us, and, sometimes, we cannot see a single glimpse of the sun. There are black and dense clouds, and everything seems dark, wretched and miserable. But the sun arises. When the sun goes down, you know what that means — the beasts of the forest creep forth. How true that is in a spiritual sense. But there is another side. When the sun ariseth, they go into their dens. This is the way to heaven. This is the way that leads to a city of habitation. And my dear

friends, we shall each know in a greater or less measure, of having to walk in that way, the 107th Psalm way. But it will certainly lead to that city of habitation, heaven. It is a right way and we shall sing, "Oh, that man would praise the Lord, for His goodness and for His wonderful works to the children of men." How does that Psalm end? You dear young people, notice how that Psalm ends — "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord." "They that observe these things" WEIGH THEM UP as men say. Read that, mark that, inwardly digest that. It is a good thing to do that and not to slip over parts. It will not do to read the pleasant parts of the word of God and to leave the unpleasant parts alone. No, it will not do.

We shall have to mount up to the heights and go down to the depths. There will be nights in our religion, and there will be the day dawn. There is to be winter and summer and light and darkness, to walk in the provision of the full glory of the Sun of Righteousness and then, sometimes, to walk without a glimmer, to walk through a vale of temptation, to walk between the rocks. But we shall also walk in the light of the day. The right way has two opposites, two experiences; sometimes light, sometimes dark: sometimes smooth, sometimes rough.

Dear Job, the man whom God described as a perfect man, said, "Oh that I knew where I might find Him." We shall have to walk Job's pathway in a measure. We are to have companionship with the people of God in heaven when we reach there, and shall we have no companionship in their experiences here? I had lived to be thirty-five years of age and I knew practically nothing at all about Lamentations, chapter three. In fact, the very name would drive me away from that book. I did not wish to read a book entitled Lamentations. But you know, Friends, I cannot believe that any child of God will reach heaven without being brought into Lamentations in some measure. The Lord laid heavy affliction upon me, and in this affliction He hid His face from me. That was a trial. But one day these words dropped into my mind: "I am the man that hath seen affliction by the rod of His wrath. He hath led me and brought me into darkness, but not into light." Lam. 3:1. When I reached home, I said: "I will find those words in Lamentations. I looked and there I found them in Lamentations, the third chapter. O Friends, I have a particular love for Jeremiah. I had found a companion. I had cried and poured out my heart to the Lord, and told Him my state, but no answer, but when I read Jeremiah, he says: "I cry and shout, but He shutteth out my prayer." What a companion he was to me! How many of you have felt a little companionship with Jeremiah in Lamentations?

Those who are baptized by the Holy Spirit and those who under the Spirit of God follow the Lord Jesus in this holy rite, in this God-ordained rite, will have to walk a little of the pathway of Jeremiah and he will be their companion. There was one prayer that seemed to take hold of me — "Hide not Thine ear at my breathing, at my cry." Our natural lungs must work, and, yet, for the most part we do not realize that we are breathing. Has your prayer been not much more than a breath? Lord,

have mercy upon me. Lord save or I perish. What an intense love I felt to dear Jeremiah. And what a love I feel to that dear black Ethiopian, Ebedmelech. He too loved this poor man in the dungeon, and went to the king and said among other things: There is no more bread in the city and this man is likely to die. He loved Jeremiah. The king seemed to say: Do what you can for him." Have you ever felt a love for that dear Ethiopian, that "black-skinned man" as men say? Look what he did to Jeremiah. He said, in his heart, "If I put those ropes under that dear man's arms, they may cut into the flesh. It does not say that, but he proved he felt that way. So, he took some old rags and told Jeremiah to put them under his armpits. That was love. That was tender solicitude for this dear man in the dungeon. Remember, it was not a Jew who got him out of the dungeon, but it was a Jew who was in the dungeon. It was an Ethiopian who got Jeremiah out of the well and used such kind consideration in getting him out of the dungeon. I feel that I can say before God that I have a great affection for Ebedmelech, the Ethiopian. You will have a love for this man. A strange thing, is it not, to love those blessed prophets, to love John the Baptist, to be a fellow Baptist with him? What a blessed honor! What a singular honor!

"And straightway coming up out of the water, he saw the heavens opened and the Spirit like a dove descending upon Him; and there came a voice from heaven saying, Thou art My Beloved Son, in whom I am well pleased." We believe our dear friends has felt the approbation of God and something of the love of God in his heart. We shall not say we hope he will not have to walk the other path. Neither shall we say that we hope he will have to walk in a path of temptation. But we want to warn him and warn all that are concerned in this, that there is another side — the temptation in the wilderness where no water is.

Oh Friends! This is a terrible place to be brought into! I do not like to speak about myself; it does not do. But, what I tell you is really true. I have had to go into the wilderness! Sometimes, the Bible seems to be a wilderness. And I have had to have a little fellowship with the Lord Jesus Christ. He hungered and there was no bread and then the devil came and said: "If Thou be the Son of God command that these stones be made bread." What did the Lord Jesus say? He quoted the Scripture (Deut. 8:3); "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Now Friends, here is the pathway connected with baptism. A way of temptation, a way of trial. This holy, harmless, undefiled, Son of God had to walk this way after He had heard His Father's voice saying, "This is my beloved Son in whom I am well pleased." After all that were around Him had seen the Spirit descending upon Him like a dove, then He must go into the wilderness.

His Father must leave Him alone to be for forty days tempted of the devil, and He was with the wild beasts, but ministered to by angels.

I feel that what I have said in broken English and in feeble words is a truth. I feel I can say it is according to the scriptures, that there are these two opposite phrases. Oh! what a solid foundation for our faith! The three Persons in the Godhead, the Father, the Son and the Holy Ghost. Oh Friends! Emanuel is the One that means so much to us. He

knows a sigh divine, He knows what more temptations mean, For He has felt the same.

He is a Brother born for adversity; He is a Friend. What kind of friend? One that sticketh closer than a brother. Is not that wonderful? Are there two brothers here? If one of you saw someone attacking and injuring your brother, what would you do? You would go to his aid. You would say, "This is my brother, I must help him. His Father was my Father." A brother for adversity, our dear young friend, I humbly believe will be tried. There is the trial, but the Lord says, He will be with His people in the fire. That is our consolation. One hymnwriter says: "I to the end shall endure." He would not have said anything about endurance had he not had his faith tried.

"And there came a voice from heaven". How sweet it is when God speaks to His dear people from Heaven. And some of you can say, "I hope I am not mistaken that the Lord said this or that to me on such and such an occasion, and I believe it came from heaven." There are those of you who feel that God spoke to you from the very heavens. And so it was that when the Lord Jesus Christ came, the Father spoke to His beloved Son in the sight of that mass of people that were there. "Thou art My Beloved Son, in Whom I am well pleased. Immediately the Spirit driveth Him into the wilderness. And He was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto Him." Could you have anything more opposing than this, yet attended by the angels who ministered unto Him? The prince of the power of the air, that old serpent, Satan, tempting Him, and the angels ministering unto Him? Do you know anything of these things? Do you want to know anything about them? Are some of you dear young people willing to take up your cross and follow Him? If so, it will be a dark, crooked, rough path sometimes, but it will be the right path, it will lead to a city of habitation. It will, and you will at last finally be landed safely in heaven or it will certainly seem heavenly to every burdened soul, who will rejoice in the relief and assurance that you will receive everlasting life after the turmoil of this life here on earth.

What did John hear the people saying as recorded in Revelations 19:6? "And I heard as it were the voice of a great multitude, and as the voice of many waters and as the voice of mighty thunderings, saying, Allelula; for the Lord God omnipotent reigneth." That was the song of heaven. This redeemed multitude was once poor creatures like you and me, having been made to take up the cross to follow Christ through good and ill report. What a blessed privilege it will be to be among that number.

"And immediately the Spirit driveth Him into the Wilderness. And He was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto Him." It was alright at last. Heaven will make amends for all; all the trials, all the forsaking. Sometimes, God is silent. I would just repeat this prayer: "Oh Lord, my Rock, be not silent to me lest if Thou be silent to me, I become like them that go down into the pit." Psa. 28:1

Has God ever been silent to you? Is not that a trial? It seems as if He will not hear you. It is like death or

deep despair.

I will not say anymore. May the Lord bless His own word. May He bless these words to your souls and to mine. Now we will attempt to go through this God-honoring ordinance.

Amen

RECENTLY RECEIVED AND BAPTIZED INTO FELLOWSHIP WITH THE CHURCH

Dear Brother Mewborn,

I received your kind letter last Friday with pleasant surprise. I sincerely appreciate your encouragement, although I do not feel worthy of such kind thoughts.

I feel that I was blessed to ask for a home with Corinth Primitive Baptist Church, Athens, Texas, on the third Saturday in May. Those sweet brethren received me graciously into their fellowship and baptized me that afternoon. I was blessed to be able to experience the two marvelous ordinances left for His church by our Blessed Lord because our communion was the third Sunday in May as well as the example of foot washing in the same meeting.

Brother Mewborn, I seem to perceive that I was to ask for a home amongst His blessed people here as far back as the fifth Sunday meeting at Tomball in February, 1976, that you mentioned. It was not until May that I could feel positive prompting or leading of the Spirit to do so. In my great unworthiness the brethren were so graciously given to receive me.

It is a mystery to me why the brethren in our area are so persistently insistent in putting me in the stand at our meetings. However, I seem to believe that the Lord God has blessed me with a desire to be obedient and willing to my breathren's desires and of His church. I hope to believe that this is not vanity on my part, but that I am, indeed, content to be the very least among my brethren. I hope that I sincerely desire that His perfect will be made manifest in me.

We have a meeting made precious to us by the manifest presence of the Holy Spirit among His children at Shiloh Church of the Union Association last weekend. We are looking forward to a good time together next third Sunday which will be our three days meeting.

I think of all of you in North Carolina often, and hope that I am occasionally blessed with the desire to lift your name before our Lord in prayer. May God bless you in your service there with a true work in love and humility before the blessed church of the Lord Jesus Christ. Give our greetings to Elder Woodrow Lake and Elder D. F. Carraway when you are blessed to be with them.

Your brother in hope,
Wade Johnson
800 Angie Lane,
Athens, Texas 75751
July 6, 1976

This dear brother is a son-in-law of Sister Ruth Pipkin of Channelview, Texas, and the late Brother Ben B. Pipkin, who was a member and clerk of the Union Association.

Editor

SOME OF MY EXPERIENCE

Dear Brother Mewborn and family,

I hope all of you are well. We are all well at this time and the rest of my family with the exception of Ethel, my sister in the flesh. We

liked to have lost her. They removed three feet of her colon Monday night. She is, and has been, very sick.

It did me good to go to church at Old Harnett last Saturday. I feel as good now as I have ever felt. I have done a lot of work this past week. Now, I want to tell you a little of my experience.

I received a hope about thirty-one years ago. I first joined at a Missionary Baptist Church, but I did not believe a lot of what they preached and did. We didn't have any way of going to church bach then, except with a mule and wagon. I was not satisfied. When I got the chance to go to Old Harnett, I offered to the church and they received me. I have been satisfied about my church relationship ever since. It is a great blessing to have hope that you belong to Jesus. It is at times enough to make you shout when He flows His mighty love and power through you. When guided by Jesus and He enables you to feel it, this is wonderful. He did the greatest deed for His people, and I hope poor me when He died on the cross for our sins. I am so glad I have a hope. I would not part with it for anything in this world. Sometimes, I feel like I am down in the bottommost pit. Then, once in a while, He raises me out of it to see once more the beauty of His Son and the church. Won't it be a wonderful day when the resurrection comes and we will all be with Him and like Him, in that wonderful City on High?

I want you and your family to come to see us as quickly as you can.

Your humble sister in blessed hope,

Matelene Jackson
Route 1, Box 196
Autryville, N.C. 28318
June 11, 1976

EXPERIENCE OF SISTER CARRIE W. KEARNEY

Dear Elder Mewborn,

Recently, I moved to Hickory, N. C., nearly two-hundred fifty miles from Goldsboro, N. C., and as the time drew near, I had a deep desire to carry with me something that belonged to my mother. I asked my mother, Carrie Kearney, to write something on paper, something that I could read and in which I might feel her presence. She wrote her experience and gave it to me, and I would like to share it with you.

My mother has recently been in the hospital, but she is home now and seems to be improving with each day.

I want to say that I love the Primitive Baptist doctrine, and am ever thankful, I trust, each time I walk into the dear Mewborn's Church and am given an ear to hear. Being with the most precious people on earth is my greatest desire.

Very humbly, I remain,
Sara E. Kearney
818 2nd St. Pl. N.E. No. 25
Hickory, N.C. 28601
July 20, 1976

TO THE CHILDREN OF ISRAEL

I will try to write some of the dealings of the Lord with me, with the help of the Lord. I can never tell all:

When I was a little girl, I thought about the Lord. I wanted to go to heaven when I died. I had dreams about the church. I have seen them come to pass years later. I joined a Methodist Church when I was seventeen. The minister told me to come up and give him my hand; I would be saved. I wanted to go to heaven when I died.

I was married at nineteen. I started going to a Primitive Baptist Church. My father-in-law, the late Elder W. B. Kearney, formerly of Snow Hill, N. C., was a minister and pastor of Mewborn's Church. I never had any desire to go back to the Methodist Church. I never went back. That has been fifty years ago.

I believe the doctrine that the Primitive Baptist preach is true. I was made to love them. They are the dearest people on earth to me. Twenty some years ago I united with them. I was sitting beside my oldest daughter. They were singing, and she was holding a hymn book. I had one. I kept trying to give her mine. She looked at me and started crying. I dropped my book and started walking to the stand. It was not me in that instant. I was in a little white cloud. I was so happy that I did not want anything. It seemed to me that I was standing before Elder W. G. Pate and the church. I was nothing but a hull. Nothing, yea, less than nothing. I cannot say when I was taken out of the little white cloud. I was baptized the following evening by Elder W. G. Pate and Elder H. E. Mann.

There, at the water, I saw a dream that I had in my teens come to pass. The dream I had was that I was in one of my father's fields working. There came two men up to where I was. I did not know them. Then Elder Joshua E. Mewborn came up. I was standing beside a car, like I was, until I went down to the water at my baptism. I told Elder Mewborn, in my dream, the two men were ministers from the Goldsboro Primitive Baptist Church. It was many years later that I ever knew there was a church of the Primitive Baptist faith and order in Goldsboro. Yes, I believe the Lord reveals things to His children, and makes them to know that He is God, has all power in heaven and earth, and without Him we can do nothing. I have been shown many things, I trust, that I did not believe in my early years. I have been with them over twenty years. I love them for Christ's sake, I hope. They are the dearest people on earth to me. I have loved and enjoyed being with them, feeling to be the least one of them if, truly, I am one of them at all.

I have had a lot of sickness, sorrows, trials, and tribulations in this life. The Lord has brought me thus far. I believe He will care for me every day of my life. His promises are sure, and they cannot fail! He has promised never to leave us nor forsake us. I can never tell how good God has been to me. He has given me all things I ever had. The Lord is good to me, and He has been all the days of my life. I am now nearing seventy years of age, and I am in fair health at this time. I am thankful, I hope, it is as well with me as it is. I believe the Heavenly Father predestinated all things, that have ever or ever will come to pass, and they are coming to pass according to His will. My hope gets so little at times that I have to hope for a hope. Most of my time I have to go praying that the Lord will guide me and watch over me throughout the journey of this life. My joy is going to church when I am blessed to hear the sweet singing, the humble prayers, even the doctrine that falls as the rain. I love the joyful sound. I would not take ten thousand worlds for what I believe. I hope and believe I love the children of God wherever they are. I want to mingle and mix with them as long as I live. I want their God to be my God, die with

them, be buried with them, be in eternity with God's little children where one has said:

"When we've been there ten thousand years
Bright shinging as the sun,
We've no less days to sing His praise
Than when we first begun."

A little sister in hope,
Carrie W. Kearney
Route 4,
Goldsboro, N.C. 27530
April 9, 1976

CONCERNED ABOUT EDITOR'S HEALTH AND WELFARE

Dear Elder Mewborn,

I want you to know that many of us share concern for your well being and that, as of late, you have been constantly on our minds. Although we have never met in person, your publication of Zion's Landmark feeds my spiritual being monthly. Each issue is a treasure that I read and reared, and then I file them for future reference. I do love the messages conveyed in each publication, and I sincerely feel that God works through you to deliver comforting words to His little children, I hope. We, in Georgia, have a sincere love for you in your publication of Zion's Landmark. We hope and pray that God will bless you spiritually, physically, and mentally to regain your health and continue to feed God's children.

When you are able, come to see us in Georgia. Your presence will be gratelly appreciated.

Your friend, I hope,
David C. Stovall
4150 Old Lexington Road
Athens, Ga. 30601
May 3, 1976

SPEAKS OF GOOD MEETING

Dear Brother Mewborn,

I have an incontrollable desire to share the sweet memory of the June Communion three day meeting of Old Pilgrim Church in Elkhart, Texas. We were blessed by having soul-stirring, soul-filling messages brought by Brethren Lynwood Jacobs, Carl Dubose, Alfred Dubose and U.V. Wallace. So inspiring it was that the birds of the air gathered near the building and joined in sweet accord to declare the "glory of God". We had peace, love, and sweet fellowship that only could be made manifest by the presence of our Heavenly Father in our midst. He was there. We feel so greatly blessed in having Brother U.V. Wallace as our pastor. We feel that "Our cup runneth over".

It was our privilege to have as guests in our humble home Sisters Dubose, Smith, Stanley and Jacobs. We feel blessed in their friendship. I wish you could have been with us. It was a meeting to long be remembered.

We enjoy the Landmark very much.

In love, faith and hope, I trust,
Leon J. and Odelle Brooks
712 Royall St.
Palestine, Tex. 75801

APPRECIATES PAPER

Dear Elder Mewborn,

I am sorry to have waited so long to pay for the paper. I am sending ten dollars. You can use what is left as you see fit.

I am not a member, but am a believer in the Old Baptist doctrine. I enjoy reading the Landmark.

Minnie Belle Brooks
Apt. 713, 519 East Main Street,
Durham, N.C. 27701

Zion's Landmark

"Remove not the ancient Landmark which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editors

GEORGE A. FULK
Pilot Mountain, N. C. 27041

ELDER LYNWOOD JACOBS
Orange, Texas 77630

VOL. CIX **NO. 9**

Second Class Postage Paid at Wilson, N. C. 27893

Wilson, N.C. 27893 **July, 1976**

ELDER JACOBS TENDERS RESIGNATION AS ASSOCIATE EDITOR

Dear Brother Mewborn,

When God closes a chapter in our lives, it stays closed unless His holy will has ordained that it be reopened. I believe that it is His will that a very wonderful and precious chapter in my life is closed. During this period I received such blessings as few men have ever known on this earth.

I shall always treasure our association on the little paper, but I believe it best for you to remove my name as associate editor of the Zion's Landmark. In the future, if I have time to express my thoughts on paper, you may publish them in letter form, if you feel they are worthy to be passed on to the readers.

I thank God for the love and kindnesses that you have manifested toward one that is not worthy to receive them.

Lynwood (Jacobs)

It is with deep regret that we acknowledge Brother Jacobs' request, as well as the granting of same, in his foregoing letter as printed above. We shall continue to welcome his writings and comments on scripture when he is so blessed in penning them in behalf of the Landmark.

J. M. Mewborn

EDITORIAL
CAUSE AND EFFECT

"Blessed are the poor in spirit: for theirs is the kingdom of heaven." Matt. 5:3.

The world gets the effect in front of the cause and teaches that the effect brings on the cause. Thus, they believe that if one is poor in spirit, he has brought it on himself and that he will be blest for his work. They do not seem to understand that it is the **great cause of all causes** that has brought on the effect. The blessing that comes by this cause is what brought on the effect. David of old said, "Is there not a cause?" I Sam. 17:29. This cause brings on the effect. The blessing is in the cause, and the effect is only the fruit of the cause which is the Spirit of Christ working in the spirit of His elect to bring on this blessing of being made poor in spirit. The world looks upon one who manifests the spirit of being poor in spirit as being depressed and is a misfit socially or in the society of mankind.

This is the one in whom the good Lord has been working, dressing him down and making him smaller and smaller in His stripping room. This dressing down makes him poor in spirit. He has learned by dear experience that there is no con-

fidence whatsoever to be placed in the flesh, and he has learned the hard way that the cause has to come before the effect. He has been made to know full well by now that the cause has to come before the effect; that the Spirit has to work in the spirit of the sinner before he can be poor in spirit. The blessing which is the cause has to come before the effect. This is only the fruit of the working of the cause which is that Comforter that Christ promised to send. Who, in the carnal mind, would want to be poor in spirit? To the little one in Christ it is a great blessing, for poverty of spirit manifests humbleness and humility. This is the spirit that the Lord's people beg for, for it is in this spirit that the Lord's people rejoice and feel close to their Elder Brother, the Lord Jesus Christ. It is a great blessing for one to feel poor in spirit, and one cannot bring this feeling on of himself for he, in nature, is in the carnal mind. Nature is blinded to the truth and will want to put the effect before the cause. One who has never been made poor in spirit feels that the effect of his work has brought on the blessing. Therefore, he (himself) wants the honor and credit for bringing on the cause. The belief of this doctrine and teaching is known as "conditionalism".

The carnally minded creature wants to worship a passive God and an active creature, thus causing God to act upon the act of the creature. This puts man in a very independent position, and, at the same time, puts God in a dependent position — dependent upon the acts of the creature. This is the kind of Divine Creator the world wants. That is one who is dependent upon the creature, but that is not the God that these little ones in whom this cause of all causes has worked in and made small and little, even making some less than the little ones worship. He even made Paul less than the least, referring to himself as being nothing. See II Cor. 12:11. He was doubly blest, even being blest to feel less than the least. Paul was really blest to feel poor in spirit and did not claim any credit for bringing on this spirit, for he knew that it was brought on by this great cause of all causes. One of the greatest blessings that the Lord has ever blest His people with is to make them feel less than the least, even less than the little ones who are babes in Christ. As one grows older in Christ, he becomes smaller and smaller. St. John said, "He (Christ) must increase, but I (John) must decrease." See St. John 3:30. That is positive proof that as Christ increased in John and taught him more, that John became less and less. Christ was, and is, so little that He can even come within the spirit and soul of these little ones. They cannot of themselves get that little. If they could, they would make their very closest of kin into little ones. They cannot reach them any more than they can make themselves into a little one or bring on this feeling of poor in spirit. The conditionalist believes that he is the one who is active, and that he can do in a way that the Lord will make him poor in spirit. There is nothing in the scripture to lead one to this conclusion. The Bible teaches that the creature is passive; that is, that he is clay in the Potter's hand. Clay is completely passive, and it has to be molded by the Potter. See Jer. 18:1. The Potter is the one who is active and does the molding. The clay feels poor in spirit for it is entirely subject to the will of the Potter. The clay can

put no conditions into what is the will of the Potter. The clay has no voice in the making of the piece of pottery. The little ones want it that way for they have no confidence in themselves. This Heavenly Potter conforms them (the clay) even unto the image of His own son, pointing to the resurrection of these our vile bodies.

"Blessed are they that mourn, for they shall be comforted." St. Matt. 5:4. Who in nature wants to mourn? The carnal mind wants the opposite of mourning. If it takes mourning to be comforted, they had rather not be comforted. Well, it will take mourning before one can be comforted because one has to be made poor in spirit before he can be comforted. It takes a great deal of poverty of spirit before one is truly comforted. The Lord prepares the heart before it is comforted. "The preparations of the heart in man, and the answer of the tongue, is from the Lord," saith the scripture. Prov. 16:1. The Lord prepares the seed bed thoroughly before He, the Lord, sows the Seed which is Christ. See Gal. 3:16. And in the preparation of this seed bed, there is much mourning, for the roots of carnality are broken loose. Much spiritual work is performed (also necessary) before complete distrust of the flesh is learned as well as performed in the individual. That work in him is what causes him to know the work of the carnally minded individual is entirely and completely false because the Lord's work in this seed bed, which is the heart, has taught the sinner all his works are as filthy rags. He loses all trust in the flesh, but it takes the Lord to teach him that, and in the process there is much groaning and mourning. The flesh does not, nor never has, given up easily and there is much mourning. This mourning brings on a feeling of poor in spirit. That Seed itself that is sown in this seed bed, the heart, is none other than the man of sorrow and who was acquainted with grief all the days of His life and sojourn here. So why would not these little ones who hope He is their Elder Brother go mourning after He has taken up His abode in their hearts? That Seed which is Christ in this heart will grow and increase as John said, but as it does the sinner will become less in his own feelings and estimation. He may at times be blest as Paul was to feel to be the very least. We must remember that we are doubly blest when we are blest to feel less than the least. This blessing to mourn is right opposite to the understanding of the world. They would want to send one to a mental doctor or a psychiatrist, who thought he was blest to mourn, but all this work the Lord does in the heart is entirely contrary to the way in which the carnal mind looks at things. It feels that largeness is greatness. The Spirit teaches just opposite of that. It teaches that, as this Spirit works in one, it makes him smaller and smaller.

Jesus said in Matt. 5:5: "Blessed are the meek." If one is blest to write or to speak and this spirit of meekness is not made manifest, it is only as sounding brass and a tinkling symbol. It is not effective, for it does not feed one's soul. This blessed meekness of spirit is in these little ones, for it is that spirit working in them that brings on this meekness. The meekness did not bring on the effect. It was the cause that brought on the effect; that is, the Spirit, which is the direct cause, brought on the meekness, the effect. It is my desire to point out here that the world is wrong when they argue that

the effect brings on the cause. In other words, that works will produce faith. In the Book of Hebrews Paul devotes much writing to show that faith produces the works, but the carnal mind opposes meekness. An outstanding characteristic of the carnal mind is its desire to be independent, and have the works to produce faith. If that were true, there would be no blessing in meekness of spirit. It would all be boldness of spirit. All honor would be to the creature and not to the Creator, who works this meekness of spirit in the sinner's heart. After this Spirit works this meekness in one's heart and soul, he, like Jonah in the whale's belly, truly feels that salvation is entirely and completely of the Lord. He felt that he knew it after this experience. Before that he had not said that he knew that "salvation is of the Lord". When all trust in works is cast out of the sinner, then there is room for the implantation of true faith and its trust and not works. Works is only the effects of faith and not the cause as many seem to believe. The works is only the fruits of the faith or the effects of the faith. They are not the cause of the faith. That is the gift of God. The effect is also the gift of God, for He says without me ye can do nothing. It is the work of God that you believe on His name. The effects are the result of this faith. This meekness is the effect of the inner working of this Spirt, so the effects follow the work of the cause or the Spirit.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Matt. 5:6. Here, the reader will see that the blessing comes first; then comes the hungering and thirsting. The cause or the Spirit has to come before the effect which is the hungering and thirsting. Notice it is after righteousness. One does not hunger for that until he is first blest.

Deut. 32:31 reads: "For their rock is not as our Rock, even our enemies themselves being judges." The reader will notice that their rock starts with a little letter, but our **Rock** starts with a capital, which denotes Divinity, or of the Deity. The words **our "Rock"** is Christ who is the cause. He is referred to as a Rock which is solid and not changeable. The church which is the Bride, the Lamb's wife, is in this Rock, and she is safe and sure. That Rock is even without variableness or shadow of turning. If there had been an expression that could have shown a better description of Christ than **the Rock**, it would, no doubt, have been used. All of the Beautitudes referred to in this article are secured in this Rock. The Fountain of everlasting love, mercy, forgiveness, faith, hope, and charity is in this Rock. This Rock stands forever as the Mediator between the Father, the offended One, and the offender, His bride. Without this Mediator or Counselor having come between God and the church, justice, instead of mercy, would have had to be administered. But this Rock (Christ) has imputed His righteousness unto His birde and covered her sins unto Himself. He came not do do His will but the will of Him who sent Him. And of all that His Father had secured in this Rock He would lose none. He will say to His Father, "Behold I and the children which God hath given me." Hebs. 2:13. The world feels that this leaves no encouragement for works, as they call it. It seems hard for

them to see that with God time is one eternal NOW, and they want to worship on conditions. That is, by certain effects, they can influence the cause. But God, seeing and declaring the end from the beginning, secured His elect in this Rock, and gave His Son for their surety, not their security. Security sometimes fails, but not this surety. "Heaven and earth may pass away, but my Words shall not pass away", saith the Lord. Mark 13:31. "For their rock is not as our Rock, even our enemies themselves being judges." Even your enemies do not see how the love in the brethren is so genuine and real. They cannot bring this love on themselves. They cannot trust in their rock as they see the brethren trusting **in their Rock.** They, being their own judges, cannot figure it out nor understand it of themselves. The bride (His elect church) feels so unworthy to be in this Rock, knowing full well that she has done nothing to be worthy of this great blessing in which the Lord has imputed His righteousness unto her and her covered sins unto Himself. See Roms. 4:6, 7, 11, 22, 23 and 24.

The same John Newton who was blessed to write of the wonders of God's grace in his hymn, "AMAZING GRACE", also wrote Hymn 159, in Goble's Humn Book. He was blessed in expressing the thought so much better than the efforts of this unworthy writer. So, I shall close with it, as follows:

1—I would but can not sing,
I would, but can not pray;
For Satan meets me when I try,
And frights my soul away.
2—I would, but can't repent,
Though I endeavor oft;
This stony heart can ne'er relent
Till Jesus makes it soft.
3—I would, but can not love,
Though loved by love divine;
No arguments have pow'r to move
A soul so base as mine.
4—I would, but can not rest
In God's most holy will;
I know what He appoints is best,
Yet murmur at it still.
5—O could I but believe!
Then all would easy be;
I would, but can not — Lord, relieve,
My help must come from thee!
6—But if, indeed, I would,
Though I can nothing do;
Yet the desire is something good,
For which my praise is due.
7—My nature prone to ill,
Till thine appointed hour;
I was as destitute of will
As now I am of pow'r.
8—Wilt thou not crown at length
The work thou hast begun?
And with the will afford me strength
In all thy ways to run?

Geo. A. Fulk,
December 24, 1975

IN MEMORY OF
JULIA COX HUDGINS

Sister Julia Cox Hudgins was born on May 21, 1906, in Person County, N.C., and expired on April 24, 1976, in Watts Hospital, Durham, N.C., where in her last days, even though seemingly she was not aware of the things of this life, yet, she was caused to sing praises, and pray unto the God she loved. Even the natural doctor was caused to know from whence it came.

On May 5, 1923, she was united in marriage to Joseph Thomas Hudgins who survives, as does a daughter, Mrs. Clyde James, a son, McIra Hudgins, both of Roxbor, N.C., along with six grandchildren and one great-grandchild. A daughter, Shirley, preceded her in death at age two years and two months.

We believe Sister Hudgins was made to know that "God speaks and it is done, commands and it stands fast," and on August 19, 1962, she bade her Master's command and asked for a home with Rougemont Primitive Baptist Church. She was baptized on October 21, 1962. She was faithful to the church for as

long as her health permitted. Her countenance was one of humbleness, her speech and walk were made softly. We feel from time to time that she was enabled to feed from the Master's table.

In the year of 1971, she was afflicted with a stroke, later having four heart attacks. No doubt she felt oft times, "Why is it thus with me?" Yet, we feel that she believed God gave her the will to accept what He gave, and by His grace she was enabled not to murmur nor complain.

Sometime before Sister Hudgins' death, she requested, or asked, of her daughter not to cry or grieve at her passing, but to praise the Bridge that was taking her across. If not deceived, this unworthy writer did not see her shed a tear, and as she was leaving the church that day, we feel that she was praising the Bridge that had taken her across the dark river of death because she was singing, "Fear Not Trembling One, It Is I." Surely, God moves in a mysterious way, His wonders to perform.

Her funeral was conducted at Rougemont Church by Elder L. P. Martin, taking his text from the eighth chapter of Romans which speaks of the blessed hope that we believe God gives to all of His little children. Her body was laid to rest in Burchwood Cemetery at Roxboro, N.C.

We feel that the wonderful hope in which she was so wonderfully blessed to with patience has now been inherited by her as an heir to His blessed promise.

The church desires to express her heartfelt sympathy to the family, and we trust that God will reconcile them to their loss.

Humbly submitted,
Gladys Allen

OBITUARY OF SISTER SUSIE FOUSHEE TILLMAN

Sister Susie Tillman was born October 27, 1881, and died April 16, 1976, making her stay on earth ninety-five years. She was married to James M. Tillman, who preceded her in death. To this union four children were born; two daughters and two sons.

She united with Roxboro Primitive Baptist Church by letter on October 2, 1926. She remained a faithful member the remainder of her life, and attended services as long as her health would permit. Although we miss her presence and smiling face, may we be given to bow in humble submission to the will of God, He who has declared all things to be as they are. May God's richest blessings be bestowed on her bereaved family, and may they be given to feel that she is at rest, when one day she will be raised in His likeness to see Him as He is and be satisfied.

May a copy of this obituary be placed on the church record, a copy be given to the family and a copy be sent to Zion's Landmark for publication.

Done by order of the church in conference June 5, 1976.

Elder L. P. Martin, Moderator

George B. Walker, Clerk

ELDER C. U. LANDERS PASSES

Elder C. U. Landers of Coleman, Texas, passed away July 26, 1976, at the hospital of that city. He was 81 years of age. As many of the readers and subscribers of the Landmark are aware, he had been a frequent contributor to the pages of the paper for a number of years. I shall never forget the first time I met him which was in Bakersfield, California, November, 1964, at their union meeting of churches in California. In my humble judgment, this dear brother was one who never deviated in the slightest from the fundamental principles of the doctrine of God our Saviour. Our deepest sympathy goes out to Sister Lucille Landers, his companion of fifty-four years, and to his family. If the Lord will, a suitable obituary will follow in the August issue of the Landmark.

Editor

WHITE OAK UNION

The next session of the White Oak Union was appointed to be held with the Church at North River, the Lord willing, beginning on Saturday before the fifth Sunday in August, 1976, and will continue through Sunday. Elder Eddie Humphrey was appointed to preach the introductory sermon, and Elder Dewey Humphrey to be his alternate.

We invite our brethren, sister and friends to come and be with us, especially our ministering brethren.

H. A. Young, Union Clerk

Route 4, Box 362

Jacksonville, N. C. 28540

ASSOCIATION NOTICE

The One Hundred Forty-Third Annual Session of the White Oak Primitive Baptist Association is appointed to be held with the Church at Wilmington, the Lord will, commencing at 11:00 A.M. on Saturday, October 16, 1976, and continuing through Sunday and Monday following, dates being October 16th, 17th, and 18th, 1976.

Those coming from the south will follow Hwy. 421 through the City of Wilmington, N. C., for about seven miles to Silver Lake Road. Those coming from the north by Hwy. 132, continue to intersection with No. 421. Turn right. Go ½ mile to Silver Lake Road. Turn left ½ mile to meeting house. There will be pointers.

All lovers of the truth are invited to come and worship with us.

J. B. Pollard, Moderator

M. M. Gray, Clerk, Prot.

WHITE OAK ASSOCIATION

The One Hundred Forty-Third Annual Session of the White Oak Primitive Baptist Association will be held, the Lord will, at Davis Memorial Church, Onslow County, N.C., to be sponsored by the North River Church, beginning on Saturday, October 16th, and will continue through Monday, October 18th, 1976.

Directions to Davis Memorial Church are as follows: Those coming from the north follow Hwy. 70 to Hwy. 258 at Kinston, N. C. Take No. 258 East to a point about six miles east of Richlands, N. C. Turn right on County Road No. 1001. Follow for four miles to marker on County Road No. 1206. Turn left on 1206 and go about five miles to church. Those coming from the west follow No. 24 Hwy. to No. 258 Hwy. and follow same directions as those coming from the north. These coming from the south follow Hwy. 17 to Jacksonville, N. C. Take Hwy. 258 west for approximately eight miles to marker. Turn left on County Road No. 1001, and follow above directions.

We extend an invitation to all of our brethren, sisters and Elders to come and behold as well as observe our order in our association, visit us in our homes and enjoy the love and fellowship accordingly as God has blessed us to have.

Virgil E. Davis,

Association Clerk

Route No. 1, Box 133,

Richlands, N. C. 27574
Telephone: 347-5524

BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at Creeches' the fifth Sunday and Saturday before in August, 1976. Elder E. L. Holland was appointed to preach the introductory sermon and Elder J. B. Williams as his alternate.

Creeches' Church is located about twenty-five miles west from Wilson, N.C., about ¼ mile South off N.C. 42 Hwy., and just east of the intersection of No. 39 and No. 42 Hwys.

We wish to invite our brethren, sisters and friends with a special invitation to our ministering brethren to come and visit with us in our union meeting.

J. B. Williams,

Union Clerk

225 Braswell Street

Rocky Mount, N.C. 27801

MILL BRANCH ASSOCIATION

The next session of the Mill Branch Association will be held, the Lord willing, with the Church at Pireway, beginning on Friday before the first Sunday in November, 1976.

Directions are as follows: Take N.C. 904 East from Tabor City, N.C., for about 18 miles to Pireway Church. Those coming by way of Wilmington, N.C., will turn west off U.S. 17 at Grissettown, N. C., on N.C. 904. Follow about 10 miles to church.

We wish to invite our brethren, sisters, and friends, with a special invitation to our ministering brethren, to come and visit with us.

M. B. Paul, Clerk
5 Red Fox Rd.

Route 2

Myrtle Beach, S.C. 29577

C 226.4
Z81

ZION'S LANDMARK

PUBLISHED MONTHLY

PRIMITIVE OR OL[D] SCHOOL BAPTIST

117 NORTH G[REEN]BORO STREET

WILSON, NOR[TH] CAROLINA 27893

University N. C. Library
CHAPEL HILL, NC 27514

VOL. CIX AUGUST, 1976 NO. 10

PSALMS
CHAPTER 5

But let all those that put their trust in thee rejoice; let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.

For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as with a shield.

PSALMS
CHAPTER 6

O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

Have mercy upon me, O Lord; for I am weak: O Lord, heal me; for my bones are vexed.

My soul is also sore vexed: but thou, O Lord, how long?

Return, O Lord, deliver my soul: oh save me for thy mercies' sake.

For in death there is no remembrance of thee: in the grave who shall give thee thanks?

I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears.

Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

EDITOR
ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR
GEORGE A. FULK PILOT MOUNTAIN, N. C. 27041

$6.00 PER YEAR — 2 YEARS $11.00
TO ELDERS $5.00 PER YEAR — 2 YEARS $9.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

SELECTED FROM
"THE BANK OF FAITH"
By Wm. Huntington S.S.

"William Huntington was born in 1744 and died in 1813. He was of low origin, and very poor, ignorant and dissipated; his occupation was that of a coalheaver. He was converted suddenly and wonderfully, and became a Calvinistic Methodist preacher — a large chapel in London being built for his use. He had an extraordinary tact for spiritualizing everything; and seemed to obtain nearly all the bodily necessities and comforts for which he prayed. His numerous writings are esteemed by many sound English and American Baptists as the most deeply experimental and spiritual of any since the days of the Apostles. He appended S. S. (Sinner Saved) to his name, as a contrast to the unscriptual eccesiastical title D. D. (Doctor of Divinity). Huntington maintained that the Gospel, and not the Law, is the rule of life for the believer." From Hassell's Church History, pages 611-612 & 617. Editor

TRIALS OF A SERVANT OF GOD

With my reader's permission I will show my opinion why He charged them to keep His miracles concealed. I believe one reason was, because those whom He healed were in general very ignorant of His deity; yea, and even His disciples themselves, at that time, had but very gross, low, and shallow thoughts and views of His being the omnipotent and self-existent Jehovah. We often hear them calling Him by the name of His manhood only; as when He rebukes the waves of the sea, they said, "What manner of man is this, that even the winds and the sea obey Him?" And as two of them were going to Emmaus, and the Saviour drew near to them, asking them the reason of their being sad, they said, "Art Thou a stranger in Jerusalem, and knowest not these things?" When He said, "What things?" they replied, "Concerning Jesus of Nazareth, a man mighty in word and deed before God and all the people," &c., mentioning His manhood only.

It is to be observed that if any came to our Lord Jesus Christ with their carnal thoughts hovering altogether about His manhood, they generally met with a sharp reproof. "Good Master, what good thing shall I do?" said one. "Why callest thou Me good?" said the Saviour, "there is none good but one, that is God." But if any approached Him as the Omnipotent Jehovah, the real object of faith and worship, they were sure to meet with His approbation. Thus the tenth leper, who was healed, worshipped Him as the real object of faith, and his faith hath made thee whole; go in peace." And when Thomas cried out, "My Lord and my God!" "Aye, Thomas," said the Saviour, "aye." Thus it appears that our dear Lord often lifted their thoughts up to His Godhead, when (like the birds upon Abraham's sacrifice) they were settling upon His flesh and blood only; as the Arians in our days do, just like a

shoal of eagles, always working upon the carcass, but cannot see the altar that sanctified the sacrifice. Job's eagle did not so; she mounted up when God commanded her, and made her nest on high. She dwelt and abode upon the rock, not upon the sand; yea, she sat upon the crag of the Rock, even the arm of Omnipotence, that strong place; thence she sought the prey; that is, she fed upon Christ crucified by faith. And her eyes beheld afar off; that is, in hope she looked at Christ glorified, now in the highest heavens; "and there she saw the King in His beauty, in that land which is very far off" (Isa. xxxiii 17) "Her young ones also suck up blood;" they live by faith on the atonement; "and where the slain are, there is she" (Job 27-30); agreeably to the Saviour's comment on these words, "Where the carcass is there will the eagles be gathered together" (Mat. xxiv. 28).

I now began to get quite weary of living at Thames Ditton, as I did not see that God had anything more for me to do there. His word had appeared a savour of life unto life to some few, and a savour of death unto death to many who were indefatigable in opposing it. In short, I secretly longed to leave it, but was determined not to do so until I saw the Lord Himself open the door; for, "when He puts forth His own sheep, He goes before them." I was fully persuaded that I should end my ministry in London, and had long told a friend in town of it. Another reason for my wanting to quit Ditton was, the bad state of health that I felt myself in, which rendered me incapable of such long journeys and so much labour. But I have generally found God to kindle a desire in my heart after that which He proposed to bring to pass. Thus, when the time came for Israel to leave Egypt, the spirit of supplication was sent to make intercession in many of their hearts, after their deliverance from bondage; and God told Moses He had heard the groanings of His people Israel, by reason of their taskmasters; and "I am come down," said God, "to deliver them." And so it will appear even in this matter, when I have related it.

After preaching at Woking one evening, I returned home about twelve o'clock at night; and before I could shift myself, and take care of my horse, it was between one and two. Having an infant very ill, I told my dame that I would lie alone that night, as the child was so very restless I was apprehensive I should get no rest myself, being very weary; and, having another journey to go the next day, I was fearful I should not be able to perform it, unless I had some rest. Accordingly I went into another bed, and fell into a very sound sleep; when I dreamed, and, behold! in my dream I thought I heard the Lord call to me, with a very shrill, distinct voice, saying, "Son of man, son of man, prophesy! son of man, prophesy!" I answered, "Lord, what shall I prophesy?" The voice came again, saying, "Prophesy upon the thick boughs." I immediately awoke, and felt a comfortable power on my heart, and thought the voice seemed fresh in my ears. I knew not what it meant, nor did I remember ever seeing any such words as "thick boughs" in the Bible. However, I got up immediately, and traced my Bible, to see if I could find those words there; thinking that, if I could, I should

conclude the dream to be from God. I soon found the words, and perceived the thick boughs to be men (Ezek. xxxi. 3; xvii. 23).

It so happened that shortly after this I was taken ill, and was obliged to be shut up in my room for two or three days; during which time I was ruminating in my own mind the conduct of the people at Ditton; how long I had preached among them, and how unwearied they had been in persecuting the gospel of Christ; and that, though God had cut off so many of them in their rebellion, yet they were still blind both to His mercies and to His judgments. As I had appeared in that place in the mean capacity of a coalheaver, they would not allow themselves to think that God had sent such a one as me to preach to them. I then thought on my infirm state of body, and of the many weaknesses I laboured under, which were brought on me by living abstemiously, and by hard labour, and that I was bringing my years "to an end like a tale that is told." In short, I secretly wished that God would remove me from that place.

While musing in this manner, it was suddenly impressed on my mind to leave Thames Ditton, and to take a house in London; that I should leave these little places in the country, and preach in the great metropolis, where hearers were more numerous; and that this was the meaning of the words that came to me in the vision, "Prophesy, son of man; prophesy on the thick boughs." Under this impulse I found myself very happy, and was thankful to God for my intended removal; it seemed to me so clearly to be of Him. I then told the Lord that they hated me because of my poverty and mean appearance, when these words came to my mind with power: "A prophet is not without honour, save in his own country and in his own house." It was further suggested to my mind, that God had permitted them lately to persecute me more than usual, that they might wholly drive the gospel from them. And I much question, if ever God sends His word there again, for I think they are left almost as inexcusable as Chorazin and Capernaum; as no less than ten awful judgments had been conspicuously executed on them in their rebellion against the word, as is related in my "Naked Bow of God." And I believe, in less than two years after I left that place, there were not less than ten who were awfully destroyed by themselves or others.

Five years of the term being unexpired of the lease of the house I was going to leave, I pondered in my own mind the impropriety of quitting it before it was let, being fearful it would lie on my hands, and that I should want the money I had paid for the fixtures to carry with me, and what I had expanded in planting the garden.

But my most blessed Banker provided against this trial also; for it came to pass, just as I had loaded my goods, that a person came and asked me if I had let my house. I told him, "No." Upon which he replied, "I will take it off you; and buy your fixtures, your trees, and the garden crop also." In short, my landlord accepted him for his tenant, the lease was assigned over to him, the fixtures and plants appraised, the money paid down, the keys delivered up; and all was settled to my wish, and beyond all expectation. "Therefore, thou son of Man, prepare thee stuff for

removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be thy will consider, though they be a rebellious house." (Ezek xii. 3).

Thus far my vision appeared true. The next thing I had to observe was whether the boughs were thick or not; because the voice in the vision was, "Son of man, prophesy, among the thick boughs." I then believed that the other part of the vision would be fulfilled, though all the world should oppose; and, having opened a larger chapel than I preached in at first, seemed still to confirm it more and more. I have now lived to see the boughs too thick for the chapel to contain them; and in this, as well as in everything else, I set to my seal "that God is true."

God opened four doors to me presently; and in very little time brought me to preach out of doors. At my first beginning to speak in public, many professors and possessors of grace opposed me, as well as the world; some from a principle of jealousy; others from a principle of love, fearing that I should run before I was sent; but they knew not the impulse that I was under. Of their oppositions to me, however, I often complained to God in prayer, telling Him that I expected some degree of support and encouragement from His own children; instead of which I had nothing but opposition and a weakening of my hands. Indeed, some have kept themselves at a distance from me, and have contradicted me at times, behaving quite insolently. In answer to my petitions the Lord applied these words to my heart, and gave me a strong faith in them: "A man's gift maketh room for him, and bringeth him before great men." (Prov. xviii. 16). At length I was led to see that I must be weaned from the church as well as from the world; and these words confirmed me in it; "Trust ye not in a friend, put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom." (Mic. vii. 5). "The best of them is as a brier; the most upright is sharper than a thorn hedge." (Ver. 4).

God took an effectual method to convince many of His people of His having called me to the work of the ministry; for it so happened that a certain professor had engaged a minister to come from London, and preach out of doors, at Moulsey, on the Lord's day morning. This was published at our meetings; and, as I had never heard a sermon out of doors, I was determined to go. As he was to preach at six o'clock in the morning, I could hear him without encroaching upon those hours in which our little church met. About three o'clock on the Lord's day morning I arose; but, as soon as I was out of bed (pleasing myself at the thought of hearing a sermon, and having an opportunity of trying my doctrine by the standard of a London preacher) there came a voice to me with power, which I both heard and felt, saying, "You must preach out of doors to-day, and you must preach from this text: "Go ye therefore into the highways, and as many as ye shall find bid to the marriage." (Matt. xxii. 9). I was much amazed at this sudden impulse; yet I thought it was from God. If, however, I happened to mention anything of this sort to some people, they would call it a delusion; but, notwithstanding this, God generally

showed me afterwards that they themselves had but little, if any, experimental knowledge of God.

I shall now relate every circumstance of this extraordinary affair, and leave the unprejudiced to judge whether it was from God or from Satan. I sat down to look out the text, but could not find it. I then got up, and went to a friend about two miles off, who I knew had a little concordance. I called him up, and asked him to look me out such a text, which he accordingly did. I turned it down, put my Bible into my pocket, and went with him to hear the gentleman that was to come from London. When we came to the place, I saw a great many people gathered together, and the table was set for the preacher to stand on; but, behold, he never came! So we waited till seven o'clock, when every one of those who had formerly opposed me, begged me to get up and preach. I could not but admire the divine conduct in this matter, that those who had opposed me (some because my language was bad, others because they thought they had more understanding, in the Word than I had, others because I was but a babe in grace, and they of longer standing) were the very people who now invited me to preach. But here the cause of God was at stake, and there was now no answer in the mouth of any of those who had opposed me; therefore they forced that person up whom they before had tried, by their conduct, to pull down. I complied with their request, and went, trembling up to my station. As soon, however, as my heart began to get warm in the cause, all my fears left me. I now delivered my message from the text God gave me. I often thought of those words spoken by Eliphaz to Job: "Call now, if there be any that will answer thee; and to which of the saints wilt thou turn?" (Job v. 1). Turn? turn to none but God; for if the most upright among men is but as a brier, and sharper than a thorn hedge; we have no reason, like Abraham's ram, to hang our horns in a bush, lest we fall a sacrifice. "Cease from man, whose breath is in his nostrils," says the Almighty, "for wherein is he to be accounted of?" But there was a young widow who came to hear me preach that first sermon; and Providence opened her heart, so that she attended to the things spoken by the coalheaver, and heard the gospel constantly afterward. At last she was seized with most violent convictions, being obliged to leave her place, and go home to Esher Workhouse, where a doctor was sent for to lay a blister on her head; which is not a very proper remedy to draw out the bane of guilt, where the sting of death has so fatally envenomed the conscience. At times they found her quite delirous, and then she called earnestly on the Lord Jesus Christ. Then they shook her, abused her for praying, and declared her mad; and when they found she had been among the Methodists, it was easily accounted for; therefore they handled her accordingly. But when she got a little better, she sent for me to come and pray by her, which I accordingly did; and then she told me of their cruel usage to her. I spoke to my wife about it; and we borrowed a bed, and we got her home to our house. My dame nursed her body, and I tried to nurse her soul; soon after which she got well in body, and happy in mind. Then she took a lodging, worked for her bread, and continued to sit under my ministry

for about six years. At last she fell into a deep decline, and soon took to her bed; and for two or three days before her death she was violently tempted and distressed, even beyond measure. After this she came forth from that dark cloud, shining like the rising sun; and continued in these blessed rays of glory till she closed her eyes in death, launching forth into eternity in all the triumph of a gospel conqueror. And here is the end of that mystery. The woman's name was Simmons. One of the men who forced me up to deliver that sermon was Mr. Butler. (Mr. Butler was for a long time a trial to Huntington.)

I will now give my readers an account of another providence. A person came from Richmond to hear me preach at Ditton; and, when he returned, informed several persons that he approved of my ministry. They accordingly sent me an invitation to come over to Richmond and help them; but I refused to go. However, they sent for me a second time, when I again refused. At last they went to the shoemaker I then worked for, who persuaded me to go; but not to preach in the chapel, but in a house that was licensed. I went very reluctantly indeed; but, when I came there, I found the Lord's presence sweetly with me; and, at their request, I went again on the Tuesday following. Soon after, I found that I had done wrong in going there, though God had been powerfully with me; for it came to pass that tidings had been carried to London, and had reached the ears of two professing gentlemen, who were the managers of Richmond Chapel. Whereupon they came down to Richmond to make inquisition, whether any coalheaver had ever presumed to preach the gospel to the poor souls at that place. Upon inquiry, the thing was found to be certain, and the tidings were true; so the man and woman, at whose house I had preached, received a very sharp reprimand, and were threatened also with the penal sum of fifty pounds, for letting me preach in their house, because I was not at that time properly licensed. However, at the long run, it appeared to be of men because it came to nought.

These things wonderfully distressed and puzzled me; first, because the people sent three times after me before I would go at all; and, secondly, the presence and power of God seemed so visible to my comfort, and the comfort of those that heard me; and yet I was puzzled, that these great men, who were called Christians, should oppose me so much. The people, however, determined to hear me; and I generally found God with me in the work, notwithstanding which I always went reluctantly. In this matter I set off to an arm of flesh for counsel; though the presence of God was counsel sufficient, had I been wise enough to have rested on it. However, I was not as yet weaned from an arm of flesh; therefore I went to ask counsel at Abel, and so hoped to end the matter. The counsel I received from the good man I consulted (after I had related the whole circumstance to him) was, that I should stay away from preaching there, as it gave offense to some great men. I took his advice, and came home much eased in my mind, and glad that I could so get my neck out of the yoke. But when the Tuesday following arrived, being the day on which I was appointed to preach at Richmond, I found the broken reed on which my foolish soul

had rested began to give way, and I sunk again into all my distresses. Then it came into my mind that God had comforted me in the work. And if the supporting arm and comforting presence of God are not a sufficient testimony of God's approbation, we are not likely to get one from man. I still doubted, however, whether I should not offend God by trusting to this human counsel; thinking, if God had called me to preaching at Richmond, and I should stay away when the little flock expected me, I should much offend the righteous majesty of heaven, and be disobedient to the heavenly call; and, if it was wrong for me to go, I could appeal to God. I had no desire for it. As to selfish views, I had none; for one night they collected a parcel of money for me, knowing how poor I was, and how much I had suffered in the work, which they thrust into my pocket by force; but I positively refused it, and insisted on having no more than eighteen pence for my trouble in going from Ditton to Richmond to preach. It now came suddenly into my mind to lay this matter before my blessed Lord and Master, who never disappointed nor deceived me in His counsel. I, therefore, left my cobbling, went into my chamber, and prayed in the following manner: "O God, my Saviour, and dear Redeemer, Thou knowest I have no desire to go and preach at Richmond; but the people came after me several times. If Thou hast anything to do there by me, incline my heart to go, let who will oppose it; but, if not, let not Thy servant presume, as my heart has no desire to go there. And, as I would not offend Thy Majesty, either by going or staying, I beseech Thee to convince me by the first scripture that occurs to my mind. O Lord, reveal Thy mind and will to me in this particular, and let me not offend Thee, as I am willing to obey Thy voice, if Thou art pleased to make it known to me. Amen."

As soon as I arose from my knees, these words came with power to my mind; "Be not weary in well doing, for in due season ye shall reap, if ye faint not." This gave me some comfort. But, when I went and sat down to my cobbling again, I began to reason thus: "Be not weary in well doing;" true, but if it is displeasing to God for me to go to Richmond, then it would be well doing for me to stay at home; and, if it be displeasing to God for me to stay at home, then it would be well doing for me to go and preach at Richmond. So, like Gideon, I tried the fleece once more, and said to myself that if God should give me a text and a sermon on it, I should think it was from Him, and that I had a just right to carry God's message. I had no sooner made this a criterion, than these words came with power and understanding: "And His brightness was as the light; He had horns coming out of His hand; and there was the hiding of His power." (Hab. III:3, 4). The 2nd and 3rd verses of the 33rd chapter of Deuteronomy I found were a key to this text. I, therefore, arose and went, being determined to deliver that message there at that time only, and then to inform them that I would come there no more. But before I began to preach, I earnestly begged of God to comfort the people greatly, if He approved of my preaching to them; and, if not, that He would send them away dejected, and shut me up till I had little or nothing to say to them. In that night God blessed us won-

derfully; and when I had done, I hesitated whether I should inform them of my intention of not coming again, as it so offended the managers. But these words came to my mind: "And He said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief as he that doth serve." (Luke XXII, 25,26). Having received these words, I published myself to preach there again the next Tuesday; being fully convinced that no proprietor of a building had any warrant from God to keep a gospel message from the ears and hearts of God's children, unless they could prove the messenger either erroneous or wicked; which they could not, for they had never either seen or heard me.

After I had preached there a few times, it came to pass one evening, when I had finished my sermon, that a person came to inform me that a woman (who was lately taken very ill, and was apparently near death), desired to see me. I accordingly went; and when I came to her bed side, asked her what she had sent for me to do. She said to pray by her. I asked her what I was to pray for, that she might be raised up again? She replied, "No, pray God to me give resignation to His will, and that He may not depart from me." I asked her if she was sure the Lord was with her. She said, "Yes." I asked how she came by the knowledge of God's comfortable presence. She told me she was a native of Scotland, where she had often heard people speak of their comforts and peace, but used to envy them for it, and at other times thought they spoke nonsense; but still she found a secret want of something which she had long sought; and she told me she had never found that power until I preached the sermon from the text in Habakkuk, "He had horns coming out of His hand, and there was the hiding of His power." "Under that discourse," said she, "the Spirit of power came to me. My husband is a stonemason, and is going to Ireland, to be the foreman of a very large building there, and I am, in time, to go after him if God spares my life; but, as my good man has left me for a time, the Almighty has come in his room." She now gave me a very sweet account of the operations of the Holy Ghost, and of the precious liberty which He proclaimed by the revelation and application of Christ crucified to her understanding, mind, and conscience. These tidings made my very soul and being yearn, as I could call to my remembrance the soul travail I had been exercised with on the day that the text was brought to my mind, and the blessed mystery that was opened to me in it; as also God's goodness in accompanying it with such power to her soul, and now to lay her on a sickbed that she might send for me, to inform me that I had not preached nor travailed in vain. O, the conversion of such souls is greater riches to me than all the treasures of Egypt! God in mercy soon after raised her up again, and she attended my ministry for about two years, appearing a most amiable believer. She always sat with her head down, and heard me with all the attention imaginable; and, when she had got her portion, like Hannah, she would set off without either looking or speaking to anybody, as if

to make him look to the Him, the Giver. In these dire afflictions God gave him his (Huntington's) blessings.

Editor

GOOD ARTICLE ON PREDESTINATION

Occasionally, good articles will come before me or catch my eye from the pens of writers who are not identified with those of our faith and order. Recently, the following article came to my attention that was published in the May 15, 1976, issue of "THE BAPTIST EXAMINER," a weekly periodical published in Ashland, Kentucky. Because of the soundness contained in this article, I am having a greater portion of it published in the "Zion's Landmark," feeling that our readers will enjoy it. After I had finished reading the article, the following scripture came to mind where the Lord has "a redeemed people by thy blood, out of every kindred, and tongue, and people, and nation." Rev. 5:9. Editor

---

PREDESTINATION: ABSOLUTE OR INCOMPLETE

Introduction: Today, we are going to consider the doctrine of predestination. This doctrine, when properly understood, (with God's blessing) is to us a great comfort in time of trial. Absolute predestination demonstrates the wisdom and meticulous detail of God's handiwork. It is the only evangelic hope we have of being gathered in the elect family of God. It is our only possibility or hope of ever being conformed unto the image of Jesus Christ. It is the means that God uses to preserve us from the present wicked and ungodly world. All this and, yet, the doctrine of predestination is at best misunderstood, if not at all completely rejected by the masses of so-called Christians. Let us start by observing from the Scriptures the completeness of the involvement of God in the creation and the flowing events of this world.

In Col. 1:16, 17 we read: "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: And He is before all things, and by Him all things consist." Men today may agree that God created the earth, but there are few that believe God is the power that holds all things together, and causes yesterday to pass by, and today to give way to the future of tomorrow. Our verse tells us that all things were created by Him and for Him.

We know that God is not the author of sin, and all that He does is good and perfect. Isa. 45:7 says: "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." If we could see all of God's providence as a whole, perhaps, we could see how God brings good from evil, light out of darkness, order from confusion, and happiness from sorrow.

It may have seemed evil in the sight of Joseph for his brethren to sell him as a slave unto the Ishmaelites for twenty pieces of silver, but in the long run of God's providence, we learn that it was for the good of the whole family. Joseph himself tells us this in the words of Gen. 50:20: "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."

she suspected every one that spoke to her to be a robber of her conscience. Indeed, she was no bastard; she was my own daughter; she loved a private religion, that lay between Christ crucified and her own conscience; and I believe she kept her daybook very strictly. Her name is Stuart. I dearly loved her soul in the bowels of Christ, as I had begotten her, and had sorely travailed for her.

She has now been in Baron's Court in Ireland for several years, a place where there is no gospel preached; yet she corresponds with her pious friends at Richmond, still stands fast in the faith of Christ, and is shortly expected in England. May God land her and her spouse safely on the coast of our Israel, and at last on the shore of "that land which is very far off."

The conversion of this woman seemed to me such a testimony from God, that it confirmed me more in my call to preach at Richmond than the testimony of all the divines in Britain would have done; for, "if we receive the witness of men, the witness of God is greater." I hope never to despise the former, but choose to stick close by the latter. This conversion appeared still more conspicuous, as her head was well stocked with gospel notions; for I have often found those whose judgments were furnished with evangelical creeds to be the forwardest to laugh at those who insisted on the force, the power and happy enjoyment, of truth on the souls of God's elect.

I shall now return to my subject of leaving Ditton, and coming to settle in London.

After having seen so much of the vision fulfilled, I began to watch for the development of the words "thick boughs." I knew "thick boughs" in Ezekiel's prophecy meant sinners, and the boughs of the palm-tree in the Song Of Solomon meant saints; therefore, if I could see my ministry well attended, either with sinners or saints, the whole vision would appear evidently to be from God; for, if the Lord speaks, it is done; and if He commands, it comes to pass.

After I had been some time in London I found our chapel in Margaret Street was open to every erroneous preacher. This stirred up the hearts of my hearers to look out for another place for me, and very soon a larger chapel was proposed to be built. This still appeared to pave the way more and more for the fulfillment of the words brought to my mind, "Prophesy on the thick boughs." I was enabled to rest on them, and gathered much comfort to my soul from the consideration of its being opposed; for I have ever observed that, when a work has appeared to be of God, it has generally met with the greatest opposition; and when a cause flourishes in the face of many opposers, it appears still plainer to be God's work. The fewer human props there are to support the ark, the clearer God's hand is perceived; for then God appears to work," and none can let it," though they try at it. In this way God endears Himself to the instrument He employs, weans the instrument from the creature, and secures all the glory unto Himself.

The building was named Providence Chapel.

Wm. Huntington, S.S.

This was a man whom God kept by His great Hand of affliction; he was kept poor enough with natural afflictions, spiritual afflictions (including jealousy from his own brethren) and all that was necessary

The message of God through Moses to Pharaoh (Ex. 9:16) was to declare His purpose in bringing the plagues upon Egypt and Paraoh. That purpose brought good from what seemed to be evil. These people had heaped full their measure of sin, and now God would bring judgment upon them. God said He raised Pharaoh up for this cause: "To show in thee my power; and that my name might be declared throughout all the earth." See Romans 9:17.

As we hope to be God's children, we can rejoice that our end will not be like Pharaoh's, but will be for our eternal good as was that of Joseph. Paul proclaimed this when he said, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Roms. 8:28. So we can see then that all things, indeed, were created by God according to His divine predestination, and for Him above they were created.

Our verse in Col. 1:16 also tells us that all things were created in Heaven and earth by God. Men of great wisdom dispute the first verse of the Bible more than any other passage of Scripture. Gen. 1:1 says: "In the beginning God created the heaven and the earth." Now that is simple enough and was meant by the Divine Writer to forever silence all questions. I Cor. 1:27 tells us that God has chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty. See Ist Cor. 1:26, 27. Now there is nothing that could be more foolish than to forsake Bible creation and take up with the foolish and weak theory of evolution. Our schools have given up prayer for the propagation of evolution, and the celebration of pagan holidays. It may be easy for us to understand that all things were created by God, because this phase of the work is rather general sounding and seems to only speak of the great events of creation that seem fitting to a power as great as God Himself. That may be why our text goes on to speak of the things that are on a smaller scale, visible things.

That which is invisible, as well as that which is visible, is still a direct result of God's predestination. We might consider that a God who is great enough to create the Heaven and the earth would be above concerning Himself with the smaller matters of our every day life. This is not true. One writer put it: "The earth could not create itself; neither can it sustain itself." See Job 26: 7, Provbs. 3:19. The Heavens and earth are held together and in place by the power of God's Word. There is not an atom or molecule that is standing outside of its predestinated position.

We are told in the first chapter of Nahum that the Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet. He rebuketh the sea, and maketh it dry, and dried up all the rivers. Why does God have His way in the whirlwind? He predestinated the direction in which it would turn as well as when and where. We are told in Exodus that God sent hail down on the land of Egypt till it broke the trees down, but in the midst of all of it, the children of Israel were saved for God's hand held the hail back from the land of Goshen.

The children of Israel in the Wilderness had doubts as to God's ability to feed them in such a barren land. Can God furnish a table in the wilderness? Matt. 6:26 says:

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns: yet your Heavenly Father feedeth them. Are ye not much better than they?" Yes, God is able. He fed over 600,000 people not counting women and children. They ate manna, they ate flesh, and they drank water from the rocks. All this and much more was provided them in the wilderness by the miraculous providence of God. Their shoes and clothing waxed not old after forty years. God even made provision in His eternal decrees for the durability of their garments.

In Matt. 5:45 God makes "his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Who does all this? The God of Isa. 40:12 (and the God of Heaven). The God who "hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." Isa. 40:10-12. He is the sleeping Jesus in the ship who was called by the fearful disciple to still the angry sea with the word of His voice. He is the weeping Jesus who called out: "Lazarus, come forth," and he that was dead came forth wrapped in grave clothes. He is the Jesus that raised the widow's only son from the sleep of death. He is the One who turned the water into wine. He gave sight to the blind, healed the lame and cured the sick. He walked on water, and He was born of a virgin. All this, and we could still call forth from the Scriptures a great multitude of witnesses, and yet vain men attempt to deny God the right to predestinate all things after the council of His own will.

God deals with the providence of man even to the point that Matt. 10:30 says: "But the very hairs of your head are numbered." God knows how many hairs we have; how many are gray and how many have fallen out. Beloved, has it not all been predestinated?

We may even agree that God would predestinate the affairs of people, but what about the realm of nature? Is anything left to chance? Matt. 10:29: "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father." Friends, this does not make God a trifler in the realm of the insignificant, but rather it displays the comprehensive scope of God's wisdom and power. "Consider the lilies of the field, how they grow; they toil not, neither do they spin." "If God so clothes the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you?" Matt. 6:28, 30.

To me it is great comfort to know that my life was programmed in Heaven by the eternal decree of God. Daniel must have been made thankful for the providence of God when he said: "My God has sent his angel, and hath shut the lions' mouth, that they have not hurt me." Psa. 104:21 tells us that the lions roar after their prey, but they seek their meat from God. Here we see that God works through means. God could have just thrown the meat to the lion, but being a God of means he chose rather, and predestinated that the lion be movitated by hunger pains to roar and seek his prey. The whole act of the lion being fed was predestinated: the hunger pain, the roar, the chase and the capture as well as the kill before the feast.

God not only controls the animals through providence, but also the

wind. "And, behold, there arose a great tempest in the sea insomuch that the ship was covered with waves: but Jesus was asleep. And His disciples came to Him, saying, Lord save us: we perish. And He saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the man marvelled, saying, What manner of man is this, that even the winds and the sea obey Him?" (Matt. 28:24-27).

We learn from Ex. 14:21 that even the Old Testament speaks of God's control of the wind and the sea. A strong east wind came up, and blew all night dividing the waters so the children of Israel could pass through the Red Sea. Though there was a wall of water on either side of them, they walked on dry land through the sea as they escaped the Egyptians. When the children of Israel were in the wilderness, that same wind of God's providence provided His people with food. "And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp." (Num. 11:3).

It matters not whether it be man or beast, the significant or insignificant, things visable or invisible, everything that passes across the stage of this life was surely written in the script by God. Job 37:3 states that God directs the lightning unto the ends of the earth. Yes, even a single bolt of lightning cannot pass through the air without its path having been predetermined by God. While many men of unbelief would boastfully walk through a storm of lightning, and some who trust in the providence of God would feel at ease to do the same, yet, others, feeling their own unworthiness, would not dare (through fear of Him) to tempt God who chastens those whom He loves.

Psa. 135:6, 7 says: "Whatsoever the Lord pleased, that did He in heaven, and in earth, in the sea, and all deep places. He causeth the vapours to ascend from the ends of the earth; He maketh lightnings for the rain; He bringeth the winds out of His treasuries." When we see the decrees of God take place in the Heavens, the earth, the sea, and the deep places, then we must admit that the natural resources, many of which today are in demand, (petroleum, gas, paper, metals, etc.) are only as plentiful as God determined they should be in the year 1975 and 1976.

No doubt, this also includes the pits of Hell, for we see the Lord in the Book of Revelation pictured as the One with the key to the bottomless pit. He predestinates some men to be vessels of honor and others to dishonor. He is the potter that molds the clay as He sees fit. Some are vessels fitted to destruction while in others there is displayed the mercy and love of God. Had it not been for His mercy, we all would surely have perished in the Hell we justly deserve.

Out of God's treasuries He brings the wind, rain, and the lightnings. God stretched out the Heavens by His discretion. We have no other reason to offer than that which God reveals in His written Word. It pleased the Father and He spoke the Heavens into existence. From that great and mighty work of God, the Creator turns to the less significant task of causing it to rain. With the same power and by the same voice, God speaks and the waters gather in Heaven to rain upon the earth.

Listen to Jer. 10:12-13: "He hath

made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion. When He uttereth His voice, there is a multitude of waters in the heavens, and He causeth the vapours to ascend from the ends of the earth; He maketh lightnings with rain, and bringeth forth wind of His treasuries."

Our text also states that thrones, and dominions, and principalities, and powers were created by Christ and for Him. Throughout the Bible we see good kings and we see bad kings. The measure of a king's worth is in direct proportion to his obedience to God. (This obedience is always a blessing from His Hand.) God always seems to bless, in some measure, those who are obedient, and He brings down and crushes the disobedient. We are commanded to obey the government that is over us, because God in His providence has placed the rulers in position of power. We must heed the words of Rom. 13:1-2: "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation."

Men suppose (in their vain or carnal nature) that God must have created the Heaven and earth, but some agree that God would never interfere with a man's personal life. Man purposes but God disposes. (Soloman said, "The lot is cast into the lap; but the whole disposing thereof is of the Lord." Provs. 16:33.) Paul expressed the depth of God's predestination in the life of each individual when he said that it was God in Whom we move, live, and have our being. See Acts 17:28.

"The King's heart is in the Hand of the Lord, as the rivers of water; He turneth it whithersoever He will." (Prov. 21:1.) Oftentimes, we understand not the things that our government is doing, and,yet, we can take comfort in the fact that their action cannot transcend the bounds of God's predestination, a predestination that will in the end work out to the good of the called according to God's purpose. "The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with His hand." (Ps. 37:23-24). There are ups and downs in our pilgrimage walk here in the world, but what a comfort to know that they are ordered by God for our good. If it were not for the upholding Hand of God, we would never persevere unto the end. but Phil. 1:6 says we can be confident of this one thing that He which has begun a good work in us will perform it until the day of Jesus Christ. "A man's heart deviseth his way: but the Lord directeth his steps." Provs. 16:9.

Our way of thinking today is very much effected by the current events of the great world powers, and yet God says in Isaiah that the nations are as a drop in the bucket, and are counted as the small dust of the bucket. All nations before Him are as nothing, and they are counted to Him less than nothing and vanity. See Isa. 40:15. Admittedly, that is a little hard to take; nevertheless, I believe it by faith, I trust.

Let me tell you of a man in the Bible that thought differently. King Nebuchadnezzar said: "Is this not great Babylon, that I have built for the house of the kingdom by the

might of my power, and for the honour of my majesty?" Dan. 4:30. Before the words had fallen from his mouth, there came a voice from Heaven and said: "O King Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee." Dan. 4:31. Here is a king whose heart was in the Hand of the Lord and, as the rivers of water, God turned it every way but loose. The vain king was made to eat the grass of the field with the oxen for many days. His body was wet with the dew of Heaven; his hairs were grown out like eagles' feathers; his nails like birds' claws. This was to be his lot in life until he learned that the Most High rules in the kingdom of men, and gives it to whomsoever He wills.

We learn, as we read on, that at the end of his days, the King lifted up his head toward Heaven. His understanding had returned unto him and he was able to proclaim: "All the inhabitants of the earth are reputed as nothing; and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest thou?" Yes, God has predestinated principalities, powers, and thrones. Dan. 2:21 reaffirms it: "And He changeth the times and the seasons; He removeth kings, and setteth up kinds: He giveth wisdom unto the wise, and knowledge to them that know understanding."

My thinking is now turned to the true occurrence of the greatest of all kings, Jesus Christ. He is the King of kings and Lord of lords. As Daniel said, He rules among the inhabitants of the earth and in the armies of Heaven. What man have you ever read of in history whose kingdom extended into the armies of Heaven? There is none, save the Royal King of the Bible, the resurrected Jesus Christ.

Let me speak or tell you a little of His history. He is without beginning of days or ending of time. He is the only begotten Son of the Father. In the fullness of time, God sent forth His Son, made of a virgin, made under the law that He might redeem them that were under the law. See Gals. 4:4. All mankind is under the curse of God's law. If we commit one offence against that law, we are guilty of the whole law. Christ came down from the glory of Heaven to keep the law of God for a certain people, because they were unable to keep the law themselves. After this condescended King from Heaven fulfilled every jot and tittle of the law of God, He went to the cross to die.

Everyone, today, has a cause that to them is a worthy one, but what cause could be more nobler than that of the very God dying for the sins of His chosen people? While Jesus was stretched out on that cross, God pounded and punished Him with all the judgment that we, who hope to be the elect, deserve for our sins. God hath made Him to be sin for us, He who knew no sin, that we might be made the righteousness of God in Him. See II Cor. 5:21. For Christ also hath once suffered for sin, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit. See Ist Peter 3:18. So, you see, by His stripes we were healed. Christ died, was buried, and was resurrected on the third day for our justification. He took our punishment for sin and in return for it, He gave us the perfect righteousness that was in Him by keeping God's law, along with the pardon or

forgiveness of sin through His shed blood.

Now what does all this have to do with predestination? Remember in Gal. 4:4 it said: "But when the fulness of time was come?" Well, the wording of that verse was by no accident and neither was the time when Jesus was born into this world by the virgin Mary for it was a predestinated time. That is to say, time had to become history while it waited for that exact moment when our Saviour was to be born. The Bible tells us that the child grew in the favor and sight of God. Many things could be told about the workings of predestination in the childhood of Jesus. But we must make a grand leap through Biblical history from the Saviour's birth to His final work as the great King.

We read in Matt. 21:1-10 how that Jesus made His entrance into Jerusalem before He was crucified. We will show how it was all in the predetermined will of God. Jesus Himself said that no man took His life from Him, but rather He laid it down, and He had power to take it up again. Apart from these words, it might seem to some that Jesus was murdered, and the plan (as men refer to it) had no part in the program of God.

Matthew tells us that Christ entered Jerusalem riding on an ass. See Matt. 21:7. As He passed by, the people spread their garments in the way: others cut down branches from the trees and strawed them in the way. The multitudes followed and cried, "Hosanna to the Son of David: blessed is He that cometh in the name of the Lord; Hosanna in the highest." Matt. 21:9. This seemed to be the proper treatment for a king, but it wasn't long after this that all the Hosannas were turned into the blood thirsty cries of a mob: "Crucify, Crucify." See Luke 23:21, and John 19:15.

It would seem that the betrayal of Jesus by Judas, could do nothing less than lay a devastating blow to the will and purpose of God. These wicked men, who crucified the Lord of glory, thought they could thwart the will of God. The evil that was in their heart was the predestinated motivation that brought to pass the redemption of God's elect. "For of a truth against thy Holy Child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." (Acts 4:27, 28).

Now then, we are told in Acts 2:23 that it was God, by His predestination, that delivered up Jesus and not the angry mob. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it." Acts 2:23, 24. In crucifying the King of glory these people were, by providence, fulfilling that which the prophets in the Old Testament said must surely come to pass. "For they that dwell at Jerusalem, and their rulers, because they knew Him not, nor the voice of the prophets which are read every sabbath day, they have fulfilled them in condemning Him." (Acts 13:29). Were it not for this predetermined will of God, we would not, today, enjoy the blessings and hope of so great a salvation.

Too many times this writer has heard it said that predestination throws water on the fires of

evangelism. This is true only when the doctrine of predestination is not properly understood. Pray tell me, why must Jesus needs go through Samaria? It was predestinated that the woman, whose name was written in the Lamb's Book of Life, was to receive the preaching of the gospel that very day and the Spirit would move upon her effectually at Jacob's well.

Why did Philip just happen to be near the Ethiopian eunuch's chariot. Only because it was the determined time of his salvation, and Philip was the instrument of God to bring the preaching of the Gospel. The Holy Spirit moved upon that eunuch and he was quickened unto salvation. It is true that we don't know who the elect are, but then, what if we believed like the Arminian, that there were no elect. Predestination gives us this assurance, that when the elect sinner hears the gospel cry or proclamation, the Holy Spirit has touched him, and nothing can prevent it. The process is very nicely laid out for us in II Thes. 2:13, 14: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God has from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto He called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ."

CONCLUSION

In the light of what we have seen, predestination is not incomplete, but is, indeed, absolute. All things have been predestinated: The heavens and the earth; the bleating of the lamb, and withering of the grass, the rise of great kings and the fall of mighty nations, the choice of some men to salvation and others to damnation: the virgin birth of Christ, His crucifixion and resurrection; the time when the elect will hear and respond by the Spirit's power to the preaching of the gospel; yesterday was predestinated as was today. Surely, we are awakened many mornings of our lives with the comforting thought that God has already laid out and purposed the path of the day before us.

Nicholaas V. Wools
10331 Winchester Place
Indianapolis, Ind. 46280

NEW MEMBER SPEAKS OF HER EXPERIENCE FROM CALIFORNIA

Dear Brother in Christ,

Enclosed is a letter written by our sister, Thelma Bridges, who was received in the church here the first Sunday of July. (1976) The Little Flock Church sends it for publication. She requested to be baptized by Elder Powell Wheat, Assistant Pastor, as Brother Jefferson wasn't able to perform the ordinance the first Sunday in August. This was carried out with the assistance of Elder Walter Wilson. Bro. Wheat was given to kneel on the bank and prayed a most humble, sweet prayer. He is such an humble soul which draws him to us spiritually. We had Elder Bud Smith, Brother Noble Smith, Sister Lila (Osborne) and Bro. Langwell, all from the Compton Church. We were blessed to have Bro. Dagenheart (from N. Carolina) who was ably blessed to speak. We love him, if not deceived. Elder Jefferson was able to witness the services, while sitting in the car close to the waters edge, along with Sister Bridges' family and the Little Flock Church. It was a beautiful place with crystal clear water on the Kern

River.

We hope we are made thankful for these spiritual blessings, and pray to be led safely through our trails while here in the world.

In bonds of love and fellowship,
Troy Smith
2735 Monterey
Bakersfield, Cal. 93306
August 5, 1976

EXPERIENCE

Dear Elder Wheat,

I've been thinking since you asked me if I wanted to tell all the wonderful things the good Lord has done for me. If I were to tell all, it would take awhile to tell, and I would have to go back a long way in memory, for I believe He revealed Himself to me as a child. He blessed me to have for friends and relatives people of the Old Baptist faith. I was blessed to have surrounding love and sweet fellowship. He gave me, I trust, that gift of love to be enabled to see a person with love and tenderness, rather than the faults and imperfections we all possess. All those dear ones touched my life. He saw fit to have them love me. I have asked myself, "Why?", for I surely do not deserve it. So, many times He has brought me out of the darkness into (His) the marvelous light, I believe toward truth and understanding. I was made to beg for help and mercy, if not deceived, for I felt I had reached the end. I had no where to go. I could not reach out to anyone. I felt alone and forsakened. This past year has been a time of darkness for me. I thought I was going to die. I told no one, but started putting things in order. I told my daughter she should have certain things, in case something happened to me. I could not rid myself of the feeling that I was going away. I felt dead inside, and I believe I did die. That is to say I died to a lot of natural things. My pleasure in everything was taken from me. No one could understand me, even if I could have expressed myself. I could not tell my husband; afterwards, he said there was something very wrong with me. I blamed everything for my condition, even on him. I am afraid I became difficult to live with, which isn't my nature at all. I believe I went into the fiery furnace. I tasted grief and sorrow to the utmost. My heart was actually broken. I was so alone and lost. But, once again, I was shown that wonderful light that is twice as beautiful when we have been shut up in darkness for a while. I believe He revealed Himself to me when I was made to ask for a home among you dear people. I had prayed that it be His Holy Will to reveal Himself to me. When it did take place, it was so unexpected. I was amazed and left speechless. I wanted to tell you dear ones I would not be anything of an addition to the church; only a hindrance I feel to be. But, inwardly, that surely is not my intention for I love each of you dearly and consider it a blessing from God that you are given to think well of me.

He is love manifested in us. He loved us first, and we surely will love Him because of His first love. I loved all the sermons yesterday. All brought me much comfort. I especially loved the way you expressed your feelings concerning churches of different faiths. My husband and I always felt the same. We hadn't heard it expressed so clearly before. You are right. All of them belong to our God. We should not make judgment on them. It is so wonderful to see these things clearly concerning such a God.

I didn't intend to bother or upset you. I awoke this morning with you on my mind, and I thought you might like to know how it was with me. I felt so wonderful. (I keep writing that word "wonderful".) It best describes my feelings. I am so filled with joy that I wanted to share it with you.

May God always be present with you and your dear wife, would be my prayer if ever I could pray.

A little sister, if one at all.
In bonds of love,
Thelma Bridges
Bakersfield, California
July 5, 1976

THE CLEFTS OF THE ROCK

"O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." S. S. 2:14.

The Lord and Savior looks down upon His People, His church, His bride, His spouse, His dove, in love, compassion and pity, and comforts her with His words, "O dove, that art in the clefts of the rock!" He says to her, I know thy trials, tribulations, discomfiture and thy condition entirely: I am fully aware of thy suffering and thy persecutions, and look upon thee with love and pity, but thou must be where thou art, for it is the only safe place for thee. Although thou art ugly to the world and thy voice is not heard among men, to me, thy countenance is comely and thy voice is sweet. The child, forced into the clefts of the rock and ready to give up in utter despair, hears these words from his Savior and is strengthened to go on.

The dove is pursued by birds of prey, and finds safety in the clefts or cracks in the rocks. The dove here represents His little ones on the earth and in this time state. The rock is Jesus. The rock was perfect and it was whole; then how did the cleft come about? The clefts are the sufferings of Jesus. They were made by the stroke of the law for the salvation of His people. It was the law that thrust the sword in His side and pierced Him; it was the law under which you and I stood guilty and condemned.

The law came by Moses. Twice Moses smote the rock that water might come forth, that the children of Israel might drink. The second time, when Israel was nearing the promised land, Moses spoke inadvisedly, and the Lord spake to Moses, "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." Moses had to die without carrying His people into the promised land, though he was allowed to see that land from the mountain top. So must the law be fulfilled and pass before His people are delivered. Love cannot save or deliver. The law struck Jesus and spent all of its power against his body. The cleft was made; the cleft for the safety of all of His bride. When the law had spent all that it had, and was dead and conquered, the work of the Savior was done and His body must die, yea must be raised again that His bride might follow, Thus was the cleft made in the Rock of salvation.

When He caused His goodness to pass before Moses (Num. 20:22), He put Moses in the cleft of the rock. Then as He passed He put His hand

before Moses' face that he should not see His glory before it came or as it passed. Moses was held close in the cleft; he could not go to the right or the left, he could not go backward and the hand of God covered him in the front. Moses would have had room to move an arm or to take a step, or turn his head, but no, he was hedged on every side! Even an effort to move only pressed him against the sharp edges of the rock. Nor could he move out of his state or condition for the very Hand of God held him there. My brother, we are told to be (stand ye) still and see the salvation of God. Then as the glory of God passed, He removed His hand and allowed Moses to see His glory from the rear parts. So we are allowed to see the mercy and the protecting love of God and His blessings only after the thing is passed. Before it comes, or while it (the trial) is before us and with us, we can see no good that can come out of it for His hand is before our face.

Consider the cleft. It is not a pleasant place for this flesh. It is so narrow as not to allow the slightest move on our part, and every effort that we make to move only presses our flesh against the sharp and cutting edges of the cleft. It is, indeed, a restricted place. It is a hard and uncomfortable place; there is no reclining there, there is no sleeping there, nor is it a place of rest. In the cleft we are hedged about with the firmness of the rock. Thus, it is a most unpleasant place to be, and the flesh has to be forced into the cleft. As it is pressed and forced in the narrow cleft, all of the false hopes, false pride, and self-sufficiencies are circumcised and cut away by the sharp edges of the rock. There is not room in the cleft for any of the false hopes, idols or doctrines of the world. Jesus did not suffer for such things, nor will He have any part of them. So, as we are forced into this cleft, the body is crucified with the cuts and pricks that it receives. But, the cleft is a safe place, and the Lord will have His in that place. Abraham dwelt in the mountains in the clefts of the rock, while Lot went to dwell in the plains and in the city of Sodom. But later in God's own proper time, all of the riches (worldly goods) of Lot were burned up and destroyed with the wicked city, and Lot, by the mercy of God, escaped with his life, and went to dwell **in the mountains in the clefts of the rock.** Such is a safe place, and God will have His in such places. The world seeks not these places; indeed, the world hates such places. So, His are safe from the world when they dwell there. We do not seek safety while we lay on beds of ease, while we are at rest in this body, but, it is when we are in afflictions, and when troubles beset us on every side; it is when we are in the furance, or in the den of lions, or when we are helpless in the great fish. It is then we are "bearing about in our body the dying of the Lord Jesus," and it is then we find safety from the world in the cleft of the rock' it is then we are climbing the winding stairs and passing the secret places of the stairs where Jesus dwells.

Jesus knows the sufferings of this place; He alone has borne every affliction that any of His will ever face. He looks down and sees His dove in the cleft of the rock, and in tender love and compassion He addresses her, "O my dove, that art in the clefts of the rock, in the secret places of the stairs", I know the thoughts and pangs of thy heart, but

thou art in a safe place: thou art in the clefts (the clefts of the rock,) and the world cannot reach thee there; thou art protected by my strength, and thou art safe indeed. "Let me see thy countenance, let me hear thy voice." O Lord what is my countenance before thee? Are they taken away from the things of this life? Is my face turned toward thy kingdom? Are my hands stretched out toward Thee, and do my feet step in thy direction? Am I submissive and obedient to thy will? O that I might! But thou knoweth that this flesh is strong and that there is a great conflict within me, and that the struggle is for my life, indeed. The flesh lusteth against the Spirit, and the Spirit against the flesh so that I cannot do the things that I would. O Lord, canst thou hear my voice? It is so weak and feeble! Wilt thou enable me to call upon thy name, and to be found seeking and crying unto thee? Let the words of my mouth, and the mediation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer." Psa. 19:14.

Are not these words of the Lord and Master a matter of instruction and admonition to His dove and His bride? Are we not admonished to be found in the way of seeking after Him, and crying unto Him? And, being thus admonished and instructed, shall we not be made to do just that? In the 91st Psalm we read, "He shall call upon me, and I will answer him." We are brought into such a condition that we are forced through necessity to call upon Him, not for trivial things, but even for our very life itself. We are forced into such very narrow, confining cutting and piercing clefts that we are made to turn our face unto Him; made to show Him our countenance; made to cry in despair unto Him. Lift up our hearts, O Lord, that we may turn our face toward thee, and our hearts and our voice unto thee!

"For sweet is thy voice, and thy countenance is comely." Shall the Lord not hear thy voice; and shall He not notice our countenance? Does your brother in the church ever notice your countenance? Does he not detect the very look on your face, and, sometimes, tell your troubles and experiences better than you can? Does he not hear your voice; detect either the pride or the humility as the case may be, in the very tone of your voice, and even call it to your attention before you realize your trouble yourself? Does not the contrite heart speak through the tone of your voice and the countenance of your face? Then, dear little one, if a brother, with all of his imperfections and failings, can detect it, what thinkest thou of the Lord? The Lord who knoweth the very thoughts of your heart from afar off, the Lord God who chose you from the foundation of the world. Yes, the cries of His are sweet to Him, and the countenance is comely for His robe of righteousness has been spread over them. The Lord sees His little ones in a redeemed state and speaks to them, "Thou art all fair, my love; there is no spot in thee. S. of S. 4:7 "Rise up my love, my fair one, and come away." S. of S. 2:10 Rise and come away from what? Lift up thy head, thy face, thy voice and thy heart; lift them up above and away from the things of this world and this life, and show them unto the Savior and Redeemer, for they are all fair unto Him. As we are enabled to obey this instruction and this admonition even so are we lifted up to see His glory and His salvation.

FEELS LOST IN THE WILDERNESS

Dear Elder Mewborn and family,

In addressing you and your family really means both in the flesh and in the spirit, for I am aware that they are all your concern. For so long, I have waited to be able to write, hopefully, in a way that may be of some profit or comfort in spirit, but seemingly I must be lost in the wilderness. Not that I feel I can now write as I would like, but I trust God will be with me and direct my head, heart, and pen. So, it is with much trembling that I must proceed.

As I look back upon some of my vision and dreams, I am much comforted to feel my precious Saviour was speaking, or showing me in truth, that I was and am so favored. For when in a state of barrenness I can give thought and ponder to find comfort from time to time. I am sure that when our Master begins a good work in us, He shall neither leave nor forsake us. So it must be to be anchored in faith to the hope in His glory. As salvation is by grace, I am also aware that not one thing that ever I have done has been by any merit of my own.

When a voice spoke to me some years ago and said, "Arise and shine", that moment gave me to know there was no merit in me that could give me to shine. Then opening to Isaiah, chapter 60, I found these words which were only a part of what my Lord saith unto my Lord, but yet it was given to me to work out my own salvation and to find it was only the Lord who spoke and I did hear. And when I am given to be high upon the mountain of solid Rock with spiral or points peering upward, it also gives me to feel I am drawn near Him, the Rock of our Salvation.

I seem not to be contrite and lowly as I was for so many years, but can say as Job that my latter days are better than my fortmer. Even though I am lookingh forth to the coming of Christ Jesus, I feel to seek and to find in the dear old hymns, as well as in the Bible, the blessed praises and comfort to my salvation and His glory. It also would be such a comfort to embrace my dear kindred in Christ and to break bread to His glory.

I send greeting to my dear ones in the south in fellowship in Christ and beg that we be kept under the shadow of His wing to meet Him, to be like Him and at last be satisfied.

Enclosed is a check for the renewal of my subscription to Zion's Landmark which is due in February. That which is over and above the cost is for you to use as you see fit.

My sincere love to Susan, Cynthia, Lydia and John and all others.

Humbly submitted,

(Mrs.) Marion H. Mulholland

Route No. 2, Box 185,

Lambertville, New Jersey 08530

I hope that some of our brethren and sisters will remember this dear sister by writing a few words to her. I am sure she would be grateful and would appreciate it very much.

Editor

The Savior speaks to His dove; and He speaks to her while she is yet in the clefts of the rock, and in the secret places of the stairs; He tells her what she must do, and sends her a message of love and devotion. O may we be enabled to hear His instruction, and be given strength to obediently follow His command.

A. D. Alston,
418 Monroe St.,
Herndon, Va,

(Take from the February, 1950, issue of the **Signs Of The Times**, and written June 1949).

DISTANCE DEPRIVES CHURCH ATTENDANCE

Dear Elder Mewborn,

Please extend my subscription for another year to your paper. It expired in February. Thank God and you for sending this blessed word to me.

I wish there was a Primitive Baptist Church close enough for me to attend. So far as I know, the nearest one to me is about one hundred seventy miles.

Yours truly,

Oliver Calk

Route 2, Box 162,

Coleman, Texas 76832

April 21, 1976

FORGIVENESS IN HIS BLOOD

Not all the gold of all the world,
  And all its wealth combined,
Could give relief, or comfort yield,
  To one distracted mind;

'Tis only to the precious blood
  Of Christ the soul can fly.
There only can a sinner find
  A flowing full supply.

Gold could not give the heart relief
  The malefactor so greatly craved,
Ah, no! "twas Christ, the Christ of God,"
  That dying sinner saved;
Faith's view of Him who bleeding hung
  A victim by His side.
He saw, he knew the Lord was there,
  The Lord for him had died.

O what can equal such joy divine?
  And what can sweeter be
Than hoping that this Christ is mine
  To all eternity?
Safe in the Lord, they are, without a doubt,
  By virtue of His blood;
For nothing can destroy the life
  That's hid in Love with Christ in God.

(Author unknown
-Selected by Editor)

MANAGEMENT AND CIRCULATION
STATEMENT OF OWNERSHIP

Date of Filing: September 1, 1976, Title of Publication: Zion's Landmark Frequency of Issue: Monthly. Location of known office of Publication: 117 North Goldsboro Street, Wilson, N.C. Location of the headquarters of general business offices of the publishers: Willow Springs, N.C.

Publisher: Elder J. M. Mewborn. Editor: Elder J. M. Mewborn. Managing Editor: Elder J. M. Mewborn. Owner: Elder J. M. Mewborn, Willow Springs, N.C. 27592

A. Total No. Copies Printed	1650
B. Paid Circulation	
1. To Term Subscribers by mail, carrier delivery or by other means	1550
2. Sales through agents, news dealers, or otherwise.	None
C. Free Distribution	100
D. Total No. of Copies Distributed	1650

Elder J. M. Mewborn

Zion's Landmark

" Remove not the ancient Landmark which thy fathers have set."

Editor
ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editor
GEORGE A. FULK
Pilot Mountain, N. C. 27041

VOL. CIX **NO. 10**

Second Class Postage Paid at Wilson, N. C. 27893

Wilson, N.C. 27893 **August, 1976**

EDITORIAL
"MARY AND MARTHA"

"Now it came to pass, as they went, that He entered into a certain village: and a certain woman named Martha received Him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard His word. But Martha was cumbered about much serving, and came to Him and said, Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." Luke 10:38-42.

The reader will notice that Martha was interested in feeding the body, but Mary was interested in feeding the soul. Mary had been blest with a hungering and thirsting for righteousness and she wanted that hunger satisfied first before the body's hunger was satisfied. She was also shown to be meek and lowly because she was at Jesus' feet. She was not cumbered with many things, but her interest was with the one thing that Christ said was needful, and that was listening to Christ's words. She knew that He would not be present with them in person too long, and she considered the satisfaction of learning and asking Him questions that had troubled her to be more important than what Martha had in mind. Her spiritual hunger exceeded her natural hunger. The evidence shows that she was in the Spirit on the Lord's Day, down at Jesus's feet, which is a wonderful place to be. She was blest with singleness of mind, and that was to look up to Jesus, as He taught her, which was far above what Martha had in mind, for she was cumbered about many things, and was careful and troubled about many things which shows all evidence of being in the carnal mind. Christ even called her name twice, saying, "Martha. Martha, thou art careful, and troubled about many things, but one thing is needful, and Mary hath chosen that good part." The reader will notice that her part was in the singular, not many things, but the good part. It was in the singular. As a little young bird looks up to the mother bird which drops the worm into its mouth to satisfy its natural hunger, so Mary looks up to Jesus in humbleness, meekness, and love to get her spiritual hunger satisfied. She knew that the natural hunger that Martha had in mind could wait. The satisfaction of the spritual hunger came first with Mary. That is, the satisfaction of the soul, for the hungering and thirsting that she had been blest with for so long a period of time could now be satisfied. That rated far ahead of the

feeding of the body with Mary. She had already been blest with **the will**, but now she was being blest with **the do**, that Paul wrote about. One can be blest with **the will** and still not be blest with **the do**, but this was a time with Mary there at Jesus' feet when she was being blest with **the DO**, and that was far above what Martha had in mind, for there is no natural food that any where nearly equals this spiritual food when the Lord has blest one to really hunger and thirst for it and then He blesses or feeds them with it. Mary was getting those blessings mentioned in the Beatitudes by Matthew for which she had been made to hunger and thirst. She was being made satisifed now, and that was far ahead of what Martha had in mind. Christ, of course, knew all this, but Martha did not seem to understand, for she, like us, was troubled and careful about many things. This is not to suggest that she was not a child of grace, for she received Jesus into her house, and wanted to make every natural preparation to serve Him. But Mary had at that time been blest with that good part that would not be taken away from her. Jesus spake and said, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. 6:32. This seeking has ever been made manifest by faith, the Gift of God, and is not from the works of the creature, as the literal meaning or letter of the scripture would indicate as such. As a blessing from God, it (the seeking) precedes the manifestation of the blessing. The secret or inward meaning of this scripture had been made manifest in the life of Mary and had not been made known in the life of Martha.

Mary was being blest to put into practice what Matthew wrote in 6:31-34: "Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewith shall we be clothed? (For after all these things do the Gentiles seek;) for your Heavenly Father knoweth you have need of these things. But seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you. Take no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." The carnal mind is continually desiring to have self-sufficiency, but one will notice that is the evil thereof. The carnal mind would like to feel sufficient to the occasion whether it be the minister up in the stand when his time has arrived that he must stand or the layman down in the seat who is confronted with a problem, but the only safe place is at Jesus' feet, looking up to Him in humbleness and meekness of spirit, begging for His guidance and His teaching that the soul may be satisfied. Your Heavenly Father knows already that you have need of the things that Martha had in mind, and He has promised to satisfy them as He does the fowls of the air and all of nature, but we are told to do as Mary was doing, to "seek ye first the Kingdom of God and His righteousness." All these other things like Martha had in mind would be added. The Lord has given His people enough (natural) mind that they will do just like Martha (when it, the natural mind is in the lead) and be filled with worry, being encumbered with many things. But, when His Spirit is manifested in them, as it was with Mary, they will be at Jesus' feet. We cannot get to His feet except at the time it is predestinated and appointed by the Father, for "No man can come to me

except the Father which hath sent Me draw him." St. John 6:44. So it is not of him that willeth or of him that runneth, but of God that showeth mercy. See Roms. 9:16. Mary was blest with this spirit; it was not coming from any works that she had done. She felt that her sufficiency was in Christ, and she wanted to listen to His words while He was there. Those minutes were precious with her. She showed that she wanted (by faith) to lay up her treasure in Heaven where moth nor rust doth not corrupt, nor thieves break through and steal, for she knew that where her treasure is there would her heart be also.

We know not in a definite sense what Christ was teaching Mary with His words referred to in the Scripture, but we have on record here in Matt. 10:28-30: "And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered." And so Martha's worry and care, as it is with us, was not of any value compared to Mary at Jesus' feet, for, notice, we are taught not to fear him who can kill only the body, but fear Him who can destroy both soul and body in hell. And, too, notice that a sparrow cannot fall to the ground without your Heavenly Father. Some say it is not without His notice, as it is often quoted. It would seem very easy, or insignificant, for a sparrow to fall to the ground, but it cannot fall without Him. It is not His notice, but it cannot befall without Him. But, even more, the very hairs of your head are all numbered.

The understanding that we hope we have gained by revelation concerning this Scripture is that fear and worry and being encumbered with many things as it was with Martha is not what we desire and beg for. We see a distinct difference made here by Christ when He says fear not him who can destroy only the body, but to fear Him who can destroy both soul and body in hell. So, one can kill the body, but he cannot kill the soul. That is the part Mary was so interested in. She was not fearing carnal things or their power and value as such, for she had a singular interest, and that was in the Word (blessed truth) in Christ only. Have you ever tried counting the hairs of one's head? It would be like counting the stars, and you would get lost. You would have to start all over again. Most likely, you would never succeed.

Now this is not meant to suggest that the experience that Martha had was not necessary, for the Lord's people are laden and troubled, for the preparation of the heart in man as well as the answer of the tongue is of the Lord. Matt. 11:28-30 says, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Obviously, Mary had this yoke upon her, for that is the reason she wanted to find rest unto her soul. She showed that she had been made meek and lowly in heart. She had already been given this preparation of the heart, and now she desired the answer of the tongue, coming only from the Master Himself. No wonder she did not respond to Martha's call. This was far more precious to her than

what Martha had in mind, even though Martha had a very noble reason in asking for her help. It was nothing compared to what Mary was engaged in. That is the satisfaction of the soul, even the possession by one of the hope of eternal life. What Martha had in mind in her serving was to sustain natural life, but only Jesus has the words of eternal life. Only Mary knew the latter as a fact.

John records in John 7:38: "He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water." John gives an account of the death of Lazarus who had two sisters whose names were Martha and Mary, who seem to have had the same characteristics as these two women, for this Martha goes **out of the town** to meet Jesus. John 11:5: "Now Jesus loved Martha, and her sister, and Lazarus." As soon as Mary saw Jesus, she fell down at His feet saying unto Him, "Lord, if Thou hadst been here, my brother had not died." St. John 11:32 "He groaned in the Spirit, and was troubled, and said, Where have you laid him? They said unto Him, Lord, come and see. Jesus wept." St. John 11:33. He told them to take away the stone. Martha said, "Lord, by this time he stinketh, for he hath been dead four days." Christ told her that "if thou wouldest believe, thou shouldest see the glory of God." He cried with a loud voice, "Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus sayeth unto them, loose him and let him go." St. John 11:43, 44.

The reader will notice that he (Lazarus) was bound hand and foot with graveclothes, and his face was bound about with a napkin. When Jesus rose from the grave, the grave clothes were left, and were found in the grave. This has much significance, if only one is blest to see it. See St. John 24:12.

Notice that when Mary came to Jesus, she fell down at His feet where she liked to be, and she expressed great faith in Him for she said that if Jesus had been there her brother would not have died. When Jesus saw her weeping, He wept also. Here in **Divinity** the **Spirit of Divinity** weeps along with those who were weeping. Christ's love for Mary, Martha, and Lazarus was made manifest, and He showed to the world when He was here in the flesh that He could raise the dead. In talking to Martha in St. John 11:25: "Jesus sayeth unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live." Also, verse 26: "And whosoever liveth and believeth in Me shall never die; Believeth thou this?" St. John 11:26. That soul of Mary's, that loved His words while there at His feet, never died. What Jesus had done here for Lazarus' body, He will assuredly also do for His entire bride (when He comes again) and that He loves as He did Lazarus, for this is proof that, as He said, "I am the resurrection and the life," for He restored Lazarus' life, and He told them to loose him and let him go. See St. John 11.

Now we must sympathize also with Martha who had invited Christ into her home, and she was naturally very much interested in seeing that the Master had the best she had to offer in the way of hospitality and the most gracious welcoming that she could give, but the reason that so much emphasis is given here to

Mary is because Christ said she had chosen the good part.

Another beautiful illustration that compares favorably with this scripture was the Samaratian woman whom Jesus met at Jacob's well. During that immortal conversation with her by Him, the disciples had gone away **unto the city** to buy meat. At this point they were yet under the law. After her conversion, when Jesus spoke to her and said, "I that speak unto thee am He," then the disciples returned unto Him. The woman then "went her way **into the city,**" (the church of the living God.) St. John 4:28. It was at this point, **out of the city,** that His disciples prayed Him, saying Master, eat. But He said unto them, I have meat to eat that ye know not of." He had reference to that meat "which enduereth unto everlasting life," and "not the meat which perisheth." St. John 6:27. This eternal life has meat which is "more than meat, and the body more than raiment." See Matt. 6:25. It is more precious than the whole world to each one of His little children. When Jesus spoke to her, it was food and drink to the soul of this Samaritan woman from her Master's table. His disciples would also eat and drink from the same table after His crucifixion and resurrection. She (the Samaritan woman) is a beautiful type of the church like "Mary" in the text of this article. Mary appears to be a type of the Gospel Church while Martha appears to be a type of the law.

Geo. A. Fulk
January 3, 1976

IN MEMORY OF ELDER C. U. LANDERS

A season has ended for a beloved friend and servant of the church, Elder C. U. Landers of Coleman, Texas. He was born June 17, 1895, in Kent County, Texas, to parents of the Primitive Baptist faith and order. God's purpose for him in this life ended July 26, 1976, at age 81. He had been a resident of Coleman since 1941, and was a retired farmer. Burial was in Coleman Cemetery after services were conducted by Elder U. V. Wallace of Fort Worth, assisted by Elders Neal Luce and Lynwood Jacobs.

Elder Landers is survived by his precious companion, Sisters Lucille Sikes Landers, whom he married on November 21, 1921. Four daughters, born of this union, are: Sybil Berry and Pauline Stanley of Coleman, Patsy Berry of Abilene, and Nan Jestilla of Dallas, also one son, Jack Landers of Auburn, Ind.

Elder Landers was blessed of God to write his own eulogy of love in the hearts of his family and his friends in the church. Many of his thoughts and spiritual experiences are documented in letters published in Zion's Landmark. He knew, loved, and respected Elder Floyd Adams and Sister Adams. Just as many have missed Elder Adams and his wise council, so shall many miss Elder Landers' great love and wisdom.

During the years that I was blessed to know him, he talked, believed, preached and lived the doctrine of predestination. He was eloquent when declaring the saving grace of God and his belief in the doctirne of election and predestination. This beloved brother traveled far and wide in his service to the church, and was well known among Primitive Baptists in the United States. Many will miss him, as I do, but if his hope and ours come to pass, we will meet again.

Lynwood Jacobs
Orange, Texas

OBITUARY OF SISTER BERTA BAGGETT

Sister Berta Lewis Baggett was born October 9, 1890, in Sampson County, N. C., and died June 16, 1976. She was married to the late Brother A. Earnest Baggett, who preceded her by eight years in death. Also, two children preceded her in death. Her survivors are: six children, two sons and four daughters, twenty-two grandchildren, and several great grandchildren.

Sister Berta united with Harnett Primitive Baptist Church on July 5, 1964, along with her daughter, Sister Mildred Tew, and both of them were baptized on the first Sunday in August, 1964, by Elder J. M. Mewborn. Sister Berta was a strong believer in the doctrine of salvation by grace and grace alone for many

years before she united with our church.

Her funeral was conducted at Harnett Church by her pastor, Elder J. M. Mewborn, assisted by messrs W.H. Calcutt and Gibson Lockamy, on June 18, 1976. She was laid to rest beside the resting place of her husband in the Grandview Cemetery, near Clinton, N.C., under a beautiful array of floral designs.

May the dear Lord reconcile her children and relatives to their loss which, we believe, is her gain.

Written by request of Harnett Church in conference July 3, 1976.

Elder J. M. Mewborn, Moderator
Graham Jackson, Clerk
Oba Honeycutt,
Zora Spell, Committee

The home of this dear brother and sister was opened to the Old School or Primitive Baptist people for many, many years. Sister Baggett always in a most loving, tender manner, served the brethren and friends who came there during associations and other church meetings in a most loving way for many years before she was ever blessed to unite with the church. The late Elder J. W. Wyatt was their pastor for a number of years, and he was taken seriously sick in their home once. Sister Baggett waited on him for a number of days in a most kind and humble manner. Such things will never die in our memories.

Editor

SISTER RENIA SURCY

It is with sad, aching hearts that we attempt to write Sister Renia Surcy's obituary. Sister Surcy was born September 26, 1890, and departed this life May 29, 1976, making her stay on earth 86 years, 8 months, and 3 days. Sister Surcy was married to Mr. Frank Surcy about the year 1910. He preceded her in death in 1954. To this union were born six childcen, four girls and two boys. Three of them preceded her in death.

Sister Surcy's funeral service was conducted by Elder J. M. Mewborn at Willow Springs Primitive Baptist Church, and interment followed in the church cemetery.

Survivors are: Sister Ruth Parrish Bellamy and Mrs. Viola S. Johnson, both of Raleigh, N. C., and Mr. Norwood Surcy of Bunnlevel, N. C. Also surviving are 23 grandchildren and a host of friends and loved ones to mourn her passing.

Sister Surcy united with the Willow Springs Primitive Baptist Church on Sunday, September 2, 1968, and was baptized the same day by her pastor, the late Elder T. Floyd Adams. She was a faithful member as long as she was able to attend church and went many times when she was physically unable to go. Her children were very attentive to her welfare.

We feel that our loss is her eternal gain and that she is resting in the paradise of God, awaiting the final resurrection of these mortal bodies when they shall be raised and fashioned alike unto the Glorious Body of Christ.

Done by the order of the Willow Springs Church in conference July 17, 1976.

Elder B.C. Wray,
Moderator
Brother J.C. Adams, Church Clerk
Sister Lillie B. Kearney, Committee
Sister Alice J. Johnson, Committee
Sister Annie D. Dean, Committee

IN MEMORY OF SISTER OLENA ROGERS ALLEN

It is with mixed emotions that I attempt to pen down a few words in memory of one so dear. Her life meant so much more to me than just grandmother. In fact, it seldom crossed my mind, and particularly so after she offered to Wheelers' Church on the second Sunday in March, 1973, and was baptized the following month at Roxboro Primitive Baptist Church pool by Elder Burch Wray. I thought I loved her dearly prior to that occurrence, but little did I realize the magnitude of that love as a sister in the church. Her life was deeply enriched by the blessing of that deed, and I can freely say without hesitation or contradiction what it meant to her as I feel that her last days were gladdened even in her afflicted body. God was so good to her, which she freely admitted, as she had such an active, fruitful mind until the very end. It was such a pleasure to be in her company.

She was born August 8, 1883, in Person County, N. C., the daughter of the late Jack and Minerva Rogers and passed away quietly in the early morning on July 2, 1976, at the home of her daughter and son-in-law, Nettie and Earl Solomon, near Prospect Hill in Caswell County, N. C.

Other survivors are five daughters: Mrs. Alma Rogers of Gibsonville, N. C., Mrs. Rosa Norris of Roxboro, N. C., Mrs. Martha Rudder and Mrs. Katie Rudder of Hurdle Mills, N. C., and Mrs. Naomi Davis of Rt. 4, Reidsville, N. C.; three sons, Willie Allen of

the home, Thomas Allen of South Hill, Va., and the Rev. Alvin Allen of Fredericksburg, Va.; one stepdaughter, Mrs. Emily Ann Brooks, Rt. 3, Roxboro, N. C., two stepsons, Johnnie W. Allen and Daniel A. Allen, Rt. 4, Roxboro, N. C., 49 grandchildren, 24 step-children, 62 great grandchildren and two great-great grandchildren.

On December 3, 1902, she was married to Reuben Melcolm Allen, who passed away April 19, 1933, leaving her with several minor children to rear; yet no one ever heard her murmur or complain. We can surely look back and call her blessed for it was in a kind, tender way she had of proving her love in such a sincere manner to all that knew her. Her loved ones shall miss her most, along with her church for whom she showed such a great love. We believe that she is now resting in peace in God's eternal paradise where no storm clouds gather, and our hope is that one day we shall be blessed to meet with her again. May God reconcile us all to His Holy Will.

The funeral was held on Sunday afternoon, July 4, 1976, by her pastor, Elder Burch Wray, who was favored to speak so comfortingly to the large gathering. Her body was placed in the garden spot near the home where she had longed for a great while to be buried. Her daughters cared for her in her latter days so attentively, as well as her in-laws. To know her was to love her.

Humbly submitted,
Bro. Reuben Bowes

Approved in conference by Wheelers Church on August 7, 1976.

Elder Burch Wray, Moderator
Bro. Reuben Bowes, Clerk

MEMORIAL

It is with humbleness that I attempt to write this Memorial to our belated sister, Adelia Chandler Malcom, at the request of her family and as Clerk of Harris Spring Church. Sister Malcom passed away at her home in Social Circle, Ga., on May 30, 1976, and was buried on May 31st.

In reverence we bow in submission to the divine purpose of our God to bring to rest our sister who suffered long and with patience. Her ever loving hands cared for many brethren and sisters of our faith. The doors of her home were open in the truest sense and meaning of the word, hospitality: I Timothy 3:2, "given to hospitality". She filled this qualification, not just as a Deacon's wife, but all of her life as well. Her table and beds were kept ready for the hundreds who came to the front, as well as to the back doors, of her home. Greetings always were warm and with open arms. Few homes in a life time have cared for so many.

She united with our church at Harris Spring, Newton County, Ga., on October 21, 1917, coming with her letter from Old Black Creek Church, Oconee Association, the same day as her late husband, B. A. Malcom.

Her faithfulness to her church as well as to all the churches in the Old Oconee Association in her life time and her present Yellow River Association remained true and permanent, and it could well be said of her as Matthew 6:3 records, "But when thou doest alms, let not thy left hand know what thy right hand doeth."

Now that she is at rest, we feel to say that she took into her home several nieces and nephews and cared for and reared them as her own, as she was not blessed to have any children of her own. The Lord provided her with a goodly number in whom to give a Mother's love, nourishing and educating in every way.

Sister "Delia" was afflicted for her last few years and was cared for in her home, (with short stays in the hospital) by her family, home nurses, and especially the care of her faithful servant, Mrs. Odessa Blasingame, for approximately twenty-six years.

Be it said that we at Harris Spring Church miss her; yet, in humble submission we bow in the glorious faith that it is all according to His blessed Will when His time comes to call His children home.

Elder J. M. Mewborn, former pastor, was assisted in conducting the last services by Elder Thomas L. Huff at Harris Spring, surrounded by her family, friends and brethren. From her large family she is survived by two brothers and their wives: Mr. and Mrs. Curtis E. Chandler of Commerce, Ga., and Mr. and Mrs. I. Vivian Chandler of Dalton, Ga., sister-in-laws: Mrs. Otis Chandler of Social Circle, Ga., Mrs. F. C. Chandler of Toccoa, Ga., and Mrs. Algia Chandler of Toccoa, Ga. A number of nieces and nephews also survive. Her body was laid to rest in the family cemetery, Route 3, Commerce, Ga., beneath a massive floral arrangement.

It is agreed that a copy be put on the church record, one be sent to the family, and a copy be published in Zion's Landmark.

Read and approved by the church in conference on August 23, 1976.

Elder B.C. Wray, Moderator
Carolyn P. Alston, Clerk

SISTER MARY ANNIE CAMPBELL CORN

I shall attempt to write the obituary of my lovely mother, Sister Mary Annie Campbell Corn, wife of Elder Sam J. Corn. She was called away by death in Forsyth Hospital, Winston-Salem, N.C., on March 24, 1976. She was born to the late George Robert and Texas Anna Lawson Campbell on December 19, 1898, making her stay on earth 78 years, 3 months, and 5 days.

She was married to Sam J. Corn on January 5, 1915, who survives her. To this union were born five children. Those surviving are one son, Robert E. Corn, Stuart, Virginia; two daughters, Fedelia C. Wood, Spencer, Virginia, and Jewell C. Willis, Winston-Salem, North Carolina; eight grandchildren and two great-grandchildren. She was preceded in death by two sons, Samuel A. Corn and an infant son. Also surviving are two sisters, Mrs. Haywood Shelton, Stuart, Virginia, and Mrs. Troy Vernon, Martinsville, Virginia; two brothers, Dewey Campbell, Stuart, Va., and Rufus Campbell, Chicago, Illinois.

She united with Russell Creek Primitive Baptist Church near Stuart, Va., on the first Saturday in August, 1917, being baptized with her husband the following first Sunday morning by the late Elder Noel Gilbert. She was a member for fifty-nine years, faithfully carrying out what she always called her duty to the church. She always attended regularly, filling her place as best she could. She had a great love for her church and also the members of the other churches of her faith and order. She and my father, Elder Sam J. Corn, always entertained and kept the brethren and sisters, visitors and friends from the sister churches in their home overnight in their own loving way.

She was blessed to endure her long illness well, not complaining, saying it was the will of God that it be so. Her funeral was held at Russell Creek Primitive Baptist Church. Elder Claude Brown, Elder Harvey Prilliman, and Elder Dewey Rakes officiated. Interment was in the church cemetery. She is greatly missed as her place cannot be filled, but we feel our loss is her great gain, as we feel that she is at rest, awaiting the coming of her Lord and Maker.

Written in much love and sorrow by her daughter, Fedelia C. Wood, by the request of Russell Creek Primitive Baptist Church in conference.

Fedelia C. (or Mrs. Samuel R.) Wood
P. O. Box 33
Spencer, Va. 24165

WHITE OAK UNION

The next session of the White Oak Union was appointed to be held with the Church at Maple Hill, the Lord willing, beginning on Saturday before the fifth Sunday in October, 1976, and will continue through Sunday.

Elder Owen Kennedy was appointed to preach the introductory sermon, and Elder Eugene Shepard was to be his alternate.

We invite all brethren to come and visit with us.

H. A. Young, Clerk,
Route No. 4, Box 362,
Jacksonville, N.C. 28540

ANGIER UNION MEETING

The next session of the Angier Union Meeting is appointed to be held with the Church at Sandy Grove, Johnston County, N. C., the Lord will, the fifth Sunday and Saturday before in October, 1976.

Elder C. T. Harward was chosen to preach the introductory sermon and Elder Curtis Parrish to be his alternate. Sandy Grove Church is located about five miles East from Angier, N. C., on N. C. 210 Highway.

We invite all lovers of the truth to come and be with us.

E.T. Jones, Union Clerk
Route 3,
Fuquay-Varina, N.C. 27526
Telephone: 552-5845

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union was appointed to be held with Surl Church, beginning Saturday before the fifth Sunday in October, 1976.

Brother Wallace Oakley was appointed to preach the introductory sermon and Elder Burch Wray as his alternate.

All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield
Union Clerk

C 286.4
Z81

ZION'S LANDMARK

PUBLISHED MONTHLY

BY

PRIMITIVE OR OLD SCHOO[illegible]PTIST

AT

117 NORTH GOLDSBORO ST[illegible]

WILSON, NORTH CARO[illegible] 27893

VOL. CIX SEPTEMBER, 19[illegible] NO. 11

University N. C. Library
CHAPEL HILL, NC 27514
Ex.

PSALMS
CHAPTER 6

Depart from me, all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication; the Lord will receive my prayer.

Let all mine enemies be ashamed and sore vexed: let them return and be ashamed suddenly.

PSALMS
CHAPTER 7

O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me;

Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver.

O LORD my God, if I have done this; if there be iniquity in my hands;

If I have regarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy;)

Let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Se'lah.

Arise, O LORD, in thine anger: lift up thyself, because of the rage of mine enemies; and awake for me to the judgment that thou hast commanded.

EDITOR
ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR
GEORGE A. FULK PILOT MOUNTAIN, N. C. 27041

$6.00 PER YEAR — 2 YEARS $11.00
TO ELDERS $5.00 PER YEAR — 2 YEARS $9.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

A TESTIMONY OF THE TRUTH (THE LAW AND THE GOSPEL)

Dear Brother Mewborn,

I wrote these thoughts not really knowing why, but somehow I feel led to pass them on to you. I doubt their value to anyone except myself, as the duration of the writing brought periods of sweet meditations from Him who is the Lord of Glory, blessed forevermore.

I hope it is sound in its content, but if not, I desire to be better instructed and will receive such in much appreciation.

Your brother in Christ, I hope,
Bennie Roberts
Route 1
Willow Springs, N.C. 27592
September 27, 1976

"BLOTTING OUT THE HANDWRITING OF ORDINANCES" Cols. 2:14

"And the tables were the work of God, and the writing was the writing of God." Ex. 32:16.

These tables referred to in this verse of scripture are those upon which the law of God was first written. It was these tables which Moses, in hot indignation, cast to the bottom of holy Mt. Sinai as he beheld an adulterous Israel in the midst of pagan worship.

Later, in the 34th verse of Exodus, is the account of the second giving of the law. Here Moses was commended to hew the stones into tables like unto the first and to write upon them the account of God's speaking. It is this latter account, often referred to in the scriptures as the law of Moses, that the tables of stones were placed in the Ark of the Covenant. This one served as the hope of Israel until the day the just wrath of the sovereign God subsided upon a forsaken figure or Lamb, and the victory cry, "It is finished," was pronounced through parched lips.

This proclamation, though shaking the foundations of hell and raining doom upon a million, million, devils and spoken by One whom few would own as Friend, is the balm of Gilead to the wounded soul of the sinner — the sinner, who through believing eyes and circumcised heart, has glimpsed the righteousness of God and the promised land. This mere glimpse is sufficient to own himself guilty, vile, and worthy only to bear the penalty of death as the believing thief. Yet, he, at the same time, cannot deny the reasons for the blessed hope that he, too, shall hear the promise of Paradise from a Saviour's lips.

At this point this writer must confess that this feeble pen is exceeded only by a more feeble mind as he tries to relate these few thoughts upon matters much too high for him, but who, at the same time, must confess from time to time a sincere belief that a voice has spoken and a power compelled him to go and tell what wonderful things the Lord has done for him. The first thing he must tell of is a tiny seed of hope that dwells somewhere in the recesses of his being, at times being so elusive he cannot lay hold upon it

and doubts its very existence. Yet, at other times, its appearance is of such magnitude that he is able to declare with Job, "I know my Redeemer liveth." Job 19:25.

Dearly beloved, it is not my intention to boast nor to suggest that the tiny morsel from the Master's table that I hope to taste occasionally is any sweeter than that received by others. Only at times I desire to witness with those whom I love of a Saviour who is merciful and everlastingly so and One whose very nature will not permit Him to lie; who has promised good to them whom He esteems as His jewels — even life eternal. Oh! how blessed it is when God's servants are blessed in unity to sing the sacred, sweet songs of Zion and the lambs are blessed in hearing to lie beside the still waters in peaceful observance of their sweetness. And blessed truly are they when the song of Zion is the song of deliverance for poor afflicted souls who to Jesus for refuge have fled.

The afflicted soul is the identifying mask of the redeemed of God. The same was true with Brother Paul as he was made to declare, "Oh, wretched man that I am!" Roms. 7:24. He knew the estate of his own flesh, that he was corrupt, that no good thing dwelt there, and even the things accounted unto him as good, he ascribed it not to himself but Christ. He walked in constant violation of God's law, disdaining works as any means of justification or even pacification — "-not of works lest any man should boast." Eph. 2:9.

Job suffered great affliction of the flesh. There was a time with Job during this affliction that he desired the presence of God that he might plead his works before Him and find favor sufficient to ease his physical distress. However, we see Job's self-righteousness disintegrate under the gospel as preached by Elihu. His pleas for justice turned to pleas for mercy as God demanded of him his wisdom and works while at the same time God revealed unto him His sovereign Hand in earth, sea, and heaven. Job knew then the insufficiency of his flesh in meriting any favor with God. He declared in Chapter 40, verse 4, "Behold, I am vile; what shall I answer thee? I will lay my hand upon my mouth." Again, in chapter 42, verse 6, "... I abhor myself, and repent in dust and ashes." This is not the testimony of the afflicted flesh, but rather is the testimony of a soul sawn assunder by the revelation of the mighty God and His Sovereign will.

The record of the same witness follows each of God's prophets. We read of David at one point being lifted by the Spirit to rejoice in sacred song and then to drink the dregs of the cup of remorse as he found himself in violation of God's law. The same was with Solomon, Abraham, Elijah, Jacob, Sampson, and all the rest.

The redeemed of God know something of their own individual cases, having been made to abhor their own flesh from time to time, ever grasping for the glimmer of hope, even the anchor of their souls. They have a common witness with the prophets of their total inability to stand in declaration of sufficient righteousness to satisfy God's law and fall under a common condemnation being death. Whatever the child of grace may or may not know concerning the letter of the law, there is one thing certain and

settled in his heart. It is that the letter did not teach — that being, the law is the messenger of death and deliverance. All endeavors to seek human deliverance by the works of the creature from its clutches will take the work of a great Saviour.

The writing of the law was in tables of stone that there could be no bending of it. It was written by a Hand - the same Hand that garnished the heavens, that molded and shaped all of creation, yea, the Hand of God. The tables were written on the front and back that nothing more could be added to them. There are those today, as there have been since the Garden of Eden when the serpent said, "Ye shall not surely die," who have assumed the authority to add to God's law and they claim to have some type of magical eraser that can erase etching in stone. Change what they may, they shall never change God. He said, "Thou shall surely die," (Gen. 2:17) and "death passed upon all men." Roms. 5:12. They struggle as an insect in the web of the spider, hating God as He is, their eyes darkened, their fate resting with God - we hope not to judge. And, yet, even with reason sufficient to fear the law of God, we must judge it as good. Not only good but divinely good, even as God Himself is good. Could the work of His Hand and the council of His mind be less than good? Has He not decreed every purpose in Heaven and earth? Does insufficiency rest with Him? No, a thousand times no, and forever no! His law was written by His hand upon tables of stone which were the product of His labor. It was His mind which was published thereon, so it must be good. It was given for good, it seemed good unto Him to give it, it was judged good by the prophets and the psalmist. It was called "righteous" and there was "great joy" in its keeping.

Yet, Paul described the law in Chapter 3 of II Cor., as being the "ministration of condemnation and death." This in itself is reason sufficient to trouble the child of grace. But Paul does not leave it there. Even though the law meant death to transgressors, he states further in the same chapter that this law of condemnation and death was glorious to the children of Israel.

The natural mind finds it impossible to proclaim the image of its judge and executioner as glorious. Thus, every child of Isarel (spiritual) is given a reason to believe that the just condemnation and death prescribed by the law has been satisfied in the sacrifice of Jesus Christ, the Lord. This reason or cause is the implantation of hope in the child of grace's soul. This hope is not ignited by natural reason but its ebbs and flowings are determined by One who knows what is good for us. Yes, the law with all its terror is glorious to God's little children. First, because it is justified, and, second, because they have been given a hope, both sure and steadfast, that He who is for us is greater than he who is of the world. Their faith rests in Him who is called Jesus the Christ, the Wonderful Counsellor, the mighty God, the Everlasting Father, and the Prince of Peace. They feel truly to be the traveler, journeying from Jerusalem to Jericho, which fell among thieves. His help lay not in the Levite which is representative of the law, nor in the priest which is representative of sacrifice, but in the lowly Samaritan who stooped low, lifted him by His own strength, and placed him upon His own beast

and took him to the inn. It is my belief that the traveler fully recovered from his wounds, severe though they were. He waits with anticipation and expectancy for the fulfillment of the promise of Him who declared that He shall come again. It is his desire to behold Him as He is in all His power and glory, to see face to face Him who is adored by all the celestial beings, His own elect. Yes, He of whom the Heavenly host sang, declaring eternal peace and good will for His children. It is the Lord of Glory who is the One object of their whole desire, yea, of whom there are a thousand, thousand things, true, honest, just, pure, lovely, and of good report.

My dear brother, this is not written with the desire to instruct God's children, as I hope to believe there is One sufficiently able and wise to teach His children. My only intention in the beginning was the desire to share with you a thought that brought great joy to my heart. I have laid my pen down many times with no intent to complete this (as if it were completed), and I still do not know, at this point, if I shall pass it on to you. As you know, I have not long been associated with the Old Baptist. If I know my heart, I believe I love them all. They have all been so kind to me, receiving me into their hearts with no questions asked. I feel so unworthy of the love of so great a people. I do not know what the other side of the grave shall hold for me. I only know that I am a sinner, but should it be a continuation of the blessedness of the sweet fellowship of the dear saints of God that has given me great joy and consolation, I shall be satisfied. My feelings for these dearest ones bear witness with Paul as he described the Philippian church, "...my brethren dearly beloved and longed for, my joy and crown,...my dearly beloved." Phil. 4:1.

I wish for you, dear brother, continuing grace in your endeavors of publishing the Landmark. I feel that I know something of the tremendous burden that must rest upon you.

Bennie Roberts

THE CHRIST-MAN IN TYPE (MELCHISEDEC)

Out of all the Biblical characters mentioned in both Old and New Testament, there is none, perhaps, who is as little known as Melchisedec. I feel this is particularly true in regards to the few articles that have been previously published in our religious periodicals for the past forty or fifty years. Seldom is his name mentioned from the pulpit; yet, his words, perhaps, are as frequently quoted both in prayer and discourse as much as any in the entire scripture. I have reference here to the common expression often quoted, "having neither beginning of days, nor end of life." Hebs. 7:3.

Only once does his name appear in the hymns or songs of Zion. Many times, as a child, can I remember the dear brethren, many of whom have long since passed from this life, sing the old hymn in that beautiful minor strain known to the Old Baptists in the southern United States,

"Thou dear Redeemer, dying Lamb,
We love to hear of thee;

No music's like thy charming name,
Nor half so sweet can be.

O let us ever hear thy voice
In mercy to us speak;
AND IN OUR PRIEST WE
WILL REJOICE,
THOU GREAT MELCHISEDEC."
etc.

(Lloyd's Hymn No. 503)
(Durand & Lester No. 102)

Our people have almost ceased to sing or use this hymn in our services today. To me, it is a beautiful hymn of praise.

With the above thoughts in mind, knowing that the subject is infrequently discussed among our people anymore, I have selected the following excellent article for publication at this time. This brother was highly blessed in showing how that **legal leaven** existed in the Apostle Paul's day, and was practiced in the church of the Hebrew brethren as well as among some who lived in his (Elder Bartley's) day and time. The same is still true today. Your editor enjoyed reading this article, and it is my sincere hope that each of you will also.

J.M. Mewborn

MELCHISEDEC

Melchisedec in some very special things is the most peculiar of all the typical men who represented the Son of God, and in those respects he stands alone among the types of Christ. He was made like unto the Son of God as none of the others were; therefore, the types would not be complete without Melchisedec. In this is shown the perfect wisdom of God.

Melchisedec is both peculiar and wonderful. He was verily a man, a Son of woman, but no other man ever bore his name, so sacred is it. By interpretation this name means, "Kind of righteousness, and after that also King of Salem, which is King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually." Thus, it was as priest that Melchisedec was without descent, or father or mother in his priestly office, and had neither beginning of days, nor end of life; for he was a priest forever and ever. And not only this wonderful priest was he, for he was likewise King of righteousness, and also King of Salem, that is, King of peace. Salem is Jerusalem, the holy Mount Zion, city of God. So, this man was a two fold King; first, King of righteousness, then King of peace. In this kingly office and glory Melchisedec personated the Anointed Man, Christ Jesus, God's righteous King, of whom He said, "Yet have I set my King upon my holy hill of Zion." Psa. 2:6.

It is very wonderful and blessed that a man should be made King of righteousness, and of peace, and also Priest of the most high God, and should reign in righteousness, and so make all His kingly and priestly people righteous and holy, and bless them with everlasting peace. This blessedly shows us that our King upon the holy hill of Zion shall subdue and destroy all the enemies of His kingdom and people, both their outward and inward foes, and that they shall be with Him an holy priesthood unto God, to praise him in glory forever.

"And Melchisedec, King of Salem, brought forth bread and wine; and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most

high God, which hath delivered thine enemies into thy hand. And he (Abram) "gave him titles of all." Gen. xiv. "And this stone which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." Gen. 28:22.

This is the only time that Melchisedec appeared in the Bible, and his blessing Abram is his only recorded official act as the priest of the most high God. He appeared but once on earth, in Salem, and made but one offering, the offering of himself unto God as His priest, and the fullfillment of his priestly office was to bless Abraham in the name of God and for Him. Abraham was the friend of God, the father of all the chosen and faithful people of God on earth, and in this blessing of God upon Abraham by this wonderful priest, all the seed of Abraham, all that are Christ's, in all the families of the earth, were blessed. This is God's own blessing. It is special and sacred and forever. For this He raised up, appointed and consecrated Melchisedec, king of righteousness, King of Salem or peace, priest of the most high God forever, and made him like unto the Son of God, to abide a priest continually. Thus, the priesthood of Melchisedec was unto God Himself, for he acted Godward, for God, and brought down the blessing of God to His family in the person of Abraham. To no other man as priest did God give this divine honor and excellence. No other priest thus personated Christ, or was made like Him. Aaron acted for and represented his brethren as their high priest; but Melchisedec represented God and acted for Him and in God's stead. Aaron had authority and power with God. Aaron was made priest without the oath of God, after the law of a carnal commandment, and was not suffered to continue as priest by reason of death; but Melchisedec, as king and priest was made like unto the Son of God, who was made priest with the oath of God, after the power of an endless life, and of his kingdom there shall be no end.

How wonderful was Melchisedec! Of him the scripture says, "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." This man blessed Abraham, who had the promise of God. And the less is blessed of the greater and better. The blessing of this priest is, therefore, the blessing of God Himself. He spoke the words of God in blessing Abraham; and to him the father of the faithful paid tithes as unto God. How sacredly and blessedly he personated God's own eternal High Priest! He also is alone in his holy priesthood, and is priest unto God forever. Therefore, his priesthood is unchangeable. And so, too, he was King of righteousness, and also King of peace; for he made peace by the blood of His cross, having slain the enmity thereby. And, through His priesthood and righteous reign upon His throne, the people of God shall be all righteous, and shall worship Him in true holiness. Yea, He will make a new heaven and a new earth wherein dwelleth righteousness. Then, as it was at Salem, which is Jerusalem, that this wonderful priest of the most high God, possessor of heaven and earth, the God of Abraham, met and blessed him; so, also, it was there that the Son of God Himself made His priestly offering unto God, and

on God's behalf blessed all His people. And how true it is, that as all the house of Israel paid tithes to Melchisedec in Abraham, and thus honored him as greater than Abraham and as before him, so truly shall all the house of God bring praise and honor and glory to the divine Man, who was made God's High Priest forever after the order of Melchisedec.

As a type of the incarnate Son of God, who was verily a Man in the flesh, none but Melchisedec did God ever make both king and priest. No high priest of the order of Aaron could be a king upon the throne of David; and not David himself could officiate in the priest's office. Yet, the Son of God, the Son of Mary, reigns in Zion upon the throne of David, and, as High Priest, He entered into the Holy of holies and appeared in the very presence of God.

From Abraham to David, and from David to Malachi, they would read in the scriptures that Melchisedec, both a king and priest, once appeared at Salem, and so truly personated the most high God that he blessed the great patriarch, Abraham, the father of the faithful, and they would by faith look and hope for the glorious realization of this blessing of God. Here was the promise that a wonderful Man should come to Zion, and should be both king and priest of the most high God; that He should put away sin and establish righteousness, and that in Him should God bless all the children of Abraham, all the nations and families of the earth. O how this would inspire the faithful among them, who feared God, with hope and patient endurance. For it assured them that, as God had sent this king and priest and blessed Abraham, so He was their God, the possessor of heaven and earth, and that He would Himself come down to them upon Mount Zion in the person of a wonderful Man, like unto Melchisedec, and through this King and Priest they should be blessed.

Thus inspired and moved, "the sweet Psalmist of Israel" poured forth his soul in psalm and said: "The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool, The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning" (morning of His resurrection): "thou hast the dew of thy youth. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchisedec." Psa. 110:1, 2, 3, 4. Prophets were raised up and sent to Israel, from time to time, who foretold that this King and Priest should come at the time appointed in the counsel of God, and that He should magnify His holy office and fulfill all the will of God. When Daniel, the prophet, had prayed to God for his people Israel, the angel, Gabriel, flew swiftly and touched him, and said, "I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression and to make an end of sins and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." God had thus determined, and so it should be accomplished. It was very wonderful and solemn and blessed.

Gabriel further said to Daniel, "And after three score and two weeks shall Messiah be cut off, but not for himself." Dan. 9:26.

Finally, the Lord sent Malachi, the last of the prophets, and proclaimed: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." This truly came to pass, and John the Baptist was sent before the Messiah, who came to his temple in Jerusalem and was cut off, as Gabriel foretold, and as the four evangelists have recorded the wonderful fulfillment.

The churches of Judea were Hebrews, Jews, even the church in Jerusalem, who had been brought up under the ministry of the Levitical priesthood and the ceremonial law of Moses, to which they were wedded and devoted. They were, therefore, far more familiar with the order of the priesthood of Aaron than they were with the priesthood of the Son of God, who was a Priest forever after the order of Melchisedec. Indeed, they did not understand the ancient, and far away Melchisedec and the order of his mysterious priesthood. But with the priesthood of Aaron they were familiar, and it seemed to them suitable and was congenial to the legal bias of their minds and hearts, for it was their homeborn religion and mode of worship. Why, then, should they entirely give it up and turn away from it? Had not God Himself given it to them upon Sinai by His servant Moses, and commanded them to walk in all His judgments and statutes and do them? And was not Aaron, the brother of Moses, and God's own ordained priest? Was not the law of Moses a good moral code and correct rule of conduct and of life? Did it not separate and distinguish them from the ungodly and profame? Yea, was not Christ Himself, in whom they believed, a Jew, and did He not keep the law? Why, then, should they wholly give it up, and depend entirely upon the mercy and grace of God in the gospel of Christ? This was hard for them to do, and it seemed an uncalled-for sacrifice. They prided themselves that they were of the family of the great Abraham, the Hebrew, and the people of the covenant that God made with him, and established it with Moses. Their advantages in the law were many, and so they felt that they were more favored and really better than ungodly sinners, as the Gentiles were. It seemed to them, therefore, right to observe Moses and honor him, as well as Jesus. James and the other apostles in Jerusalem and the church, with the other Jewish churches, were of this sentiment, doubtless. It was a serious legal prejudice and a blinding error, for it led them to still cleave to the works of the law in part, while professing to believe in the grace of the gospel. So it was an effort to unite the law of Moses with the gospel of Jesus. This is the sentiment and position of most of the professed gospel churches in the world until this day, even among many called Old School or Primitive Baptist. In all their houses of worship every sabbath day or Sunday Moses is taught. (How true this is! JMM.)

During the time of this prevailing legal sentiment of the Hebrew saints, it pleased the Lord to call

Paul, the learned doctor of the law and zealous Pharisee in the Jew's religion, to be the last and least of the apostles, yet the greatest and chiefest, and to send him to Jerusalem, that he might see and know how **legal leaven or doctrine prevailed among the Hebrew brethren.**

"And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of the Jews there are which believe; and they are all zealous of the law: and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs." Acts. 21:17-21. Paul did not deny this that they had heard of him, but it showed him how blinding and bitter was this legal doctrine among the brethren, for it incensed them against him, and he painfully saw how far short they had fallen from the true grace of Christ, and were not standing fast in the liberty where with Christ had made them free from the bondage of the law, no less than from the dominion of sin.

Paul knew the law in its letter and power better than any of the apostles, and he had been more exceedingly zealous for its strict observance; but he also knew the far more exceeding riches of the grace of God in Christ Jesus. All those things in the law of works were as dross to gold in comparison with Christ and the gospel of His grace. Paul said: "For I through the law am dead to the law, that I might live unto God." Thus the Lord had cut him off from the law forever. God had called him by His grace, and revealed His Son in him. To Saul, the Pharisee, this was a wonderful revelation of the way of salvation. It gave him to see that the fullness of Moses and the prophets, of Aaron and the priesthood, the very perfection of the law, the fullness of righteousness and of grace and truth, even the fullness of God and the perfection of His children, all of them having their fullness in Christ Jesus.

All this the exalted Head of the church fully prepared and qualified Paul to teach and preach, and made him preeminently the Apostle of His Grace, and the Minister of the new covenant and of the perfect priesthood. The Lord then inspired Paul to write The Epistle to the Hebrews, withholding his name, because they had a legal prejudice against him. In it the Holy Spirit has revealed to us more fully and gloriously the perfection and power of the everlasting Priesthood of the Man Christ Jesus, God's Anointed High Priest, than in any book of the Bible. It is the only one of the sacred books devoted entirely to the covenants and the priesthoods under them. No other inspired scriptures so fully show in contrast the faultiness of the old covenant, and the perfection of the new covenant. No other so wondrously reveals the greater honor and glory of Christ, the Son of God, over Moses, the servant of God. No other so beautifully and blessedly makes

known the infinite superiority of the priesthood after the order of Melchisedec over the order of Aaron's priesthood. A great need was upon the Hebrew believers in Christ, to turn them from the formal and showy priesthood that made nothing perfect, but was perishing with its own burdens and failures, to the perfect and abiding priesthood of the Son of God, the Christ, whom they had confessed as their Savior and Master. The Lord, therefore, gave them, and us, this great and wonderful epistle.

Paul believed they were brethren in Christ, and thus appealed to them: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; Who was faithful to Him that appointed Him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses." Hebs. 3:1-3. Moses was faithful in all his house, as a servant, but Christ was faithful, as a Son, over His own house. Yet, Moses was greater than Aaron and the priesthood; for the law was given by Moses, and he was the mediator and leader of the priesthood and all the people. But Moses and Aaron, the priesthood, and all the people under the law of Moses, were inferior to their great patriarch Abraham.

The faithful minister of Christ then leads the brethren far back to the time of Abraham, before Moses and the law, before Aaron and his priesthood, and says: "For this Melchisedec, King of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him, to whom also Abraham gave a tenth of all. Now, consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. He then shows them that Melchisedec was not descended from the family of Levi, who as priests received tithes of their brethren; yet Levi paid tithes in Abraham to Melchisedec, who blessed him that had the promises. "And without all contradiction the less is blessed of the better." Thus, clearly Paul shows that Melchisedec was greater than Abraham and all in him, and his priesthood was far better than the priesthood of Levi and Aaron.

"If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law." Hebs. 7:11. "For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. And inasmuch as not without an oath he was made priest: (for those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order

of Melchisedec:) by so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death. But this Man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Hebs. 7:14-28.

This is our exalted and glorious High Priest. His work is perfect, and His priesthood has no end, because He lives for ever. Like Melchisedec, He made but one offering as Priest of the most high God. And having offered Himself up unto God, He then blessed all the family of God in Abraham, and passed from earth into heaven. Melchisedec brought forth bread and wine, and gave to Abraham, and blessed him. Likewise, our holy Priest unto God took bread and wine, symbols of His body and blood, and blessed them, and gave them to His Father's children. Thus, He gave Himself to God for us, and so bestowed upon us the blessing of God. All glory to His name! God was well pleased for His righteousness' sake, and accepted Him and His offering, and accepted and blessed us in our Priest, as He blessed Abraham in the priest Melchisedec.

How blessed it is for us that God first gave us Melchisedec, both priest and king, before He gave to Israel the priesthood of Aaron and the law of that priesthood. How dreadful it would be for us if God had not given us another High Priest after the order of Melchisedec, and a better testament or covenant than that of Moses and Aaron! **Then, what weakness and folly it is for us to seek to mix the conditions of the old covenant with the free gift and grace of the new covenant.** It is the folly of trying to better that which is perfect in itself by adding to it that which God said was faulty and made nothing perfect. It was this legal blindness of the Jewish believers in Christ that moved Paul to write the blessed Hebrew epistle, and the one to the churches of Galatia. To them he said, "O foolish Galatians, who hath bewitched you?" Gal. 3:1. He says the same things now. O let us, who are partakers of the heavenly calling, "consider the Apostle and High Priest of our profession, Christ Jesus." Hebs. 3:1.

Let us consider why Melchisedec, a glorious type of the Son of God, was made like Him in his twofold office of priest unto God and king of righteousness and peace. For in these respects he was the only man that personated the Christ-Man. As such Melchisedec stands out as a bright light in the spiritual heavens, a sure promise that the glorious Sun of righteousness should arise unto all that feared God with healing and blessing in His wings of peace.

First. A successful priest must have power with God and be in God's stead, personating and acting for God, so that his offering is the perfect offering of God in the person of His priest. This only could magnify the holy law and fulfill all righteousness. Aaron, the high priest of Israel, nor all his sons, could do this, for they were sinful. But this virtue, excellence and perfection was in Melchisedec and his one offering as made like unto the Son of God.

Second. The priest and his offering being perfect and accepted with God, law and justice are satisfied, the curse is removed, the blessing of righteousness upon Abraham and all the family of God is bestowed once and forever. In Abraham stood Moses and Aaron, Levi and the priests, the house of Israel and all the household of God, the people of His covenant with Abraham. Therefore, Moses, the law giver, Aaron and all the people of that legal priesthood, must turn away from it, look through it and above it, and look to the one righteous and all-satisfying offering of Melchisedec, type of the Son of God, and its fulfillment in the Apostle and High Priest of our profession, for their righteousness and acceptance and the blessing of God. In this view, they were no better than Moses himself, that neither his law, nor Aaron's priestly offerings could take away their sins, nor make them righteous.

Third. The offering of God's Priest having fulfilled all righteousness, he now has the power to sit down upon the kingly throne, and reign over the kingdom in righteousness. No other man as king ever thus reigned. But our High Priest and King, having made an end of sin, and God having put all things under His feet, He now reigns gloriously in Zion, makes all her children righteous, gives them peace, and crowns her with the blessing of God, "even life for evermore," Melchisedec thus blessed Abraham with the blessing of God. The Lord by Isaiah said: "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." Isa. 32:17,18.

Fourth. All this shows us how necessary it was that God's own High Priest must also be the King upon His glorious high throne upon the holy hill of Zion; for He must not only put down all the enemies of righteousness, but He must, also, make His people willing in the day of His power, in the beauties of holiness from the womb of the morning — the morning of His resurrection, when the night of death was ended, and He brought life and immortality to light. Thus He must reconcile all His people unto God and make them His friends, as Abraham was the friend of God. As King of righteousness and King of peace, He thus reigns in Zion. As King and priest on earth of the most high God, possessor of heaven and earth, Melchisedec alone was made like unto the Son of God. We cannot too well remember this. It beautifully sets forth the perfection and power and glory of our Priest and King, in whom alone is righteousness and salvation, acceptance and peace with God.

We should not forget that Melchisedec wore a double crown, and was "first King of righteousness, and after that also King of Salem, which is, King of peace." Thus, he was in the likeness of the Son of God. It was on earth, in Salem, that this wonderful man was King of peace, and it was to Godward that he was King of righteousness. So it was on earth also that our spiritual Melchisedec was King of peace, and said to us, "Peace I leave with you, my peace I give unto you." John 14:27. And as King of righteousness, He sits upon the throne of God, "A glorious high

throne," (Jer. 17:12.) and reigns in holy heaven.

"All Hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And Crown him Lord of all."

(Elder) David Bartley, (Dec'd.)

"I SAT DOWN UNDER HIS SHADOW WITH GREAT DELIGHT, AND HIS FRUIT WAS SWEET TO MY TASTE."
S. of S. 2:3

Dear Brother, I hope, in the Lord and Saviour Jesus Christ,

There are words bubbling out of this poor sinful heart of mine today that I must write to God's little children. Oh, I was burdened down this morning with a load of trouble and grief, but I believe King Jesus came and rescued me. A sweetness flowed from the portals of glory such as I have never known before. It calmed my weary, troubled soul, and it rang in my ears. I walked and talked with such praises in my heart. Oh, my brethren and sisters, do you know what I am talking about? That sweet hope was renewed so sweetly in my breast. I was made to love Him in such a way as I have never felt before. I was made to love my precious brothers and sisters in the Lord as never before. I saw their sweet faces pass before me, and I have never seen such a beautiful sight. There has never been a picture painted by an artist more beautiful than one of these little children of God that I had seen. I believe I saw the grass and the leaves on the trees praise His name. The birds sang praises unto Him. This old flesh was subdued, or put under, and my weary soul was quickened within. I don't know much of what I did during this time, but I believe at least two hours passed while I was in this state of mind. It came with a great rush upon me, even as a rushing, mighty wind, and I heard preaching such as I have never heard before. I heard the bubbling of cool, clear water; it bathed my weary feet and cooled my feverish brow. It tasted sweet as honey to my lips. It was such a beautiful thing. I hope I can be blessed to express it the way it was to me. Every fiber of my being cried praises to His Great and marvelous name. I don't know if I was silent or if I cried aloud, but I believe this thing was inside of me.

My lips were silent. I saw one of my dear sisters in the Lord who has an affliction in her legs. I have often worried about her because she suffers so much. There was a Man kneeling at her feet, and I ask that Man why my sister had to bear those scars. He spake in tender love and compassion and said, "I have had pity for each scar upon her, and I love each stripe she bears." Now, I don't understand these words entirely, but I do understand that God does have pity on His little ones. I also believe I was shown then that she was one of His. She may always be afflicted, but I believe she is a child of the great King.

I remember an occasion that took place one time when I was just a little child on my parents' farm. There was an old oak tree there on the farm, and one day I stood under that tree, so burdened down. In my little, childish mind I cried out, "Oh, God, give me some evidence that I am your child." It was a hot summer day. Not a breath of wind was stirring, and as I looked, every branch on that tree quivered. The

most awful, dreadful fear came upon my poor, little heart. This came before me again today, and I don't know why it did. Certainly, I am not saying that I am a child of God, but I believe if I am, surely I was back then under that old oak tree. Yes, even before the foundation of the world. I don't know if I am or not, but I can't deny the fact that today my little hope was revived once more. I am so unworthy of this hope. I am nothing, yea, even less than nothing. Right now, I have this blessed hope, but tomorrow I will be sorry I ever expressed my feelings of this blessed experience.

A woman told me one time that my belief was rotten to the core. I did not answer her statement. She proceeded to tell me that it was a cruel God who gave His Son only for a certain number. I don't believe I answered her, but I do feel this way. I believe Jesus died on that cross for all whom the Father gave Him, and of these He has lost none. To me it would be a cruel thing if He spilled that precious blood for some and still lost them. (Surely, He would be a weak God, and His blood would have no power.) If He has lost just one single one, then He died in vain. No, no, He finished His work there on that (Roman) cross, and He did not lose any, not a one of His. His precious blood flowed for all that the Father gave Him (Jesus) in that convenant of Grace (the three of them) back there before the foundation of the world. I believe He showed me plainly in a vision a few months ago that He had had compassion or mercy on all whom He would have compassion or mercy. These are the little ones whom He justified by His unblameable life and whom He will glorify on the resurrection morn.

In this vision Jesus told me it was His Father's own good pleasure to do it that way. I was made satisfied with this doctrine, and I was made to believe it, if you please. It is a glorious doctrine, and right now I love it from the depth and bottom of my heart.

Now, I wish to remain anonymous, and if you do not wish to print this writing, I will understand. I feel this way because, as I am given to read back over it, I can see it may not make sense to anyone. I know there are many more people who are far more able or better qualified to write comforting words to God's little ones than this unworthy one.

An unworthy sister, if one at all,

(I received the above letter on August 20, 1976, as published above, with no name signed to it. It was postmarked through Greensboro, N.C. Feeling that its contents are worthy of publication, I am having same published at this time. It is very obvious that this person was in a great state of rejoicing at the time they wrote it. The original copy is in my possession. While the writer of this good article will remain anonymous at their request, I believe our readers will join me in belief of the thought that the faith of this individual is of the "Hardshell Baptist." Editor)

LANDMARK THOUGHTS FROM HUNTINGTON'S ARTICLE THAT APPEARED IN AUGUST ISSUE OF LANDMARK

Dear Children,

In our travels through the hills and valleys, we wonder sometimes if we will falter by the wayside. Will God

remember to be gracious no more, just what will the outcome be? But I have found the words of William Huntington to be of great strength. In the BAND OF FAITH he said;

"A word spoken in due season is like apples of Gold in pictures of silver." Prov. 25:11.

"A man's gift maketh room for him, and bringeth him before great men." Prov. XVIII. 16.

"But I have generally found God to kindle a desire in my heart after which He proposed to bring to pass." (Huntington)

"At length I was led to see that I must be weaned from the church as well as from the world." (Huntington)

"Trust ye not in a friend, put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom." (Mic. 7:5); "the best of them is as a briar; the most upright is sharper than a thorn hedge; (Mic. 7:4).

"A prophet is not without honour, save in his own country, and in his own house." Matt. 13:57.

"When He putteth forth His own sheep, He goeth before them." John 10:4.

During a great trial, these words came to me: "God works, and none can hinder, He hinders and none can work." See Job. 9:12.

Set forth in Love, I trust,
that only God can know.

I love you dearly,
Mable Hager
300 Avenue D,
New Bern, N.C. 28560
October 10, 1976

"IN HIM (GOD) IS NO SIN" (Ist John 3:5.)

In John 15:16, we read, "Ye have NOT chosen me, but I HAVE chosen you, etc.", and in Psm. 47:4; "He SHALL CHOOSE our inheritance for us." "I speak, NOT of you all: I know whom I have Chosen." John 13:18. After reading this scripture, could there be any doubt as to who are God's children and how they became His?

I recently heard a well-known evangelist say he knew he was going to Heaven because he "accepted" Christ many years ago. "And," he added, speaking to his congregation, "All you Christians who gave your heart to God will be there, too!" Oh, what assurance the world seems to have! Nothing to hope for because they already have it! How contrary to scripture, every word of it. We read, "Ye live by hope, but hope that is seen is not hope." "Behold, the eye of the Lord is upon them that fear Him, upon them that HOPE is His mercy." Psm. 33:18.

The world lives by false reality, false assurance and a false concept of the truth. They cannot believe the truth because, "He hath blinded their eyes and hardened their heart; that they should not see with their eyes, nor understand with their heart, etc." John 12:40. "The arm of the Lord hath been REVEALED to His CHOSEN generation and they are those He chose for His own BEFORE the foundation of the world." And, according to scripture, those He chose had nothing to do with the choosing because they were not yet born when He did it.

All believers of the truth realize their good deeds or evil deeds were not taken into consideration (if they are the elect) as they were chosen on

the same basis as were Jacob and Esau (twin brothers). "As it is written, Jacob have I loved, but Esau have I hated." Rom. 9:13. "(For the children being NOT YET born, neither having done any good or evil, that the PURPOSE of God according to ELECTION might stand, NOT of works, but of Him that calleth.) "Rom. 9:11. The world tells us we would have an "unfair" God if He did a thing like this! "What shall we say then? Is there unrighteousness with God? God forbid. For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is NOT of him that willeth, nor of him that runneth, but of God Who showeth MERCY." Rom. 9: 14-16. God is accountable to no one. He is the Judge, the Jury and the WHOLE court! Look what He did and why He did it! "Declaring the end from the beginning, and from ancient times the things that are NOT YET DONE, saying MY counsel SHALL Stand, and I will do all MY pleasure." Isa. 47:10. For He says, "I am God, and there is NONE else; I am God and there is NONE like me." Isa. 47:9. Regardless of how it looks to the world, "God has a purpose in everything He does," and, we read: "A purpose of His shall never fail." Those who believe the revealed truth are glad God is at the helm and that none of it is left up to the sinners they see themselves to be. How helpless man is and how dependent he is upon the Almighty God Who has ALL power in Heaven and in earth. "Without Me ye can do nothing."

In a recent issue of a popular magazine, on being interviewed as to what he and his congregation believe, the minister said, in essence, "Some doctrines believe you are saved by something Jesus did for you; we believe you are saved by what you do yourself." (Without Me, ye can do nothing). A friend of mine said only yesterday she believes you are saved by grace but contradicted herself when she said, "God would be a respector of persons if He saved some and did not give others a 'chance to save themselves!'" She said she knew she was saved because, "I love God and the Bible says if you love the Lord you are saved." She also stated she had been instrumental in "saving two souls — one of them a four-year-old foreign boy!"

I asked my friend how she saved the foreign child and she said she took him to her church here in America and when he walked inside he turned to her and remarked; "This is God's House, isn't it?" I did not ask her how she saved the other soul as I was not going to believe it, anyway. Her way is too easy for sinners like this writer.

She said she reads her Bible and prays daily. With all that goodness, she just might not be one of those on whom "God had mercy" and chose her. Well, it is hard to understand such belief but since "God has a purpose in everything," and, "A purpose of mine SHALL Stand," (Jer. 51:29) we do not question why. Thus, the various doctrines are here because it is God's will, but some of the worldly beliefs so astound me that it is sometimes hard for me to refrain from commenting on them, as unworthy as I am to do so.

I believe anyone can read the Bible, but God's children have a specific purpose in doing so, and, if they are His, He has a specific

purpose in their reading it ..... that somewhere in the pages of Scripture they might find a bit of evidence they are among His choice. Trials, sorrows and tribulations often send them searching for comfort and hope, and despair and necessity often send them to their knees for mercy and relief.

His elect do not read the Bible just because it is Monday or Tuesday, or another day to perform a service for Him, nor, do such reasons send them to their knees just because it is bedtime. God knows their thoughts, and He knows their need for His blessings. And He says, "I will supply it." Oh, the assurance He gives His poor sinners when He finds them begging for mercy. He tells them, "I will carry thee on." And He gives them this promise: "Anything asked in MY Name I will do it." Why do we ever doubt His power and kindness? "And this is the confidence that we have in Him, (when His presence is with us) that if we ask anything, ACCORDING TO HIS WILL, He heareth us." I John 5:14. And, if our petition is answered, we have proof that He heard us and it was according to His will that He answered. Evidence of a prayer answered strengthens faith and hope in Him.

"Thine ears of mercy still attend
A contrite sinner's cries;
A broken heart that groans for God
Thou never will despise."

Oh, what He does for those He loved from everlasting! With all the rugged pathway His children have to follow before they reach His kingdom, it is worth it in the end. "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain for the former things are past away." Rev. 21:4. Given faith that this is the truth, we can "Glory in tribulation." But faith is a "gift of God," and there is no way sinners can reach out and acquire it on their own. "It is not in man that walketh to direct his steps." Could we possibly doubt it?

Mankind is as helpless as a newborn baby from the time he comes into the world until he leaves it as far as his salvation is concerned. When Jesus sheds His blood on Calvary's Cross and declared, "It is finished," the salvation of His people — those for whom the blood was shed — was sealed forever and forever. "Those that Thou GAVEST me I have kept and NONE of them is lost." John:17:12. But these in question are not of this world and the world knows nothing about them. Jesus said, "MY people are NOT of this world — "And the glory, which Thou GAVEST me I have GIVEN them, that they may be one as we are one, I in them and Thou in me." John 22:23.

Oh, how far off are those who believe they can direct their own destiny — their own salvation as well as the salvation of others! All of it is contrary to scripture. Again, "I will have mercy on whom I will have mercy" — Ye are a CHOSEN generation, etc." Where does man come in with this truth? And how could anyone know his fate if he is "saved by Hope; CHOSEN by God BEFORE he was born and, "The work is FINISHED." His sins do not keep him out of God's Kingdom and his good deeds do not take him There. "Having done neither good nor evil!" "None have been added or lost."

The Apostle Paul said, "We are all sinners", so, if sinning kept His children out of Heaven, no one would be There. What can mankind do about sinning? Nothing. Only death will take that away. Only God's intervention, when He took the sins of HIS people upon HImself, redeemed them, and "cast their sins in the depths of the sea to be remembered no more," were His people saved from the consequences of them. God's people, like all mankind, are unqualified, in the flesh, for a place in His Holy Kingdom, since ALL have sinned and come short of the glory of God." We read in Rom. 3:4, "Let God be true, but every man a liar." And, further on, "There is NONE righteous, no NOT ONE." Rom. 3:10. "Both Jews and Gentiles are ALL under sin." Rom. 3:9. So, how could one's salvation be eternal and sure but by the mercy and goodness of God, Who, thanks be to His Holy Name, loved His people with an everlasting love and CHOSE them in His Son BEFORE the foundation of the world because "It was His good pleasure to do so." He is ALL powerful and His reasons are His own. Who could possibly hope for a better blessing than to be made to believe that God did it all for those He so mercifully chose? Woe be unto this sinner if it were any other way, and, even He so mercifully chose? Woe be unto this sinner if it were any other way, and, even as it is, there is no assurance — just a hope, that by His tender mercer, I might have been one of those He remembered when He made His choice.

God's people know, but abhor, their sinful nature, but they are comforted and blessed to believe that "Whosoever is born of God does not sin for his seed remaineth in Him, and he cannot sin because he is born of God." I John 3:9.

How we should bless and praise
His Holy Name,
Who knows our sins and loves us just
the same.

"And we know He was manifested to take away our sins, and in HIM is NO sin." I John 3:5.

But the "Way is strait (difficult) and His children are "sifted through the sieve," "afflicted with trials and tribulations." He says; "Beloved, think it not strange concerning the fiery trials that are to try you, as though some strange thing happeled unto you: But rejoice inasmuch as ye are partakers of Christ's sufferings: that, when His glory shall be revealed, ye may be glad also with exceeding joy." I Peter 4:12-13. He gives His children assurances: "The Father, Himself, loveth you;" "Fear not, I am with thee, be not dismayed, I am Thy God, I will help thee." "He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee." Job 5:19. "He is a Friend that sticketh closer than a brother." What peace of mind and comfort to the soul these assurances bring when we feel cast down and forsaken — when we need them most! How could we go on without them?

"He is mine, let friends forsake,
Let wealth and honor flee—
Sure He Who giveth me Himself
Is more than wealth to me."

God's promises are a blessing to His people and a mystery to the world. They just cannot believe that "they are not all Israel, which are of Israel". (Roms. 9:6), and that God chose some and rejected others.

"Deep in the everlasting Mind
The great mysterious purpose lay,
Of choosing some from lost mankind
Whose sins the Lamb should bear away."

Elizabeth C. Edwards
417 S. Boylan Avenue
Raleigh, N.C. 27603
September 3, 1976

EXPERIENCES CONCERNING HER SON

Dear Elder Mewborn,

We enjoyed your letter. Also, I do appreciate the addresses you sent me for my son, Robbie. I am glad to know that there are some Old Baptist people in Illinois and mid-western section of our country.

If it be the will of God, I would like to tell you about a dream I had about my son, Robbie.

I dreamed I was carried down a little white path. To my right I saw a large number of people which was made known to me as Primitive Baptist. They were all elevated higher than I. In front of them and a little ways below them I saw an arbor. In front of it stood three Elders, side by side. In front of them was a pool of water. The water was still, the Elders were still and nothing moved. I looked again at the people. No one moved except one man who stepped out and shook my hand. He called me "Sister Moody", and said, "I am so glad to see you." I looked again at the three Elders and the water. It was still. I asked, "When do they preach?" I was moved and walked on down the little white path to an apple tree which had gold apples on it. I looked down at the ground and it was covered with pure gold apples. They were beautiful. I desired, in my heart, to have just one of the apples, but I knew they were not mine. I was immediately turned, and I saw my son, Robbie, coming toward me with his daddy. He spoke and said, "It is all right Mama, you can eat now." I woke up, sitting on the side of my bed, clapping my hands, shouting and praising my God. I am not able, within myself, to tell you of the beauty I saw and the sweetness I felt. I feel that the God of Heaven has been good to me all the days of my life.

I was so troubled while Robbie was overseas in the Air Force. One night, I was carried in a vision, or dream, to my home-place where I was born and reared. I was standing just outside the house on the cement beside the old pump. I looked toward the heavens and I saw a bird. I desired in my heart that it would turn into a plane and bring my son home. Just as I was having the desire, the bird turned into a silver plane and made a circle in the air. It came to where I was and elevated itself close to me in the air where I could see inside. The plane was filled with soldiers who were dressed in uniform. All the uniforms were alike. I looked for my son. I saw him in the very rear part of the plane. He appeared to be small and possessed a very humble look. He raised his hand and waved. As he did, a voice spoke out of Heaven saying, "These are soldiers." I was so happy in my heart and rejoiced, shouting unto my God, saying, "Praise ye, praise ye the Lord."

A few months later I dreamed I was down upon my knees, praying for my son. At the same time I desired to pray, not only for him, but for all the dear soldiers of God.

While I was trying to pray, I saw thousands and thousands of soldiers. They were marching, all of them in the same step and in one accord, ever marching toward where I was. They marched on by me. It was a beautiful sight to behold. This prayer is something I cannot describe. I could feel it coming through my heart and my mouth as fast as it could be uttered. I remember asking and begging unto God to keep and bless these soldiers to come home safely and bless them to be taken care of. When my head was raised I was facing the east. I saw the beautiful sun rise as my head raised. The sun shined in beauty, great beauty, and it seemed that I saw great beauty and glory around about it as it rose.

The next week I received a letter from Robbie, saying, "Dear Mama, I can't make it here. It is so rough and I am in a weary land. I feel as if I will never make it back, but that beautiful sun keeps coming up."

I rejoiced, dear ones, when he said, "that beautiful sun keeps coming up." I was made to feel in my heart that surely the good Lord had blessed this sinner to pray for my son who was so far away in the war. He was blessed by our blessed Lord to return home. Many times he wrote home, speaking of the goodness and mercy of God. I believe that prayer comes down from God and this same prayer returns back to God. This prayer, sent from God, will be answered. One night, I went to bed, feeling surely my heart would double in despair. I was constantly crying to God, "Oh! Lord, where art Thou, art thou clean gone forever?" My prayer was and is, "Return, O Holy Dove, return, and restore unto me the joy of Thy salvation."

Again, I was carried to a beautiful room. I saw my youngest son up in a place four square, tending to a beautiful baby. I looked up from where I was. I feared he would let the child fall. A white stairway appeared, and I was carried up to where they were. I held the child in my arms and looked into its eyes. I saw my son, David, in its eyes. I thought this baby must be mine. I looked again and the second time I saw my daughter. I said, "How can this be?" I looked the third time and saw Robbie in its eyes. The baby then held itself up and let me know it was strong. Yet, it appeared to be very small. I was blessed to see all three of my children in this blessed child. I have an humble hope in this breast of mine that this Child was our blessed Jesus.

May our blessed Lord keep you and yours and come to see us sometime. We would love to have you dear ones.

Love and sweet fellowship,
Mary Ruth Moody
606 Robbins St.
Lexington, N.C.
February 23, 1976

A WITNESS IN A FAR COUNTRY HUNGERS FOR THE TRUTH

Dear Elder Mewborn,

I am enclosing a money order for six dollars. Please renew my subscription for one more year to the Landmark. I always enjoy reading it so much, and I would hate to have to miss one single copy. My brother in the flesh, and, I hope, in the Lord Jesus Christ, had it sent to me last year. I got my first issue in July, 1975. My brother is Noble E. Smith, 11703 Penn Avenue, South Gate,

California. I had the pleasure of recently hearing my nephew, Elder Bud Smith, preach. It was the first preaching that I have had the pleasure of hearing for thirteen years. I could have sat all day and night, listening to him, for I could hear and see Elder Harvey J. Bird, Elder Dale Smith, Elder Jackie Mullins, and so many more when he was preaching. He preached just exactly what I had been hungering and thirsting for for so long a time. Where I live, there are not any Primitive, or Old School, Baptist. If there are any here, I have not met them yet. I believe I would know one just as soon as I heard him talk. People out here tell me that I am wrong in my belief. I can't help the way I believe any more than I can stop breathing. The latter would be just as easily done. Maybe I am wrong, I don't know, but I believe that the people of the Almighty, Living God were with Jesus back there when God made Adam and breathed the breath of life into his nostrils. His people were with Jesus in the Garden of Eden. Also, they were with Jesus, our Elder Brother, when He suffered and died on the cross. We were there, too, if we belong to Him. Yes, out here, they say that I am wrong for Jesus came to save the world of the universe or the whole Adamic race. I tell them, if that were so, He died in vain for His people that God the Father gave Him were already saved. He did not come to save the world in nature or of the universe, but only the world of His people. The Lord Jesus Christ has His people and Stan, the devil, has his also. Jesus did not come to save Satan's people, but only the ones that God gave Him, and not one of them can ever be lost. If I believe anything at all, that is what I believe, I hope.

When I read the letters in the Landmark, they tell so much of what I have been through and have been made to believe. I have often wondered over the years if there was anyone else that has been carried through exactly what I have. When I can't sleep at night, I lie there and am made to think that I am going to die. I find myself calling upon the Almighty God to have mercy on me, a poor sinner, who is so unworthy to even ask of Him for anything. "For He knoweth what we need even before we ask it of Him," and He will give us just exactly what we need, no more and no less. For He said in His Holy Word that He made the good and created the evil for the purpose it was ordained for. He speaks and it is done, commands and it stands fast, and none can stay His Hand. When I am made to think that God spake and it was done: the trees, the grass and every thing that grows and the whole world, I have the very best feeling. A while back, I was looking up at the mountain and the word came to me, "I will lift up mine eyes unto the hills, from whence cometh my help," (Psal. 121:1.), when all at once I was trembling and tears were running down my face. The thought came to me that when we are looking up at the hills, we are looking up to the Almighty Jesus Christ. That is where all of our help comes from, but I had never thought of it like that before.

I did not intend to write so much when I started. I can neither spell nor write. Sometimes my pen runs away with me.I hope that you can make out what I have been trying to write. I have been reading the **Signs of the Times** and the **Landmark** ever

since I have been large enough to read. My dad, Elder J. J. Smith, Charleston, W. Va., had them in our home, and I use to read them to him as he had to work at night. I would read them to him, and he would go to sleep. I have two copies of **The Lone Pilgrim**, January and February, 1928. I read them, and Dad sent me a box of old copies of the **Signs of the Times** and the **Landmark**, back in 1965. I read them over and over, as they are all the preaching I have outside of the three tapes I have already mentioned that Elder Bud Smith gave me, and I have almost worn them out. Please forgive my mistakes and pray for me for I feel to be the least one of all, if I am one of God's little ones.

Mildred Crouch
Louis Creek Rd., Box 15
Myrtle Creek, Oregon 97457
August 13, 1976

ENJOYED JULY ISSUE OF LANDMARK

Dear Elder Mewborn,

Please find enclosed my personal check for which please send one copy of the July, 1976, issue of Zion's Landmark. I think this issue is very good, indeed, especially the sermon by Mr. H. E. Carr, on the ordinance of baptism. It seems to be very timely for this day. I could wish that all of our young friends could with interest read the dear minister's sermon on this very important subject.

With best of wishes to you, dear brother, in the Lord Jesus Christ.

Yours very unworthily, I
hope, in Christ Jesus,
John L. Sanders
44 Durrett Grove
Tuscaloosa, Ala. 35401
August 31, 1976

PRAYER

Prayer is the soul's sincere desire,
uttered or unexpress'd;
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of the eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The majesty on High.

Prayer is the contrite sinner's voice
Returning from his ways,
While angels in their sons rejoice,
And cry, "Behold, he prays!"

Prayer is His people's vital breath,
His people's native air;
His watchword at the gates of death;
He enters heaven with prayer.

The saints in prayer appear as one
In word, in deed, and mind;
While with the Father and the Son
Sweet fellowship they find.

No prayer is made by man alone:
The Holy Spirit pleads;
And Jesus, on the eternal throne,
For mourners intercedes.

O thou, by whom we come to God!
The life, the truth, the way!
The path of prayer Thyself hast trod:
Lord! Teach us how to pray!

James Montgomery

Zion's Landmark

" Remove not the ancient Landmark which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editor

GEORGE A. FULK
Pilot Mountain, N. C. 27041

VOL. CIX **NO. 11**

Second Class Postage Paid at Wilson, N. C. 27893

Wilson, N.C. 27893 September, 1976

EDITORIAL

We have had a recent request to publish an article that shows King Soloman as a type of Christ, and Soloman's kingdom and reign as a figure of the church. The following editorial by the late Elder H. O. Nash, Associate Editor of the Zion's Landmark from about 1958 to 1961, is one of the best in our humble judgment that we have been able to obtain. This editorial is being republished in this issue as an attempt to satisfy the inquirer's request.

Editor

THE REIGN OF SOLOMON

(Christ and His kingdom set forth under the reign of Solomon, a type of Christ.)

When Solomon was set upon the throne of his father, there seems to have come into the heart of David to offer up a prayer for him. In the first verse of Chapter 72 of Psalms, he says, "Give the king thy judgments, O God, and thy righteousness unto the king's son." This describes the work of Solomon, the effect of his administration, the duration of his dominion, his mercy, which is everlasting to the poor, and the perpetuity of the praise of the people and kings of the earth.

"And thy righteousness to the king's son." Meaning, I think, let him not only rule according to the letter of the law, but let thy justice be mollified with mercy. He is called the king's son, to show his legal right to the throne on which he sat. It is natural that David would want not only that Solomon receive the law, but that he be given wisdom to execute that law.

In the 4th verse we read, in righteousness, "He shall judge the poor of the people: he shall save the children of the needy, and shall break in pieces the oppressor." This work of Solomon depicts Jesus Christ, His protection and service to the children of the poor and needy. This was the mission of Christ, and just what the prophet said He would do. He said by the mouth of the prophet Isaiah, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Isa. 61:1-3.

The fifth verse of Psa. 72nd chapter also refers to Christ for he says, "They shall fear thee as long

as the sun and moon endure, throughout all generations." Christ, and not Solomon, shall endure as long as the sun and moon, for He is from everlasting to everlasting. And Daniel says, "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Yes, the children of the poor and needy shall serve Him and fear Him, not with a slavish fear, but with a godly fear. He is the Prince of Peace who shall be reverenced by His people as long as the sun and moon endure.

"The kings of Tarshish and the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him." Psa. 72:10, 11. If we take these expressions to mean literally all the nations of the earth, then they cannot refer to Solomon: for Solomon did not have dominion over all the nations of the world. But if they refer to Jesus Christ, to whom I believe they do refer, then they are not only literally true, but spiritually true. For His dominion is from sea to sea.

It was custom in those days to present gifts to men of great renown. "When the Queen of Sheba heard of all the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not any thing hid from the king, which he told her not. And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the Queen of Sheba gave to King Solomon." I Kings 10:1-10. After seeing for herself, she said, **"The half was not told me: thy wisdom and prosperity exceedeth the fame which I heard." Verse 7. All the gospel ministers of the world will never be able to tell of half the riches and wisdom of the King of Kings that an individual sees for himself when he comes to know Him, Whom to know is life eternal.**

The kings who brought presents, the gold, silver and spices, are all types of something under the gospel dispensation. In Revelations 5:10, we read, "And hath made us unto our God kings and priest: and we shall reign on the earth." And God's promise is: "I will also clothe her priests with salvation: and her saints shall shout aloud for joy." Psalms 132:16. All God's people are kings and priest, and will be cloth with salvation. Redemption, from all sin through the blood of the lamb, will be their song throughout all ages. It is wonderful to be a king and priest of God. It is much better than being the greatest potentate on earth.

Gold, I think, represents the faith of God's elect, but much more precious is the faith. Peter tells us, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom,

though now ye see him not, yet believing, ye rejoice with joy unspeakable and fully of glory receiving the end of your faith, even the salvation of your souls." I Peter 1:7-9. Any gift or offering that we make, that is not of faith, is unacceptable to God. It is by faith that we are justified, without faith it is impossible to please God. "By faith Abel offered unto God a more excellent sacifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Hebrews 11:4. Gold, I suppose, after it has been refined, is as good a metal as could be obtained to represent faith for its durability. But nothing is adequate to represent its accomplishments. It stopped the mouths of lions, it quenched the violence of fire, it makes the weak strong and puts to fight the armies of the aliens.

Silver represents our hope, one of the three great attributes to which Paul referred when he said, "And now abideth faith, hope, charity, these three, but the greatest of these is charity." These three, Paul says, "abideth." We cannot base our hope in our works or self-righteousness for Jeremiah says, "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Chapter 17:5. But in the 7th verse he said, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." What is our hope worth if it is not in the Lord Jesus Christ, and His finished work? Gold and silver is a medium of exchange and Christ is God's gift to us, and if we offer anything to God, that we have not received of God, it is not acceptable to Him. We have no merits and righteousness of our own that we can offer to God. We can only offer the merits and righteousness of the Lord Jesus Christ.

Spices represent our love, affections, and praise of God for the gift of His Son. In the Song of Solomon we read, "Awake O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out." The cold north wind causes the sap in the trees to go down, but the gentle warm south wind causes the sap to rise. The north wind which represents troubles, trials, and tribulations causes a shaking of our faith and hope, but when the storm is over, we find our hope and faith springs back into position again, and is as strong as ever.

The south wind represents the Spirit, which comes down from above, "Like rain upon the mown grass: and as the showers that water the earth," causes the grass to spring up; so when the Spirit, like the dew from heaven descends upon the plants in the garden of the Lord, it causes all our love, honour, admiration, and praise to ascend up to Him who sent the refreshing shower.

This custom of giving gifts to men of great esteem, continued up to the birth of Jesus. When the wise men "Were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him: and when they had opened their treasures, they presented unto him gifts," according to their custom. They presented such things as they had in their purses or bags, but all of them within themselves were perishable. The children of God are not to offer to God that which they carry in their

purses, but that which is treasured up in their hearts; "Where moth nor rust doth corrupt, and where thieves do not break through nor steal."

The word treasure signifies any thing collected together; silver, gold, precious stones, jewelry or anything of value. Many of the children of God have but little of these material things, but they have something far more valuable. They have faith which is the gift of God; they have fear which is the beginning of wisdom, they have hope, "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." These precious and indispensable things are deposited where moth nor rust doth not corrupt, and where thieves do not break through nor steal. This depository, (the heart) where the secrets of God are hidden, is not made of steel or brass, but there is no weapon of the wicked one that can enter therein and rob the individual of his possession. And from this depository goes forth praise, honour, and glory to Him "Who hath redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God, kings and priest." Rev. 5:9.

"To God the only wise,
Our Savior and our King,
Let all the saints below the skies
Their humble praises bring."

H. O. Nash
(Editorial from the March 15, 1960, of the Zion's Landmark)

OBITUARY OF BROTHER ISAAC MARION GARRARD

We, the church at Mount Lebanon, Durham County, N. C., bow in humble submission in the death of our beloved and highly esteemed member, Brother Isaac Marion Garrard. "The Lord gave, and the Lord hath taken away; Blessed be the Name of the Lord." Job 1:21. He was the son of the late Mr. and Mrs. Joseph W. Garrard. He was born May 12, 1889, and departed this life, August 23, 1976, making his stay on earth eighty-seven years and some few months and days. On December 2, 1909, he was married to Lonie Gray Sanford, To this union four children were born. These are: Lucille G. Dunnagan; three sons, Joseph Walker Garrard. John Thomas Garracd and Robert Sanford Garrard, all of Durham, N. C. Ten grandchildren and seven great-grandchildren are also left to mourn their loss.

Brother Garrard asked for a home with the church while the Lower Country Line Association was in session the first of July, 1962, and requested that his membership be with Mount Lebanon Primitive Baptist Church. He was gladly received and was baptized the first Sunday in August, 1962, by Elder Layton Wingfield and Elder Charlie Thomas. Brother Garrard loved his church, and he was faithful to attend as long as he was able to do so. He was highly esteemed and loved by all that knew him. Brother Garrard loved his brethren and sisters everywhere he met them, and it was his pleasure to visit churches and associations both far and near. He went as long as his health would permit. He was a strong believer in the doctrine of salvation by the grace of God. After his health came to the point that he could not attend all the meetings, some of his children or someone would bring him to church for a short while sometimes. It was a pleasure to see his face beam with love for his brethren and the gospel he was blest to hear preached while he was there. He was sick for a long while. His family loved him and did every thing they could for him to the end.

He will be greatly missed by all that knew him, but we feel that our loss is his eternal gain. We feel that he is where there will be no more sickness, sorrow, pain or death, where there is nothing but peace and love, where he can see his Jesus, be like Him and be satisfied in a world that shall never end. "Bless the Lord, o my soul and all that is in me, bless His Holy Name." Psa. 103:1.

His funeral was conducted in the Hall-Wynne Chapel, Durham, N. C., by Elders Jack Hawkins and L. P. Martin. Burial was in Maplewood Cemetery beneath an array of flowers, there to await the coming of His Lord and Master.

Be it resolved, that three copies of this obituary be made, one for the family, one for the church records, and one for Zion's Landmark for publication.

Done by order of the church in conference, September 4, 1976.

Written by one who loved him for Christ sake, I hope.

Wilma L. Hunt
Elder Jack Hawkins, Moderator
Nellie Hunt, Church Clerk

IN MEMORY OF MY HUSBAND

Whereas God, who is all powerful, saw fit to remove from our midst my beloved husband, Joseph C. Smith, who departed this life May 6, 1964, making his stay on earth eighty-two years, two months, and five days.

He united with Broad Street Primitive Baptist Church, Winston-Salem, N. C., many years ago. He was a faithful member and deacon until his death. He loved his church and the doctrine for which it stands, salvation by the Grace of God, given only by the Heavenly Father, who doeth all things well. He was a good husband and I miss him. I am lonely much of my time, but have been made to be submissive to God's holy will. I feel my loss is his eternal gain.

Mrs. Joseph C. Smith (Mrs. Evie)
1178 Waughtown,
Winston-Salem, N.C. 27107

IN MEMORY OF JOHNIE H. BATCHELOR

It was on Thursday A.M., August 12, 1976, that the Lord called from this earth our precious brother, Johnie H. Batchelor, to (we hope) a sweet and blessed rest and peace from all his trials and sufferings.

It is with comforting meditations as I fondly think of the tender words of my beloved grandson as he and I, together with his mom and dad, looked down upon the dear face of the deceased. As we stood there, the five year old grandson, who so often speaks to us of death and its' mystery with anxiety said, "I want him!" As he saw me, he fondly put my hand upon the breast of the precious departed one. He also looked earnestly in my face and said, "I want to touch him, too." I gave permission, and he laid one chubby little hand on the breast. We then took a seat in the Chapel where we could view the sweet face of our beloved for the last time. As we sat there, the child began all over again to question me as to how his great uncle would come out of the ground in which he must now be placed.

It seemed love surrounded all as I felt the words come down from heaven, "Son, you know how that the moon and stars are placed in the heaven, and we know they are there, although we did not see God put them there?" He nodded, "Yes." Well, darling, the very same Almighty God who did that work is going to burst through the earth and bring forth the body of this our beloved. He has the power, all power is in His hand. He seemed to realize the truth of this matter, and, as for me, I was comforted beyond any words of description.

So, with tender submission we bow before this Almighty God who will bring up again the body of all His saints to mount up unto the throne of God and the Lamb, there to be with Him, be like Him, and be satisfied forever.

Johnie left behind a gentle, sweet companion, Lena, two sons, one daughter, several grandchildren, brothers and sisters, to not mourn, as though we had no hope, but rather, looking forward with sweet desire to join him one day in praise around the throne of God in the heavenly song of sweet redemption through the shed blood of Jesus.

Written by his sister,
Minnie Jones
Route No. 1,
Richlands, N.C., 28574

RESOLUTION OF RESPECT FOR SISTER EVELYN DAY

Sister Day was born in the year of 1895, and departed this life July 19, 1976, making her stay on earth around eighty-one years.

Two sons and four daughters survive along with two brothers and four sisters with twenty-one grandchildren and twenty-three great grandchildren.

Sister Day joined Surl Primitive Baptist Church in the year of 1933.

I, the unworthy writer, am at a loss for something to write in this resolution unless it pleases the God of Heaven to give me something to write to His praise and to the living family of Sister Day.

Sister Day was a faithful member and loved the doctrine of salvation by the Grace of God. Sister Day knew, if heaven was her eternal home, it was by the shed blood of Jesus Christ on Calvary's cross.

I know it is not in man's hand or power to say anything that would calm the trouble that rages in one's breast, who has lost a loved one by death, but there is One that sits on His undisturbed throne who has declared the end from the beginning, saying, "My counsel

shall stand, and I will do all my pleasure" in heaven and in earth. Isa. 46:10.

We believe that only this mighty One, the God of all grace, can make you say, "sleep on, Mother, take thy much needed rest." All I know to say is that God can reconcile you to the loss of your loved one, and this same God is the One who, by His grace, can give you to know what a peaceful bed in which your loved one is now resting, awaiting the second coming of Christ to call for His bride, to forever be satisfied. May God continue His love to the family and keep them and supply their every need.

We desire that three copies of this obituary be made, one for the family, one to be sent to Zion's Landmark for publication, and one be spread upon the church book.

Done by order of the church in conference September 11, 1976.

Elder L. P. Martin,
Moderator
Charlie Blalock, Clerk

PEARL S. WILLIFORD

We, the Angier Primitive Baptist Church at Angier, N. C., bow in humble submission to the infinite will of our Heavenly Father, who on May 21, 1976, called from our midst our beloeved soster, Pearl Williford.

Sister Williford was born March 19, 1893, making her stay on earth eighty-three years and two months. She was the daughter of the late Mr. and Mrs. Benjamin Slaughter of Granville County, N. C. She was thrice married. The first time was to Mr. Willie Williford. The second time was to Mr. Franklin. Then she was married to Brother Ollie Williford. They all preceded her in death.

Sister Williford joined Tar River Church, Granville Co., N. C., in September, 1923, and was baptized by her pastor, the late Elder B. F. McKinney. She later moved her membership to Angier Church and always filled her seat when her health permitted.

She is survived by one sister, Mrs. Nanie Lou Franklin, and three stepchildren.

Her funeral was conducted by Elders Calvin Harward and R. L. Fish at our church, and her body was laid to rest in the church cemetery, there to await the calling of her Lord and Saviour.

Be it resolved that three copies of this obituary be made; one for her sistger, one for the church record and one for publication in Zion's Landmark.

Done by the order of the church in conference July 3, 1976.

Elder J.H. Carter, Moderator
Brother Avery Beasley, Clerk
(Sisters Ruth Dupree
(Annie Bell Jones
(Vara Hardee, Committee

BLACK CREEK UNION

The next session of the Black Creek Union will be held, the Lord will, with the Church at Fremont, Fremont, N. C., the fifth Sunday and Saturday before in October, 1976. Elder J. B. Williams is to preach the introductory sermon and Elder Walter Barnes is his alternate.

This church is located in the Town of Fremont, N. C., about four blocks east of U. S. 117 Highway. Turn at traffic light and go through the main business part of the town to church building on the right hand side of street.

We wish to invite our brethren, sisters and friends, with a special invitation extended to our ministering brethren, to come and be with us.

J. B. Williams, Union Clerk
225 Braswell Street
Rocky Mount, N.C. 27801

MILL BRANCH UNION

The next session of the Mill Branch Union was appointed to be held with Mill Branch Church the fifth Saturday and Sunday in October, 1976, if the Lord wills. It was agreed that services begin at 11:00 A.M. on Saturday and at 10:30 A.M. on Sunday.

Those traveling South on U. S. 701 by way of Whiteville, N. C., may turn left at Sidney. Go about 1½ miles to church. Or you may turn at Vinegar Hill and go about two miles to church.

We invite the ministering brethren along with all of our brethren, sisters and friends to visit and fellowship with us.

L. M. Vaught, Union Clerk
Route 2, Loris, S. C. 29569

BLACK RIVER UNION

The next session of the Black River Union meeting is appointed to be held with Seven Mile Church, Sampson County, N. C., beginning Saturday before the fifth Sunday in October, 1976, and will continue, the Lord will, through Sunday following. (Use the same directions as given in the June issue of the Landmark to the association.)

Elder Delbert Carraway was appointed to preach the introductory sermon and Elder J. W. Hawkins was appointed as alternate.

We extend a cordial invitation to our brethren and sisters to come and visit with us, especially our ministering brethren.

Alonzo Barefoot, Clerk
Route 1,
Newton Grove, N.C. 28366

CHRISTMAS MEETING AT UNION CHURCH (LAUREL SPRINGS ASSOCIATION)

Union Church in the Laurel Springs Association will have an all day service, the Lord will, the first Sunday in December or December 5, 1976, beginning at 10:00 A.M.

Directions to the church are as follows. If coming from the North on Highway 52, turn West on Highway 601 in Mount Airy, N. C., for a short distance to the White Plains Road or old 601. Turn left and drive to White Plains, N. C. Turn left at this point on S. R. Road 1003 to the church.

For those coming from the South and using Highway 52, turn West on Highway No. 268, and drive to Level Cross. Turn right at this point on 1003 for a short drive to the church.

We invite one and all to come and be with us.

Elder George Flippin, Moderator
George A. Fulk, Clerk
Bro. Irvin Key, Asst. Clerk

MINUTES OF THE EIGHTEENTH ANNUAL SESSION OF THE UNION MEETING OF LITTLE FLOCK AND SECLUSIA PREDESTINARIAN OLD SCHOOL BAPTIST CHURCHES OF CALIFORNIA, OCT. 31, NOV. 1, and 2nd, 1975

BAKERSFIELD, CALIFORNIA

Visiting Brethren:

Elder U. V. Wallace, Fort Worth, Texas
Elder Carl D. Dubose and Sister Louise Dubose, Silsbee, Texas
Elder Neel Luce, Kemp, Texas
Brother Oscar Holiman, Finley, Oklahoma
Sister Ruth Pipkin, Channelview, Texas

Friday Morning:

Meeting held at the Oddfellows Hall.
Moderator — B. K. Smith
Clerk — Sister Nancy Clay
Preaching Committee — Brother Noble E. Smith, Brother Troy Smith, Sister Bertha Wright and Brother Oscar Holiman
Finance Committee — Elder Walter Wilson, Brother Thomas C. Simpson, Brother L. W. Langwell
Introductory Sermon — Elder Walter Wilson
After singing hymn No. 255 and prayer, Brother Wilson spoke on Romans, Chapter 9.
Elder Neel Luce — "The Chosen People of God."

Friday Afternoon:

Elder B. K. Smith — 39th Psalm
Elder U. V. Wallace — II Samuel 23:5.
Elder Powell Wheat — "Unity of God in the Godhead."

Friday Night: At Sister Bertha Wright's

Elder Carl Dubose — "The Living Water" and his experience of seeing the "two vessels".
Elder T. R. Jefferson — Isaiah 46:9 and his experience.

Saturday Morning — Oddfellows Hall

Elder Neel Luce — Psalm 139 and Rev. 12.
Elder B. K. Smith — Jesus Christ, the elect, and his experience of seeing "the Beautifuly Lady".

Saturday Afternoon:

Elder Austin Tipton — "The Heirs of Jesus Christ".
Elder U. V. Wallace — "Commandment of Love".
Following Elder Wallace the brethren came forth, preaching one after another. One would stop and another would start, rising from his seat, preaching. First, Elder Neel Luce, followed by Elder Powell Wheat. While singing a hymn, Elder U. V. Wallace came preaching, followed by Elder Carl Dubose, then Elder B. K. Smith and Elder Austin Tipton.
There was great rejoicing.

Saturday Night at Sister Wright's:

Brother Oscar Holiman was asked to come forth and speak to the church. He spoke of the movie film God made, "Knowing the end from beginning."
Elder T. R. Jefferson — The Effect and the Cause."
Elder Walter Wilson — "Is There not a Cause?"

Sunday Morning at Oddfellows Hall:

Elder Carl Dubose — "The Two Trees."
Elder Neel Luce — "The Perfection of God and the Imperfection of Man."
Elder U. V. Wallace — "As the Eagle stirreth up her Nest."
Elder B. K. Smith — 5th Chapter of Romans
Motion was made and seconded to meet at Bakersfield the first Sunday in November, Friday and Saturday before, being November 5, 6, and 7, 1976.
Elder Wallace extended an invitation to visit Texas with appreciation for the hospitality to Little Flock Church.

Elder Dubose extended an invitation and asked for the brethren to bring back the love to Texas.

Elder Luce asked the Texas brethren to stand with him to put this in the form of a resolution for the brethren to come and visit.

Motion made and seconded for Elder B.K. Smith to preach the introductory sermon next year. Motion made and seconded for Elder Walter Wilson to serve as alternate.

Motion made and seconded for Sister Nancy Clay to write a circular letter to our brethren of like faith and order to be sent to the Landmark for publication. Motion made for closing of Union Meeting with hymn no. 79.

Elder B.K. Smith,
Moderator
Nancy J. Clay,
Clerk

CIRCULAR LETTER

Dear Brethren, Sisters and Friends,

The members of Little Flock and Seclusia Churches have once again ask this unworthy worm of the dust to write, Lord willing. They don't know me as I know myself, I feel so helpless and unworthy, but know that of myself I can do nothing.

The Lord blessed us with the presence of Elder U. V. Wallace and wife, Opal, of Fort Worth, Texas, Elder Carl and Sister Louise Dubuse of Silsbee, Texas, Elder Neel Luce and wife, Boots, of Kemp, Texas, Brother Oscar Holiman and wife, Mary Lou, of Finley, Oklahoma, and Sister Ruth Pipkin of Channelview, Texas. Also, our Brethren here: Elder T. R. Jefferson, Elder B. K. Smith, Elder Walter Wilson, Elder Powell Wheat, and Elder Austin Tipton.

We would desire to be thankful that these brethren were given the desire and presence of mind to visit with us. I believe the Lord made manifest His love, shed abroad, from breast to breast and heart to heart. Elder Wallace and Elder Dubose arrived here in Los Angeles, on Tuesday, and meeting was held at Elder Walter Wilson's in West Covina, that evening. On Wednesday night meeting was at Brother L.W. Langwell's in Compton.

In truth, I dreaded meeting coming up and didn't want to go. The churches had wanted me to write last year, which for me just wasn't possible. I just do not feel that anything I could write would be fit to read, and I admit to being a miserable failure at most. Anyway, along with my dread, doubts and fears, I began having pains in my chest that had been with me several days. They kept getting worse, and on Tuesday night I hurt so badly I thought this is surely the end for me. So, instead of going to meeting, I thought I would lie down and suffer, yet, having the desire to be with the brethren at the same time.

Brother Bud Smith called and said, "Someone wants to talk to you," and handed the phone to Brother Wallace. In talking with him I was overcome with homesickness. The greatest desire and need to meet with the brethren was so overwhelming. It seemed I couldn't get there fast enough. The pain left me at that moment, and thus far hasn't returned. I am sure most of you know what a miserable condition it is to be homesick, especially to be with the brethren, and more especially, sometimes, to be homesick for our Lord and Savior. This world is not our home. We are just passing through. Sometimes, we are given to sit in heavenly places, we hope, in Christ Jesus, if I know my experience. I do not know if I am one of His, but I do believe I have been among God's people. I hope to be counted with them for His namesake, if I have a hope at all.

We went to Bakersfield on Friday morning and spent a wonderful three days there. On Saturday afternoon the brethren came forth from their seats preaching, one after another. What a day of rejoicing, if not deceived, and once more I believe I could say, "my cup runneth over." Elder Neel Luce was followed by Elder Powell Wheat, then while singing a hymn, here comes Elder U. V. Wallace, followed by Elder Carl Dubose, then Elder Bud Smith, followed by Elder Austin Tipton. How could we tell what blessings the Lord bestowed upon us, or how "God moves in His mysterious ways, His wonders to perform."

Last year, in our 1974 union meeting, Elder Carl Dubose, Elder U.V. Wallace and Elder Pete Hendrix from Ocala, Florida, Brother Howard Shumock and Brother J. A. Avera of Mobile, Alabama, were with us. On Saturday night the brethren came forth from their seats preaching. We have been blessed with some wonderful meetings here and we are sorry Elder Hendrix could not be with us this year. We hope all the brethren will be with us again, the Lord will.

My mind gets stirried up sometimes on things. I don't know why except by the will and purpose of God. Sometimes, I am made to wonder if there is anyone like me? Satan gets in my way so much of the time, and I have, it

seems, continued warfare. I don't want to go to meeting, yet the desire to go is with me, a yearning desire to be with the brethren. Yet, oftentimes, the flesh rebels, Sometimes, I want to be the fartherest away from my brethren, and, sometimes, I am made to go and feel great rejoicing in my heart.

In my understanding of scripture and according to my experience, self-righteousness is drunkenness. When self gets puffed up, we pat ourselves on the back and think what a good one we are and we become drunk in it. Adultery, as I understand it, is of one being in the right church, sitting in the wrong pew, lusting after another perhaps, in ignorance. But, nevertheless, the guilt is still there. I do not believe anyone except the Lord's children commits adultery. (See John 8:3,4.) Oh, I know what the world calls it, but that is lust of the flesh. We are all guilty of having our golden calves, or whatever. We are corrupt and corruptible, subject to it, and will be, until in the Lord's appointed time we are changed in a moment, in the twinkling of an eye, in the resurrection of these our vile bodies. We don't know what we will be except to be like Him and be satisfied, "The hope of bright glory, of heavenly bliss." Take away every other and give me but this.

I have heard the question brought up on numerous occasions, "Is God the Author of sin?" I would like to write my views on what I see and hope I believe, which does not make it right or wrong just because I believe. This question to me is foolish, of the world, worldly, and carnal. If we said, "He was," it wouldn't make Him so. If we said, "He was not," it wouldn't make Him not. Either way, to me, means nothing. Can we accuse, can we add to, can we take away from, or question why? Certainly not, and God forbid. He is God — the One and Only. I believe God is the Creator of all things. So, if He did not create it, (whatever exists) then it is not and does not exist. I don't believe that something crept into creation from another source or power. For there is but one power and that is God, and the powers that be are ordained of God. See Romans 13:1. God knew all things and spoke into existence everything that was, is now, and will be. There is nothing new under the sun. See Eccl. 1:9. When Adam sinned, had not God already told him "In the day", not maybe, or if, but "In the day". To me, that means the day and time was already prepared before it become manifest. This brings to my mind where Brother Holiman spoke to the church and talked about the movie film God made, seeing the end from beginning.

The question entered my mind, "What is sin?" The answer came to me in the same thought that the world is sin and all that is carnal. We were shapened or born in sin, conceived in iniquity and came forth from our mother's womb speaking lies. See Psa. 51:5 and 58:3. Anything that is not spiritual and contrary to spirit is sin. I believe the whole world is sin, but not everyone is sinners. The sinners are the ones Jesus Christ came into the world in the likeness of sinful flesh and for sin to save. He suffered, bled, and died on the cross for sinners. The rest is sin, and we are sin. I have a hope I am a sinner. If so, my sin is forgiven forever. If not, then I am lost. Lost to Christ, not in Christ. A sinner knows nothing about sin until the Lord has made manifest to him that his righteousness is as filthy rags. And he sees himself blacker than black. But, there is where his hope comes in. For where sin abounds, grace does much more abound. Colossians 1:16 reads, "For by Him were all things created that are in heaven, and that are in earth, visible and invisible whether they be thrones or dominions or principalities or powers, all things were created by Him, and for Him and He is before all things and by Him all things consist."

Isiah 40:25 records, "To whom then will ye liken me, or shall I be equal? saith the Holy One." Chap. 45:7 says, "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Isa. 45:7.

If what I believe is truth, then God knoweth. If you believe my walks, you could not fellowship me, for there is none good. For I know not how to do good for evil is always present with me. If you believe my mouth, what comes from the heart, I hope there is love there. God is love. Faith and hope availeth nothing if love is not present. For He knows my thought and my heart, but of mine ownself I know nothing for "if any man think he knoweth anything, he knoweth nothing yet as he ought to know." I Cor. 8:2. So I have to say, "His will be done in all things", ever begging for His mercy.

Nancy Clay
Elder T. R. Jefferson,
Moderator
Elder B.K. Smith,
Moderator, ProTem
Sister Nancy J. Clay,
Union Clerk

C 216.4
Z81

ZION'S LANDMARK

PUBLISHED MONT

BY

PRIMITIVE OR OLD SCH BAPTIST

AT

117 NORTH GOLDSBOR ET

WILSON, NORTH CARO NA 27893

University N. C. Library
CHAPEL HILL, NC 27514
Ex.

VOL. CIX | OCTOBER, 1976 | NO. 12

PSALMS
CHAPTER 7

So shall the congregation of the people compass thee about: for their sakes, therefore, return thou on high.

The LORD shall judge the people: judge me, O LORD, according to my righteousness, and according to mine integrity that is in me.

Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.

My defense is of God, which saveth the upright in heart.

God judgeth the righteous, and God is angry with the wicked every day.

If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

He made a pit, and digged it, and is fallen into the ditch which he made.

His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

I will praise the LORD according to his righteousness; and will sing praise to the name of the LORD most high.

EDITOR
ELDER J. M. MEWBORN — WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR
GEORGE A. FULK — PILOT MOUNTAIN, N. C. 27041

$6.00 PER YEAR — 2 YEARS $11.00
TO ELDERS $5.00 PER YEAR — 2 YEARS $9.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

A FEW THOUGHTS ON ADAM AND THE TRANSGRESSION

We find people today who claim to believe that God did predestinate and determine all things which come to pass at certain times and places, and they say the reason everyone sins is because it is their nature to do so. In saying this, they feel they have made it clear enough that anyone can understand it. However, the question is: Where did man get the nature he has? If God created man perfect (in the sense in which it is believed by most people) and then the devil put the evil principle in him, contrary to God's will and purpose, the devil has more power than God has, which is denying the fact that God is supreme and does His will in the army of heaven and among the inhabitants of the earth.

Please do not understand me to say that God made anything that was not perfect, for Adam was a perfect man, but perfection in man is not to be compared with the perfection of God. Adam was so perfectly created that he did everything God foredained that he should do. So in the creation he was perfect in the purpose for which he was created. Therefore, in this sense Adam was a perfect man. Even so it pleased Him to make the devil a perfect devil, otherwise he would not be the devil. There is nothing that pleases the devil more than for people to say that he is the one that put man in the fallen state, and that God was disappointed in Adam.

God has never been disappointed in man nor has man ever done anything that God did not know about and determine before the world was, for "He declared the end from the beginning—." To say God was disappointed in man would mean that God did not expect him to do that which he did do. To advocate that Adam was able to stand, but liable to fall, is to deny the foreknowledge of God. In Act 15:18 the writer ways, "Known unto God are all His works, from the beginning of the world." Gen. 2:16-17. "The Lord commanded the man, saying, of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die." So, it is evident that when the commandment was given, Adam did not know good from evil. Then he did not know it was evil to disobey God, for had he known good from evil, he would have been in possession of the knowledge and would already have known the consequences. But that was what the tree was. It was the knowledge of good and evil, and Adam did not have the knowledge until he did eat. "For in the day that thou eatest thereof thou shalt surely die." God did not say, If you eat of it thou shalt surely die, but He said, "In the day that thou eatest thereof thou shalt surely die." For God did know that he would eat ot it. This commandment was given to be broken, for when God said, "In the day that thou eatest thereof, thou shalt surely die." He was affirming that it would

be broken, and it was broken, and God was not disappointed. This does not mean that God is the author of sin, for sin is the transgression of the law, and God is under no law. But God did create man with the nature and disposition that he has. Paul says in Romans 8:20, "For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope." So Adam could not help, doing what he did, anymore than we can help doing the things we do. God's people (those who have been brought to the knowledge of the truth) confess that they cannot help their condition. The world says, they can help doing the things they do.

God would have it better if He wanted it so, for He says that whatsoever His soul desireth, even that He doeth. I wish to say here that it was necessary for things to be as they are. It was necessary for Adam to transgress, so that the entire human race would be in a lost and ruined condition. It was necessary for the church to be under the condemnation of sin. It was necessary that the church was chosen in Christ Jesus before the world began. It was necessary for Him to redeem them with His own blood, that He suffer and die for the bride that she should reign with Him some sweet day, when the troubles of this world are over. Some will ask the question, Why was all this necessary? My answer is this: Since God is all-wise, if there had been a better way than the way it was and is, would not God have preferred it? So anyone who says that all things are not necessary, denies the knowledge and wisdom of God.

But Paul says, "O the depth of the riches both of the wisdom and knowledge of God. How unsearchable are His judgments and His ways past finding out." Rom. 11:33.

I wish to say that what I have written has not been written in a spirit of malice, nor with the desire to make anyone believe as I do, against his own will; neither is it written in a spirit of boldness, but I hope it was written in a spirit of love. I felt impressed to write my convictions on the matter, but I feel it is very poorly done. I hope I have not left the impression that I believe the Lord's people boastfully say that they cannot avoid doing the things they do, for God's humble poor sorrow after a Godly manner for their deeds and thoughts, which they are sometimes made to know are evil and then they are made to cry to God for mercy.

Here is the warfare that Paul spoke of, when he said: "The weapons of our warfare are not carnal, but are mighty through God to the pulling down of strongholds." II Cor. 10:4. So everyone who was chosen in Christ Jesus before the world began will some day be carried home and will dwell with Christ our God forever, away from trials, sorrows and afflictions, in the house not made with hands, eternal in the heavens.

(Elder) L. P. Martin
Roxboro, N.C.

The above article was written by Elder Martin in the year 1940, just before he united with the church in 1941. It was first published in the Signs Of The Times and later in the Landmark. We are republishing it again at this time by request.

Editor.

A DEAR ELDER SPEAKS OF HIS HOPE RECEIVED FIFTY-SEVENS YEARS AGO

Dear Elder Mewborn,

Recently, while visiting my father, Elder J. O. Pruitt, in Memphis, Tenn. I had the opportunity to read a copy of his experience. I have a feeling given me that, perhaps, it should be shared with others. I hope that you will see fit to publish it in Zion's Landmark.

Congratulations to you on your fine magazine! I am enclosing a check to help you carry on the good work.

Sincerely,
Margaret P. Chilton
Route 5, Box 344
Greensboro, N.C. 27405
September 3, 1976

EXPERIENCE AND CALL TO THE MINISTRY

I have been requested to write my experience and will try to do so, the Lord willing. It is a fearful thing to undertake, as poor and unworthy as I feel to be. I would not knowingly want to misrepresent the facts as I know them. It has been a long time ago, and some of the details may not be exact but I will state them to the best of my memory.

It began in the early part of 1919, in Draper, North Carolina. I was doing all right, I thought, but I began to be plagued with a feeling that I could not understand or explain the reason for it. I felt cast down and felt that no one cared for me, even my family. I was in much trouble and felt that it would be better to move away from my parents with whom my wife and I were living at the time. They would be better off without me anyway.

We moved to Spray, North Carolina, a small town a few miles from Draper, thinking things would be better, but they were not. I could not eat or sleep and could not get any rest, night or day. My troubles continued and I feared what might happen for it seemed that something would. I was so tense that I would have muscle spasms and just could not make myself relax and get some rest.

I became so sick I felt that I could not live and asked my wife to call the doctor. He came and gave me some medicine to make me rest, but I just rolled and tossed all night. There was just no rest to be had in that condition. I asked my wife to call my mother and dad and ask them to come and get me as I felt that I would die and I wanted to die at home. They came in just a few minutes.

I said, "Mother and Dad, I am sick unto death. It seems like everything is wrong with me that can be." In addition I left home and I was wrong in doing so. I begged their forgiveness, but I felt that I did not have a friend on earth nor one in heaven. Mother said, "You will be alright soon." I felt like I was walking through that dark shadow of death, and Oh, how fearful it was! I felt that my soul would go for my sins.

Dad picked me up in his arms, carried me to his car, and put me in the back seat. Mother held my head in her lap all the way back home where Dad carried me into the house and placed me on the bed. I felt that surely I was going to die. My wife called Dr. Dilliard and he came and stayed all morning with me. All the time, I was trying to pray, "God have mercy on me." I got worse all the time, it seemed, and the doctor said I had a blood clot that my heart

could not pass. I was drawing all over and was pale as death. The doctor tried to bleed me, but he could not get my blood to flow. I said, "Doctor, my case is out of your hands." He said, "I have done all that I can." I said, "If God does not have mercy on me, I am gone," and he said, "Pruitt, you are right."

He said, "I will see you later," and he walked out. He thought I was dying and told some of the family so. I felt that I was dying also, and I looked up at Mother and said, "Mother, pray for me." She said, "Son, we have been trying to pray for you all along."

For the last time, as I thought, I said, "God be merciful to me, a poor sinner," and there was a light that shined round about me brighter than the sun at noonday. I began singing,

"Amazing Grace, how sweet the sound,
That saved a wretch like me;
I once was lost but now am found,
Was blind but now I see."

I then sang,

"I want to live a Christian here,
I want to die rejoicing;
I want to know my Savior is near,
When soul and body are parting."

When the light flashed on me and in me, I felt like praising God from whom all blessings flow. I verily felt that, if it were my lot to die, all was well with my soul for I believe Jesus showed me the church. Dad called Elder J. W. Flinchum and he came to see me. He sang and prayed to the comfort of my soul. Elder Jacob Spangler came and preached at my daddy's home, and I joined the church. I was baptized the following Sunday which was Easter Sunday in 1919. I was baptized by Elder Flinchum. I can't express the joy, peace and love that filled my soul on this occasion. It was the happiest day of my life.

The next day I started to work as usual except that joy flooded my soul. This song kept rolling in my mind and I sang it. "How precious did that grace appear, the hour I first believed." Suddnely, a voice said to be as plain as day, "Puritt, lovest thou me?" I said, "Yes, I love Thee," for I felt to know that it was Jesus. It came again and I replied the same way. I wept aloud because I felt so little, so unworthy, that this could be happening to me. This continued for ten months, day and night. I could not sleep but spent the nights rolling, tossing, and weeping on my pillow. My wife would hear me and ask what was wrong, and I would reply, "It's the same thing." I said, "I wish, if it could be God's will, that He would just take me tonight and get me out of this misery."

This continued until one day the same thing was repeated, and I said as earnestly as I knew how, "Surely, this is just imagination. I can live with it. I will just forget it and lay it aside." The voice then said, "No, Pruitt, you won't lay it aside and forget it. The hour is come. You can't wait any longer. The time is now." This was said with such force that I could not resist it. I said, "I will try. That is all I can do."

The following second Sunday I asked Elder Flinchum to let me talk to the church. I stated my experience and said that I must fulfill my promise to the Lord and try. I tried to use the subject, "Ye must be born again," but I could not. I said, "Let me tell you what the Lord has done for my soul," and, if not deceived, I felt that I was given

liberty for a few moments to unload the great burden that had been mine for so long.

This all took place a long time ago, and many miles have been traveled since then. I am eight-seven years old now and the way has not been smooth. Some of my travels have been hard to understand, but I cannot deny that I believe all of these things were experienced at the Lord's Hand. The beautiful part of it is that all of my travels since those early days have not removed that precious hope that was given me about fifty-seven years ago. All of the Lord's work is perfect, and whatsoever comes to pass in this life cannot change or in any way alter the sovereign will and work of God.

These things will have meaning only to those who have been wrought upon by the Spirit of the sovereign, merciful, and gracious God. They, alone, will understand the power and majesty of our King and have compassion for those who have been dealt with and wrought upon in ways that they themselves cannot fully comprehend.

J. O. Pruitt
4671 Violet Avenue,
Memphis, Tenn. 38111

ADDITION AT SARDIS CHURCH

Dear Brother Mewborn,

I hope you and yours are well, if the Lord will. I want to renew my Zion's Landmark subscription. It is such a comfort to me. I enjoy its good writing so much.

We missed you at our Salem Association this year. We were blessed, I feel, with a good one. We hope you can visit us sometime soon. My wife, Martha, joined Sardis Church the fourth Saturday night in July, 1976, and was baptized the fourth Sunday morning in August following by our pastor, Elder James Gardner and Elder Jake Puckett. I am so glad she is a member now.

Keep the good work up. We feel you are doing a good job. May the Lord bless you is our hope. Here is a check for twelve dollars. Use the other dollar as you wish.

A brother in Christ, I hope, if one at all.

I. K. Newnam
RFD 2, Box 377
Stokesdale, N.C. 27357
September 14, 1976

THE HAND OF GOD'S GREAT MERCY (EXPERIENCE)

Dear Brother Mewborn,

Enclosed is a check for one year's subscription of the Landmark. A dear sister gave me several copies she had kept over the years and I have hungrily read them. They have been such a comfort to me. Also enclosed is a poem I wrote a few years ago. My mind stayed so troubled and my heart so burdened that many times, then and now, words came to me and I put them in poems and have kept them through the years. It seems to me, as I look back to the time when I wrote this particular poem, that I carried a burden, seemingly, almost too great to bear. Sometimes, I felt, that if I could lay it down, I surely would. This burden stayed with me, if I remember correctly, sixteen years. I could not lay it down. Matter of fact, sometimes, I was so troubled I considered taking my life, but my hand was always stayed. I could not do this thing.

Before we moved to North Carolina from Virginia, I dreamed the same dream three times. I dreamed of seeing my dear husband torn and broken from head to toe, and since he was a coal miner, I felt surely he was going to get crushed in the mines. I told my mother that I could prevent that from happening by moving from the mines and seeking other employment. She sadly looked at me and said, "Child, we do not stay the Hand of God Almighty. If this is in store for Freeman, you can not prevent it." I felt that I could prevent it, so we moved to North Carolina. My husband got a job with a steel erecting or construction company, and six weeks later he had the accident I had seen in my dreams. He was torn from limb to limb. I won't go into details of his injuries, but he lost one leg and was broken all over. During the next two years I thought many times we surely would starve or freeze to death, (we had three small children), but this great God kept us alive. When we had no money for fuel, food or clothes, someone would come on the scene and tell us that God had laid it upon their heart to give to us. Oh, the greatness of this God! We are constantly and totally at His mercy, no matter how rich or poor we may be. When you get down to the place in seeing your family on starvation, you are made to realize that you are totally dependent upon this great God.

During the next sixteen years my husband and I tried many churches and we received no comfort or peace. This burden upon me grew heavier by the day, it seemed. I searched and I searched for some thing or some way to rid myself of it, but I received no help. Oh, the torture and torment that raged in my poor wretched heart! I felt I was not fit to live and wanted to die, but I feared death. This lasted sixteen years, a long time, but it was needful. I can now look back and see that I needed every bit of it.

In August of last year (1975) my husband, children, daughter-in-law and I attended the Abbott's Creek Association at Tom's Creek. I cannot tell you of the experience of my husband for I would be fearful of not putting it down correctly, but he united with the church in March of that year. He was to be baptized in April. The week before he was to be baptized was horrible for me. If I felt I had carried a burden for sixteen years, it was slightly compared to what I felt that week. I thought surely death was upon me and was surely my doom. I was so lonely and seemed to be walking in a wilderness of desolation. My husband and all our family went to the baptizing that day. Brother Joe Garner was to be baptized, also. When we got there, they were already at the water, singing. I have never heard anything as beautiful as that was. I trembled, it seemed, from head to toe. As my husband and Brother Joe Garner were being baptized, all at once and suddenly, there was a love that came over me for God's people. I wanted to get down on my knees and tell those people how unworthy I was and tell them how much I loved them. It seemed there was a mist around them and a glorious light. My feet carried me into that water and I had no will of my own to stop them. I was helpless as a baby. As Brother Jim Moody reached for my hand, I tried to see him but a light blinded me. I saw an angel instead. I

looked for brother Claude Brown, but instead I saw an angel with blinding light. I have never seen anything like that before. After I was baptized four men came, among them my youngest son and my daughter-in-law, begging a home with these precious people. How the glory of God came and did shine down that way! I can't express how wonderful it was. That great burden was taken from me that day. I had carried it so long, but I could not lay it down until God removed, or did the taking of, it. Many times since that day I have had doubts and fears. I certainly know I am an unworthy sinner. I know without a doubt the greatness of this God, and I know. He has kept me all the days of my life. Yet, I still have doubts and fears of myself.

I know I have written quite a long letter, so please do not feel you have to print it if it takes too much space. There are so many who can or are blessed in writing more comforting words to God's little ones than this unworthy sinner.

A sister in hope,
Joan Absher
P.O. Box 661
Denton, N.C.
September 12, 1976

SPEAK OH LORD!

Oh Lord, when I would do good, I so utterly fail,
Evil thoughts into my mind assail;
Oh God, is Thy grace sufficient for me?
Does it cover the multitude of sin that rolls like a sea?

My heart is stricken, I am in despair.
My shoulders are stooped with a load of care;
How long of this torture, Oh God, will it be,
Until you turn your precious face back to me?

Have you forsaken me now and for all time?
I listen as a nearby bell gives out a chime;
For your voice, Oh Lord, to speak once more;
Give me some hope that I am your child as in times before.

Speak to me, Oh God, for soon I perish,
And once again into my heart let Thy spirit flourish.

Joan Absher

We would be glad, Sister Absher, to have any of your poems for publication in the Landmark. Please send them to us. Thank you.

JMM., Editor

LANDMARK HELPS IN AN AFFLICTED HOME

Dear Brother Mewborn,

I am sending six dollars for the renewal of the Landmark. I don't want to miss one copy of it, if I can help it. I enjoy reading it so much. I do not get to go to church as I would like to. My husband is still on the sick list, but that, too, is in God's Hands. He surely does suffer badly sometimes. He says he knows that he cannot live. We don't know how much we can bear. I hope, when he leaves this old world, he will be at rest.

Your sister in Christ, I hope,
Dora Roberson
Route 5,
Stuart, Va. 24171

CONCERNING THE BICENTENNIAL

A number of our readers have expressed appreciation for the June and July issues of the Landmark with respect to the information concerning events that gave rise or led to our first amendment to the Constitution of the United States with emphasis upon our great blessing of freedom of religion. I felt that there was no better time to call to the attention of those who should appreciate such a blessing as **freedom of religion** than on the Two-Hundredth birthday of our nation. The Old Baptist are certainly no exception to this statement for in past generations and centuries of time, no group of people have suffered anymore for conscience sake as these editions have indicated or pointed out.

In the various listing of various persecutions inflicted upon the late Elder James Ireland in the Culpepper, Va., jail as shown in our June, 1976, issue, it has been called to my recent attention that one was omitted or left out. In all the various attempts to force or stop him from preaching, even while in jail, the following additional circumstances occurred to Elder Ireland while he was imprisoned or kept in jail for preaching the gospel of the Son of God: "After imprisonment, his enemies tried to blow him up with gunpowder. That having failed, along with other persecutions (See June issue), they next tried to smother him to death by burning sulphur under his windows at the jail. Failing also in this, they tried to arrange with a doctor to poison him. All this failed. He continued to preach to his people from the jail windows. A wall was then built around his jail by his persecutors high enough so the hearers and people who had gathered to see him and hear him preach could not see in nor he see out, but even that difficulty was overcome. The people gathered, a handkerchief was tied to a long stick, and that was stuck up above the walls so Ireland could see when they were ready. The preaching continued."

"A RECIPE FOR MAKING AN ANNABAPTIST PREACHER

Elders Waller, Ireland and the other preachers of that day endured the most inhuman treatment and bodily suffering in order that they be accounted faithful to the high calling of their Lord and Master. And yet the bodily suffering and imprisonment in the county jails were not the worst features of their persecution. The bitter scorn and ridicule heaped upon them were much harder to bear than bodily pain. Take for example the following notice which appeared in the Virginia Gazette of October 31, 1771:

A RECIPE TO MAKE AN ANNABAPTIST PREACH IN TWO DAYS TIME

Take the Herbs of Hypocrisy and Ambition, of each an Handful, of the Spirit of Pride two Drams, of the Seed of Dissention and Discord one Ounce, of the Flower of Formality three Scruples, of the Roots of Stubborness and Obstinacy four Pounds; and bruise them altogether in the Mortar of Vain-Glory, with the Pestle of Contradiction, putting amongst them one Pint of the Spirit of Self-conceitedness. When it is luke-warm let the Dissenting Brother take two or three Spoonfulls of it, Morning and Evening before Exercise; and whilst his Mouth is full of the Elestuary, he will make a

wry Face, wink with his Eyes, and squeeze out some Tears of Dissimulation. Then let him speak as the Spirit of Giddiness gives him Utterance. This will make the Schismatick endeavor to maintain his Doctrine, wound the Church, delude the People, justify their Proceedings of Illusions, forment Rebellion, and call it by the Name of Liberty of Conscience."

The above description is the one the world gave the Old Baptist ministry just two hundred years ago. Man has not changed in his inherited Adamic principle of pride and vain glory, and we are convinced that the current opinion of the worldly religion of the Lord's people continues exactly as that which was written two hundred years ago. Nevertheless, what the Apostle Paul wrote concerning God's elect people will continue and also endure forever, "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Roms. 8:37, 38, 39.

J. M. Mewborn

(Factual sources for information as contained in this article are found recorded in "The Trail of Blood," page 46, and "Imprisoned Preachers And Religious Liberty In Virginia," page 233. Editor)

ENJOYED BICENTENNIAL ISSUES OF THE LANDMARK

Dear Brother Mewborn,

The June and July issues of Zion's Landmark concerning the Bicentennial and Baptist persecution surely were interesting. O, what a great and wonderful blessing it is to be living in the Grace dispensation and also at a time in which we have so little outward persecution! We can never begin to thank our Lord enough. O to be given a thankful heart for past blessings. This would seem to be all that we need, together with more wisdom, and understanding of God's promises and fulfillment thereof to His undeserving children.

Please send me ten dollars' worth of the June and July issues of the Landmark. I wish to give them to the members of the churches where I try to serve as pastor.

May the Grace of an allwise Lord and Saviour continue to lead, guide and direct you in His service to His honor and glory and to the comfort of His poor and afflicted. Pray for us.

A brother in Christ, we hope,
H. Leon Blanton
P. O. Box 249
Winter Beach, Fla. 32971
September 16, 1976

ENJOYED BICENTENNIAL ISSUES OF THE LANDMARK

Dear Elder Mewborn,

It was a pleasure to have you and your family to come by to see us recently. I know that I do not deserve anyone going out of their way to see me, but I do love to see everyone just the same. I hope you have had some rest since you were here.

I enjoy each issue of the Landmark, but June and July, 1976, have been very special to me. The question of such circumstances ever coming up again is, to me, a good

question. I believe, I hope, what the Primitive Baptist preach. I hope I will be kept in that way to the end. I have not been too well since you were here. I had to discontinue reading for a while on account of high blood and was confined to my bed a lot. I am better at this time, however. I had hoped to be able to go to Harnett Church before long, but I will try to wait patiently and hope. May God bless you and all who write in continuing the Zion's Landmark. To those of us who can't go to church it means so much. I send love to Susie and the children.

One of the least ones, if one at all,
Mrs. Malton Bass
225 Kensington Road
Greensboro, N. C. 27403
August 5, 1976

"FOR I AM THE LORD, I CHANGE NOT." MAL. 3:6

Dear Elder Mewborn,

I am sending a little help to assist in sending the Zion's Landmark to the homes of those unable to pay. I still like to receive the good news that each issue contains for each of us can now hear bad news in the newspapers and other ways.

According to scripture, we must be living in perilous times. Perilous means dangerous. You can certainly see the signs of Christ's second coming. We don't know how much more is to come, but we have seen a lot fulfilled. We have so many doctrines saying, "Lo here, and Lo there." Matt. 24:23. "Go out to see," they will say; "The Lord was here last night, and you should have been here." Before they finish talking, they will tell you that they were helping the Lord save souls. I may be wrong, but the way I have been made to understand it, the Lord does not need any of man's help to save anybody. We read that "He (the Lord) looked and there was none to help and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me." Isa. 63:5.

I started reading the Bible when I was twelve years old and I am now seventy-nine. I am partly a shut-in due to arthritis. I have seen a lot of changes in this time and in the churches, but God is the same. He changes not in all His ways, and this fact is a great consolation to me in these evil days. Yes, it is true that we hear so much false doctrine in these perilous times. This makes us treasure the true gospel more all the time. They say they are helping the Lord and working for Him every day. That is false. He made the earth and all that is here without the help of man. He has all power both in heaven and earth, and does whatsoever pleases Him. None can hinder Him or make Him afraid. Yes, I do believe we are living in the last days. So much is being fulfilled that the scripture teaches, or speaks about.

I will say that the Landmark is a good, sound paper. I have been reading it forty or fifty years, and I would like to read it as long as I can see how to read. The Lord has blessed me with good eyesight for one of my age.

Yours in that great hope of life beyond the grave,

Pearl Martin
P.O. Box 217
Crab Orchard, W. Va.
February 12, 1976

EXPRESSES LOVE FOR THE LANDMARK

Dear Elder Mewborn,

Please extend my subscription for another year. I am not a member of the Primitive Baptist Church, but am a strong believer, I hope. I was brought up in the church. I love the people and the doctrine. I look forward to the paper each month and enjoy reading others' experiences. I am Mrs. Liston Holmes' sister. I last saw you last winter at her church, Mount Pleasant, near Bishopville, S. C., and we all went home with the Brown Family (and Brother and Sister Davis) for dinner and fellowship.

May God richly bless you and your family as you continue in His work. Remember me, my husband and our two children in your prayers.

Love in Christ, I hope,
Mrs. Christine Handelman
23 Bob's Drive
Sumter, S. C. 29150
November 4, 1976

LOVES THE DOCTRINE

Dear Elder Mewborn,

Enclosed is a personal check for $10.00 to pay for one year's subscription to Zion's Landmark. Use the remaining $4.00 as you see fit.

My brother and sister, who are members of the Primitive Baptist Church have been giving me issues of the Landmark, and I enjoy them very much. Also my mother and father were members of the Primitive Baptist Church. I am not a member, but I love the doctrine.

Yours truly,
Mrs. J. N. Berryman
221 Main St., Box 172
Comer, Ga. 30629
October 4, 1976

GOD'S COVERAGE IS AMPLE

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin." Mat. 6:28.

"Wherefore, if God so clothe the grass of the field which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith." Mat. 6:30

God tells His children to "Fear not, little flock; for it is your Father's good pleasure to GIVE you the kingdom." Luke 12:32. (Fear not; I am with you; I will still give thee aid). How comforting when we are made to believe it!

How wealthy are the children of God? They are the wealthiest people on the face of the earth! And, if they had faith to believe it, they could fear less and consider the lilies of the field.

God's children are doubly blessed. They share equally in the beauty of the world: the lofty mountains, the rolling sea, the brilliant sunrise and sunset, the colorful rainbow, the floating clouds across the blue sky; the shining moon above, the everchanging trees, the melody of the singing birds; the cattle winding their way home from the green pastures, and many, many more — too numerous to mention. How often do we poor sinners remember who gave these beautiful creations of God to us? How often do we thank Him for them? How often do we forget to be gracious, or even see the beauty?

All mankind share alike in these free gifts from God, Who is Ruler and Creator of everything that ever was created. It is ours to enjoy as long as we live in this earth. And would you believe this poor sinner

who wrote the above, amidst all the beauty described and is privileged to enjoy, fully, (with natural eyes) often, yes too often, have thoughts of the poorest quality. I abhor myself for thinking them and all I have been able to do is to ask God, if it is His will, to take them away forever. Please, I plead; "Set my thoughts on things Above." But we have to "wait on the Lord." "Let me forget the things which are behind." This was in the Apostle Paul's Epistle to the Phillipians, and, he said, in full: "Brethren, I count not myself to have apprehended: But THIS one thing I DO, forgetting those things which are behind and reaching forth unto those things which are before." Phil. 3:13. How could the Apostle do it? Because God enabled Him to do so and to do what follows: "I press toward the mark for the prize of the HIGH calling of God in Jesus Christ." Phil. 3:14. If you can always "Forget the things which are behind," you and I do not walk the same uneven road. You have not been dashed around by the same angry waves that jostles this sinner. Dear Reader, can you do any of these things on your own free will? Just wishing, longing and begging? ... that alone will not get you there. "Without ME ye can do nothing." Have you ever doubted this truth? Experience is a great teacher — the only one that counts. We have to rely wholly on His promises. They are the only hope of survival. This sinner believes "ANYTHING asked in MY name, I will do it." But how do I know I EVER ask in His Name?" He says, "I will do ALL My pleasure." Isa. 46:10. How do I know it EVER will be His pleasure to answer? "O ye of little faith." I just have to hope that He hears and that I ask in His Name; that it will be His pleasure to do His will and that His will includes my petition. He "supplies our need" — He knows what is best for poor, undone sinners. We are carnal, and we want what pleases us — He is spiritual and gives us what pleases Him. Given faith to believe we get only what we need, we can "Glory in tribulation." The fact that I rarely, if ever, "Glory in tribulation" makes me fear I am not one of His chosen. How I do fear I am excluded! "The fear of the Lord is the beginning of wisdom." Surely, I do have that one attribute. I have every reason to fear Him, as often as I get off the right tract (if, indeed, I have ever been on it!) But God's promises bring many comforting thoughts to my mind and I try to thank Him for making me believe every one of them even though I often wonder if they were meant for this poor sinner.

God's children not only enjoy the natural beauty of the earth, but, if they are His, they are promised more to come in a life of eternal bliss on that Other Shore. But we poor sinners of "little faith" doubt and fear and forget the "lilies of the field." We begin to invest in stock for the purpose of "tiding us over." We buy insurance to protect us against illness and various adversities; we begin to "toil and spin" with eagerness because we lack faith; we are not sure. But there is only one Source of certainty in any investment — and that is a share or coverage in the promises of God. A share from that Source covers everything a sinner will EVER need. It is not bought with money but with trials and tribulations. God is the President of the Company and the whole work force. He writes the

policy and He pays the benefits. You may sometime ask for benefits on bending knees and He considers each individual applicant on basis of need. He hears your case, and, if it is legitimate, HE "pays" the claim. A sinner (applicant) needs faith to believe his Company will pay off. Proof that it is solvent is when he receives the benefits he requests. But, he knows he must "wait on the Lord." He cannot reach out and get faith (one of the benefits). "A man can receive nothing unless it be given him from Heaven." John 3:27. The premiums and the benefits are two different things. The premiums are valuable because they lead you down the "rocky road, the fiery furnace, the bottomless pit." They include trials and tribulations; the sufferings with the One Who redeemed you. The benefits are your inheritance, which include loving kindness, compassion, understanding, protection — and most important, an everlasting Home with Him in a land of eternal glory where there is happiness, joy and love forevermore. The Scripture tells us this. These benefits are free from heartaches, tears and pain. There are no disappointments. The Owner, Who pays the benefits, is the God of ALL creation. Who is so powerful and solvent He had no beginning and He will have no ending. If you are a child of God, you get PREFERRED Stock and SPECIAL benefits and coverage. It never decreases in value; it is from everlasting. The Company cannot go broke. The stock cannot be bought or sold. It is not transferrable. You cannot give it to your loved ones or anyone else. God is the Benefactor and He gives it to you as a free and unmerited gift. He gives it "to whom He will" and each recipient is considered by the Giver as a member of His Special family to receive His Preferred Stock at His APPOINTED Time. His Company will NEVER be a failure because He has ALL power in Heaven and in earth — He owns everything there is! Can you find a surer Company? "He owns the cattle on a thousand hills." Your very life is His. He gave it to you and He has the power to take it away. And does. He had the power to feed the multitude (five thousand men, besides women and children) with food from Heaven and He had the power to calm the raging sea. He told those who saw Him walking on the angry waters to "Fear not, it is I." His power and His wealth has no limit. Oh, dear Child of God, this is the certainty of the stock and insurance that protects you if you are one of His. So, when He blesses us to "consider the lilies of the field" when the raging waves of the sea roll up before us, then we are blessed to "Put our trust in God" when the surging water dashes against the rocks. "O ye of little faith;" we want our benefits before we pay the premiums. We feel the stakes are too high. We become impatient. But, we have learned we have "to wait upon the Lord and hope in His mercy. We forget "He will carry us on" and will "not forsake us" when we can no longer "walk in our own strength." We long for more proof. We want to see Him "walking on the water" with our own eyes. We desire a stronger hope that the benefits of His Preferred Stock cover us. We long for more proof of ownership. We know in our hearts that we are undesirable risks. and we have to "hope" He will cover us just the same. But we get the

Preferred stock, if we are His; He looks after His Chosen and insures them just as they are — poor and afflicted with sin. His insurance covers whatever is wrong. As a wonderful underwriter, He has ever underwritten each individual application even before each one ever applied to Him for coverage. Not one of these applicants will ever be rejected or turned down. He requires no examination, and makes no hard conditions in the bestowing of the contract. He knows more about our condition than we know ourselves. And Oh, Dear Reader, He covers you for all your ailments because He has loved you from everlasting. His Company is as old as eternity; it has no new clauses. It has the same benefits it has always had.

How fortunate, blessed and wealthy we are if we are insured with His Company. It has jurisdiction over all the companies of the earth. He owns all the stock and all the "policyholders." He is the Rock of Ages!

"O lead me to the Rock
That's high above my head,
And make the cover of thy wings
My shelter and my shade."

I am not worthy to write one word you read.

Elizabeth C. Edwards
417 South Boylan Avenue
Raleigh, N.C. 27603
October 1, 1976

SPEAKS OF PAST YEARS

Dear Elder Mewborn,

I have been knowing you since before you united with the church. I have wished all these years that I would be blessed to see and hear you in the pulpit. I have been a close neighbor and friend, I hope, to the late Elders A. B. and R. B. Denson. Mrs. R. B. and I are still close. She just hasn't been too well at all since she lost her brother, Thomas Williams, February a year ago. He was a deacon in Flat Swamp Church, near Robersonville, N. C., her mother's old home church. She also had two robberies in her home about the same time. She was always happy to entertain Elder Denson's church members and their own friends and neighbors many years before his passing. She continued this until only a few years ago. I was blessed to help them many times and I learned to love many people.

Alvis Mewborn, your first cousin, married my brother's daughter-in-law (widow), and everyone of us love him dearly.

Please accept money for my renewal to the Landmark. I am sorry to be so negligent. I love the paper and that for which it stands. I have been a constant reader of the Landmark since my childhood and I will be eighty years old two months hence. I just love people, especially God's little ones. I have been blessed to visit three churches in West Florida. Elder Mewborn, I don't know why I have taken so much of your time with this and please forgive me. May God bless.

A little sister, I hope, if one at all, for almost forty years,

Gladys K. Robinson
Tarboro Highway, Box 320
Rocky Mount, N.C. 27801
September 20, 1976

Thank you, Sister Robinson, for your thoughts concerning by-gone days. Wonderful memories linger of those days of which you speak. I have not forgotten those wonderful meetings in the churches,

associations and union meetings with many precious brethren who have now gone on to their eternal reward. JMM.

LANDMARK IS NEXT THING TO GOING TO CHURCH

Dear Elder Mewborn,

I hope this finds you and your family well, and I hope your mother is well. I am doing very well now. I was not able to go to our August meeting at Middle Creek Church. Some of the members have been to see and some of them have written to me.

I enjoy the Landmark so much. I actually feel I have been to church, since I can go very seldom now, when I finish reading the wonderful experiences of the loved ones. I have never personally met many of them. The three letters, published in the July issue, (1976), that Sister Joan Crenshaw wrote were wonderful pieces. I had a beautiful letter from her, telling of the meeting at Middle Creek. She is a precious sister at our church at Middle Creek, together with all our members and our dear pastor, Elder S. J. Sauls and his wife, Sister Minnie Lee Sauls. I had a visit from them this week, also Brother and Sister Thomas Whitley and his mother, Mrs. Florence Whitley, whom I love dearly.

I have a nice home here at Blalock's Rest Home. It is comfortable and clean. All of the employees are good to me.

You, Susie, the girls and John, came to see me on Christmas Eve last year, and I do appreciate your visit. I use to enjoy going to see you and your family when Sister Vara Hardee lived with me and carried me. She came to see me a few days ago. She is a dear Sister in Christ, I hope, and feel to be. I am sending a check for one year and two dollars for those not able to pay.

Alice G. Perry
Blalock Rest Home,
6814 Fayetteville Road
Raleigh, N.C. 27603
September 12, 1976

LANDMARK REACHES HOSPITAL BED

Dear Brother Mewborn,

Enclosed is a check for $6.00. Please renew my subscription for another year. I am sorry to be late with my renewal. I read the last issue of the Landmark from a hospital bed, and it was much comfort to me as usual, even more so since these circumstances were with me at that time.

May the God of all Grace bless you and the Landmark is my prayer. When at the throne of Grace, remember me and mine.

Sincerely,
Roland G. Allen
309 15th Ave. South
Phenix City, Ala. 36867
September 13, 1976

LOVES THE EXPERIENCES OF HIS LITTLE ONES

Dear Brother Mewborn,

I am enclosing a money order for $6.00 for renewal of Zion's Landmark which I enjoy very much. I have been getting it for about sixteen years, I believe. I enjoy reading the experiences of God's little ones. Some of them tell my own experiences better than I could tell it myself.

I have been disabled to work since August 19, 1975. It seems there is so much trouble on every side. I do not have much to look forward to here, except the Landmark and

getting to go the churches where I meet with the dear brethren and sisters, when blessed to do so.

May the good Lord bless you to continue to publish the Landmark, and I hope I never have to miss a single copy.

A little sister in hope, if one at all,
Elsie C. Turner
Rt. 2, Box 878
Bassett, Va. 24055
September 2, 1976

LOVES THE CHURCH AND DOCTRINE

Dear Elder Mewborn,

You will find enclosed a check for $6.00 to renew my subscription to the Landmark. I enjoy it very much. I love the Primitive Baptist Church and the doctrine that they preach, but I am not a member. I hope I believe what you all preach.

With love for Christ Sake, I hope,
Otis Gulley
907 Powell Dr.
Garner, N.C. 27529
October 14, 1976

APPRECIATES CORRESPONDENCE AND BROTHER FULK'S EDITORIALS

Dear Brother Mewborn,

Enclosed please find a check for $8.00 to renew my subscription to the Landmark. You may use the rest as you see fit. I am eighty years old, have been reading the Landmark for many years, and I still love it. I get so much comfort in reading the wonderful letters and Brother Fulks' editorials.

Love and sweet fellowship,
Maude Johnson
Rt. 4, Box 176
Siler City, N.C. 27344
November 9, 1976

ENJOYS WRITINGS COUNTRYWIDE

Dear Brother Mewborn,

Enclosed is a check for ten dollars for renewal subscription of Zion's Landmark. You may use the rest as you see fit.

I enjoy the writings of the brethren and sisters from the different parts of the country. I hope the Lord will continue to bless your efforts as editor of the Zion's Landmark. I, also, hope the Lord will enable you to attend our association, the Lower Mayo, on Friday before the first Sunday in October.

Your little brother in hope,

T. D. Flinchum
113 Adams St.
Eden, N. C. 27288
August 26, 1976

LOVE TO THE HOUSEHOLD OF FAITH

Dear Elder Mewborn,

I apologize and make no excuses for being late in my renewal. It has been expired since April, 1976. Enclosed is a check to cover one year with a little to help defray expenses.

"My soul shall pray for Zion still,
While life or breath remains;
Here my best friends, my kindred dwell,
Where God my Saviour reigns."

(300, Lloyd Hymn Book)

Much love and prayers to the household of faith.

Yours in hope,
Dora Ellen H. Vick
Route 5
Goldsboro, N.C. 27530
September 3, 1976

Zion's Landmark

" Remove not the ancient Landmark which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editor

GEORGE A. FULK
Pilot Mountain, N. C. 27041

VOL. CIX **NO. 12**

Second Class Postage Paid at Wilson, N. C. 27893

Wilson, N.C. 27893 **October, 1976**

EDITORIAL
"THE CANDLESTICK" OR CHURCH ORDER

Dear Elder Mewborn,

Enclosed is a check for $10.00. Please renew my subscription to the Landmark. You may use the remainder as you see fit. If you should ever feel to write your views on the 11th and 12th verses of the 8th chapter of Amos, I would appreciate it. Thank you.

A little sister, if one at all,
Ellen H. Daniel
Route 1, Box 541
Fieldale, Va. 24089

The scripture to which our sister has made reference to above is as follows, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:11, 12.

This is a scripture that has been quoted many times with an interpretation, embracing the belief, that man brings the famine upon himself and that he can, by his own obedience, work himself out of this desolation. In so doing, he can, thereby, bring great flourishing to the church, and, once again, cause God to rain down peace and glory with great upbuilding to His vineyard, the church, here in the world.

Far be it from me to say that I have the correct understanding or true, revealed knowledge and understanding of this scripture, but, if the Lord will, I shall endeavor to offer what little understanding, if any, that I may have been given concerning this scripture.

We read in I Samuel 3:3 of the withdrawal of the light of God's glory from the church in olden time. "And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep." In those days there were two priests, Hophni and Phinehas, sons of Eli, who were priests in the kingdom. In every sense of the word they were most wicked. "Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation. And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people. Nay, my sons; for it is no good report that I hear: ye make the Lord's people to transgress." I Sam. 2:22, 23. In this connection Isaiah records, "Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad

the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master, etc." Isa. 24:2. "As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths." Isa. 3:12. "For the leaders of this people cause them to err; and they that are led of them are destroyed." Isa. 9:16. From the direct, immediate extraction of the meaning of the above scriptures, especially concerning the two sons of Eli, the priests called Hophni and Phinehas, one can easily see that it is an unfaithful ministry that brings about or causes the famine in the gospel church to which the prophet Amos has mentioned in the above text. This condition brought on by such circumstances among the Lord's people is described by David as follows, "they have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground. They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land. We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long." Psa. 74: 8, 9. Ezekiel describes the same plight of the Lord's people, "wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled. Destruction cometh; and they shall seek peace, and there shall be none. Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients." Ezek. 7:24-26. The beloved apostle had direct words to this point when he declared, "giving no offence in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." II Cor. 6:3-10.

Quoting now from Revelation 2:5 with reference to the words of John concerning the fallen church at Ephesus, he said, "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent." Rev. 2:4, 5. Now it is essential to know from the above reference to the candlestick that there must of necessity be a candlestick in the church, and where there is a candlestick, there also must of necessity be a candle. The candlestick, to my understanding, is none other than the sealed, new covenant (Christ having fulfilled the

law to every jot and tittle), having been placed in the hearts of His people. His people are made unto Him both Kings and Priests. "And hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5:10. All of the Lord's people have a conscience. It is recorded, "And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men." Acts 24:16. "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." I Tim. 1:5. Paul said to Timothy, "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme." I Tim. 1:18-20. "Pray for us: for we trust we have a good conscience, in all things." Hebs. 13:18. Peter said concerning conscience, as it relates to God's people, "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing." I Peter 3:15-17. The very life and existence of the Church of God, here in the world, has her existence through the acquitted conscience, void of offense, that rests within His blessed people through regeneration. If there is no clear conscience, there can be true repentance; hence, there can be no passing from death unto life, and there can be no true love for the brethren. All is dead.

To my understanding the candlestick, accordingly, is the gospel order that is found in every true gospel church while here in the world. The candle is none other than the resurrected body of the Lord Jesus Christ who is today in Heaven, seated at the right hand of His Father's majesty on high. There are three distinct, component parts in the composition of the candle. One is the light (the fire) which is a type of the spirit of God, the second is the wick upon which rests the flame, a type of the spirit that is kindled and rests upon the soul, the altar of God's eternal creation, and the third is the body of the candle, the substance or the tallow, a figure of the body. We all know that a candle, in its original making, has its beginning in the mold when turned upside down. The wick protrudes through the end of the mold, at the bottom, out into the space that exists below, signifying the soul of Christ that was ever with His Father, even from and before the foundation of the world. (The mold in this instance is only a type of the law.) Once the candle has been completed in its making, has hardened in its permanent state of being, it is again turned upside down again with what was the end in the first instance, now also being the very beginning. It is true in this sense that the body of the Lord Jesus Christ, as He lived here among men, contained every heir of promise of His Kingdom given to Him by His Father before time began. These

include all of those of whom Jesus told John's disciples, "Go and shew John again those things which ye do hear and see: The BLIND receive their sight, and the LAME walk, the LEPERS are cleansed, and the DEAF hear, the DEAD are raised up, and the POOR have the gospel preached to them. And blessed is HE, whosoever shall not be offended in me." Matt. 11:5. In the sum total of each of the above categories will be found the experience of every child of Grace that has ever lived, is living now, or will ever live in this time world. These little ones, children of the kingdom, are those of whom the Apostle had reference to when he said, "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you." II Cor. 4:10, 11. For they were chosen in this Glorious Candle, the Lord Jesus Christ in that covenant made between His Father and Him before the foundation of the world. It is in this sense that both the ending and the beginning of the life (while here in the world) of the Lord Jesus Christ in whom all the children of God were chosen had its existence in God the Father who said of Himself, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Rev. 1:8. Three times does He record these words in Revelation. It is God who declared, for all things in this natural world, "the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Isa. 46:10. Let us remember that once the life of the candle has expired, both the fire and the wick are no longer intact with the residue. As the body, soul and spirit of Christ are now in heaven (and He did have a soul, for He said, "My soul is exceeding sorrowful unto death", Mark 14:34), likewise the melted tallow that now rests upon the candlestick, the strength of the militant church, is none other than a figure of the consumed works of annihilated or burned-out righteousness of every child of grace. When Christ had fulfilled the law of Moses, He also gave them the new convenant, saying, "If ye keep my commandments, ye shall abide in My love; even as I have kept my Father's commandments, and abide in His love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." John 15:10-14.

Surely, "God is light, and in Him is no darkness at all." (I John 1:5.) and As a Spirit, "our God is a consuming fire." Heb. 12:29. "That was the true light, which lighteth every man that cometh into the world." John 8:12. Life also is an inseparable attendant upon light, and light is intimately connected with life. "In Him was life, and the life was the light of men." John 1:4. "He that followeth me shall not walk in darkness, but shall have the light of life." John 8:12. "Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." II Tim. 1:10. Job said, "To be enlightened with

the light of the living." Job 23:30. Christ arose from the dead, the source and sustainer of the Church in life and light; so that it is written of believers, that they have been quickened together with Christ, and have been raised up together, and made to sit together in heavenly places in Him (Eph. 2:5, 6); and, "your life is hid with Christ in God: when Christ who is our life, shall appear, then shall ye also appear with Him in glory" (Col. 3:3,4); and, "ye were sometimes darkness, but now are ye light in the Lord." Eph. 5:8. The resurrection of Christ was the first moment of the life of the Church, for she was quickened and raised up together with Him. In blessed and eternal union with Him, the eternal and everlasting Candle of Glory, is that life maintained; and He is thus "raised far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." He is ever the spring and source of all her glory and joy. After such understanding as given in the above scriptures, it is no wonder that Jesus made reference to Himself as follows, "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." Matt. 5:15. "Think not," He said, "that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do (not break) and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:17, 19. To my understanding the breaking of commandments in this instance has reference to the breaking of the rules of gospel order in His church.

We know that the candle is useless without the candlestick, and that both must be properly maintained according to the predetermined, prefixed pattern and structure for the usefulness of both to be gained or realized. When the candle is withdrawn from the candlestick, the candlestick is nothing more than an outward ornament with no usefulness, indeed. Profession is acknowledged in such cases, but complete possession is lacking. The invisible and immortal candle, Christ the Lord of Glory, while He is in Heaven, today, seated at the right hand of His Father's majesty on high, so wonderfully and mysteriously occupies this candlestick, and only those who have the eye of faith can behold Him in this fashion. The candlestick was the most elaborate of all the vessels of the Sanctuary as to its workmanship, being richly ornamented; the other vessels, the Ark and Mercy Seat, "The Table of Shewbread, the Altar of Incense, the Laver, the Altar of Burnt Offering, etc., were studiously plain; it (the candlestick) was of "beaten work". See Exodus 37:22. It was of pure gold. This point conveys the idea, or belief, of solidity, or strength, as well as of being wrought by hand, instead of cast in a mold. The workman who had thus to fashion such a richly chased vessel must have pondered minutely over every part, and must have bestowed intense labour and skill alike on every portion. His tool must have been guided with careful and unerring precision, so as to form the

delicate flowers that adorned it. The candlestick had a design with bowls like unto almonds, knops, and flowers. Yet, the pattern and symmetry of the whole must have rested in his mind, while from the solid mass of gold he beat out every part. Such is our experience as we are brought to the church, His people. Such workmanship and precision is only a hint of the precise strength and beauty that is found in the order of the gospel church. Surely, we must be wrought upon, we must be dealt with, He must work in us. Our being kept in this order is a cross to the old man. There must be an overpowering of the old man, he must be brought down into death, while old things must pass away and all things become new.

Trials, tribulations, persecutions, pain and suffering are some of the benefits that one receives from the licks afforded by this beaten, preordained and predestinated road for those who must travel it. It is the same beaten road that our fathers in ages past have traveled while in this wilderness of woe. Yet, what a blessed path or road it is for it leads finally to immortal glory for those who are kept in it.

Paul has already enumerated the whole method as quoted in II Cor. 6:3-10 above. Go back and read again to see the precision of the work of this great Hand. (See 4th paragraph above). God gave Moses the instructions as to the making of the candlestick while on Mount Sinai, "Look that thou make them after their pattern, which was shewed thee in the mount." See Exodus 25:40 and Numbers 8:4. All this adds value and importance to this holy vessel and proves it to be one preeminently precious in the sight of the Lord, and that it (the order of the gospel church while in the world) has a peculiar, particular aspect and standing, and a glory of its own, distinct from the earth, and connected immediately with the heavens above.

As we have already mentioned in this writing, in the early days of Samuel the priesthood of Israel had grieviously departed from the Lord. The ways of the sons of Eli were in fearful opposition to the holiness and truth of God. We acknowledge that such was in God's purpose to be in making manifest His power, even until this day. Their father was content with merely rebuking their evil, and allowed his faithfulness to yield to his natural affection. But the Candlestick still burned in the Sanctuary. There was yet a standard of light and truth, against which the priests had sinned, and by which they would be judged. Let us ever remember that somewhere in the world (even to this very moment) the gospel church and her blessed order will always be found and also abound, irrespective of the evil walk of those who may or may not have previously borne the name of His precious cause. "The lamp of God" with its sevenfold lustre, stood in solemn and fearful contrast with their ways of darkness and sin; and, "ere it went out," the word came to Samuel, God's true prophet, of the sweeping wrath and judgment on the whole house of Eli, so that "the ears of every one that heard it should tingle". I Sam. 3:11. Here the lamp of God was the witness that "judgment must begin at the house of God." Ist Peter 4:17. The priests, according to His purpose to make manifest the weakness and folly of men, had not walked according to

the light of the Sanctuary, but had followed a path of unholiness and evil. Their ways especially called for judgment, when viewed in contrast with the purity of that heavenly vessel, which stood as the pattern of what the calling and character of those should be who ministered before the Lord. May we not gather important instruction from this history? As priests to God, consecrated by the blood of Christ, and the anointing of the Holy Spirit, believers have a heavenly standard of perfectness and glory, in the light of which they must walk and that by His blessed Grace their ways are fashioned and that the estimates of things around them must necessarily be formed. The light of this blessed glory from this golden candlestick is the judgment of the flesh and its lusts — of the world and its ways. "If ye then be risen with Christ," says the Apostle, "seek those things which are above, where Christ sitteth on the right hand of God: set your affection on things above, not on things of the earth." Col. 3:1, 2. And again, "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light, and have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5:8, 11.

I realize that this article is getting lengthy, but, if you can bear with me for a little while longer, I would like to point out another scene of judgment, as found in the scripture, but of a different character, where this holy vessel, the golden candlestick, the sacred order of the gospel church, is found. In Daniel 5 we read where Belshazzar, the king, made a great feast, and displayed his earthly power and magnificence to a thousand of his lords. Not content with this, he ordered the holy vessels of the Temple to be brought to adorn his triumph, and gratify his pride. Their presence sealed the doom of the king. "In the same hour came forth fingers of a man's hand, and wrote over against the CANDLESTICK, upon the plaster of the wall of the king's palace: MENE, MENE, TEKEL, UPHARSIN." "God hath numbered thy kingdom, and finished it." "Thou art weighed in the balances, and art found wanting." "Thy kingdom is divide, and given to the Medes and Persians." Den. 5:25. May I ask, have we not here portents of judgment upon those who come in and tamper with those holy things not touched nor handled by men's hands? Does not this last act of Belshazzar's iniquity, in desecrating the holy vessels of the Temple, depict some of the closing features of what takes place with those who remove the candlestick? The king had sought to lower the God heaven to the level of "the gods of gold and of silver, of brass, of iron, of wood, and of stone." He had praised the senseless idols of his own creating, instead of glorifying the God "in whose hand was his breath, and all his ways." In seeking to advance his own glory, he unconsciously introduced into the scene his own judgment. The holy vessels, those types of heavenly glory and perfectness (one of them being the golden candlestick, a type of the order in the gospel church) were standards against which God would weigh this monarch of the earth. The Candlestick of Gold, with its completeness of light and beauty, stood in bright but solemn contrast with the vanity and blasphemy

around. The finger of the man's hand, that same hour, inscribed on the wall the sentence, "Thou art weighed in the balances and art found wanting." Dan. 5:27. Here are traces of evil and of judgment, according to the will and purpose of God, which will have their full accomplishment in these latter days. Man, in his pride and folly, would exalt himself, and his own acts and ways, above the God of Heaven. He will surely praise his gods, his own wisdom, power, and skill. He will desecrate the name of God and of Christ. Even at this hour he only ranks those holy names on a level with the gods of the world. But, surely, the Most High will bring all this pride and blasphemy into contrast with the true glory of Christ and the order of His Church. The Hand of A MAN will again write the sentence of judgment, "For God has appointed a day, in the which He will judge the world in righteousness, BY THAT MAN whom He hath ordained." Acts 17:31. Christ, once despised and rejected, "will come with ten thousand of His saints to execute judgment upon all, (the wicked or non-elect) and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed; and of all their hard speeches, which ungodly sinners have spoken against Him." Jude 1:15. Even now the believer sees by the eye of faith the sentence written on the plastered palaces of the earth, and the sanctuaries of men and devils, "God hath numbered thy kingdom, and finished it." When the last heir of promise has been brought to the knowledge of the truth, and when the mystery of iniquity has finally reached its climax, and the man of sin shall have exalted himself "above all that is called God, or that is worshiped," (I Thess. 2:4), all of these in direct proportion to the other, then will come the sudden and overwhelming judgment and destruction of the non-elect, the wicked generation, the beast and the false prophet, chosen for the devil and his angels and the lake of fire with the final destruction of the power and so-called greatness of this world. Christ and the risen church in that blessed day will at last be the standard against which all the vanity and passing splendour of the earth and those left behind it will be weighed. THE CANDLESTICK OF GOLD (the order of the gospel church) against which the gates of hell cannot prevail is a sure witness of the approaching joy and exaltation of the church of God while she is yet here in the world and of the certain judgment and final overturning and defeat of Anti-Christ. For the branches of this heavenly vine in that glorious day, it then can be truthfully said, "The kingdoms of this world are become the kings of our Lord and of His Christ, and He shall reign for ever and ever." Rev. 11:5. It is then they "shall see His face." They will no longer need the Candle or the candlestick, "And there shall be no night there; and they need NO CANDLE, neither light of the sun," (Rev. 22:4, 5) for those who were given by the Father to the Son in that everlasting covenant ordered in all things and sure before the world began will at last be forever in His Kingdom of everlasting glory, where in that everlasting light, they shall reign for ever and ever. Rev. 22:5. There, they shall be pure, even as He is pure. See Ist John 3:3. "Blessed is

that servant, whom his Lord when He cometh shall find so doing." Matt. 24:46 & Luke 12:43.

When we speak lightly of the order and practice of the house of God as being a small, less significant part of the constituted church of God while here in the world, may God cause us to remember the seriousness of our words. In so doing the candlestick may have already been removed from our midst.

I remember several years ago during the lifetime of the late Elder T. Floyd Adams when a circumstance developed in a local church concerning the unanimity rule that has ever governed true church fellowship from time immemorial. A church had broken this law. Elder Adams and others sought faithfully and diligently to point out to them such departure. The Elder who moderated this conference, after Brother Adams had asked for permission to speak in their conference, flatly refused him by saying, "Brother Adams, its rather late now." Brother Adams begged again, for he wanted to let them know what they were doing. The moderator said to him, "Brother Adams, don't we have a right here to do as we please." Brother Adams responded by saying, "Yes, so long as we please to do right." How true were his words! A conscience touched by the Spirit of God will tell us when we are wrong and when we are right. A dear deacon who sat by Brother Adams' side in the conference who has now passed on, said to the moderator (man) who was regulating the body of that church, "Brother, it isn't half as late as its going to be." The candlestick at this place was, at this point, removed. It is at this point when the famine in the land begins, when they wander from sea to sea, from the north even to the east, running to and fro and shall not find it. See Amos 8:11, 12. The sound of the gospel, described by John, is no more, "And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee." "And the light of A CANDLE shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee." Rev. 18:22, 23.

In summary, may I say that the wonderful understanding of the doctrine of absolute predestination that is given to the regenerated church of God by His Son will amount to nothing unless accompanied by the practice of sound gospel order. The order is contained within the doctrine (the Voice of the Bridegroom), and she receives it from her great Head in this manner. "The sheep, "He said, "hear His voice: and He calleth His own sheep by name, and leadeth them out." John 10:3. Without the order a church body only practices the letter. "The letter killeth, but the spirit giveth life." II Cor. 3:6. When she is blessed in possessing the **spirit of the letter** (His blessed love, knowledge, wisdom, His fear, etc.), she then possesses both doctrine and order, the candle and the candlestick. Since order is contained in or within the doctrine, it also has its derivation from the same source, the Lord Jesus Christ. The two, doctrine and order, are inseparable. (They must go together for one is of the other. They must balance.) If a church truly possesses the one, (doctrine) she will have both. In one

sense of the word, if she insists that one is greater than the other, she has neither. One of the qualifications of an Elder is that "he must have a good report of them which are without lest he fall into reproach and the snare of the devil." Ist Tim. 3:7. In this connection I heard a gifted minister make the statement several years ago, (and make no mistake about it) "those that are without will judge you by your walk, not your talk." May it be His blessed will in keeping us in that Godly, well-ordered walk, though we be ever so greatly persecuted. When the light of this Candle ceases to shine among us, and the candlestick is no more with us, then our home is back in the world where we "become like the chaff of the summer thresingfloors; and the wind carried them away, that no place was found for them." Dan. 2:35.

J. M. Mewborn,
November 1, 1976

IN MEMORY OF OUR DEAR BROTHER AND PASTOR, ELDER E.H. BIRCHETT

Oh, how it saddens our hearts to lose our beloved brother and pastor, Elder E. H. Birchett. We feel and believe our loss is his eternal gain. We feel he is asleep in that sweet rose for which he had longed for many years. He was a brother that was blessed from on high with much wisdom and knowledge of the great power of God. He was a peace loving man, always waiting and ready to serve his brethren and friends in any way he could.

Brother Birchett was received into the fellowship of Burlington Church on June 4, 1932, and was ordained as an Elder on January 5, 1941. He stood in defense of this wonderful truth for thirty-five years, always giving God the praise and glory. He traveled this part of the country from the mountain tops to the seashore, declaring, if saved, it was by grace and grace alone. Man, being helpless, he said, did not and could not do anything about it. He was greatly loved among Old Baptist wherever he went.

Brother Birchett began serving Ross Church on June 11, 1960, as assistant pastor, and moderator, and served this way until May 13, 1961. At that time he was called as pastor and he served Ross Church until his death. He was a true, faithful servant as long as he lived. Brother Birchett moved his membership from Burlington Church to Ross Church on August 12, 1973, and was welcomed with open arms in our midst. We feel that while this was a great loss for Burlington Church, it was a wonderful gain for us at Ross Church. He was a true, devoted, and faithful member and pastor to each of us. We feel he was called by the great Power from on high to pastor Ross Church. We know he will be greatly missed by all, but especially Ross Church, as he was so dear to our hearts. All we can say is, "Sleep on, little one, in that sweet, peaceful sleep that was ordained for thee before the world began in the mind of your heavenly Father." We loved you so, but we would not call you back, if we could, from what you had longed for so long.

Brother Birchett peacefully and quietly passed away Sept. 7, 1976, making his stay in this life 71 years. His companion preceded him in death a year and one half. His funeral was held on Sept. 9, 1976, at 3 o'clock, at James Street (Burlington) Primitive Baptist Church by Elders Jack Hawkins, L. P. Martin, Harry Dagenhart, and Hugh Wray. He was laid to rest in the Pine Hill Cemetery under a mound of beautiful flowers to await the coming of his Lord. He leaves to mourn his passing, two daughters, Mrs. Luther Cook of Route 1, Efland, N. C., Mrs. Linda McCullough, Route 4, Mebane, N.C.; three sons: Sgt. Albert E. Birchett of Fort Gordan, Georgia, Hayward D. Birchett and Thurman T. Birchett, both of Burlington, N. C.; five sisters, five brothers, twenty-one grandchildren and three great-grandchildren, along with many brethren and friends over this broad land and country where he had traveled for these many years.

Therefore, be it resolved, that a copy of this obituary be given to the family, one recorded in the church record, and one be sent to Zion's Landmark for publication.

Done by order of Ross Church September 12, 1976.

Elder Harry Dagenhart,
Moderator
Brother George Blalock,
Church Clerk

SISTER NETTIE BOWLING

We, the members of Ross' Church, Durham, Durham County, N.C., bow in humble submission to the will of our Heavenly Father, who doeth all things according to His will. He has seen fit to call from our midst, Sister Nettie Teasley Bowling. Sister Bowling departed this life on July 19, 1976, at the age of 89. She was married to the late Hubert Bowling. She is surived by three daughters: Mrs. Gertrude B. Ladd, Mrs. Fannie B. Alford, and Mrs. Ruby B. Yeatts, all of Durham; two sons: Sherman L. Barton and Buster Sherron, both of Durham, eleven grandchildren, twenty-two great-grandchildren, one sister, Sister Bessie Hursey of Durham.

Sister Nettie came to Ross' Church March 12, 1933, by letter from Durham Church. At that time her brother, the late Elder Nick D. Teasley, was pastor at Ross'. She was a faithful member as long as she was able to attend. She had been a shut-in for quite a few years, but as long as her mind was good you could talk with her and her talk was of the goodness of the Lord and how He had all power over all things. She talked of her love for her church and the brethren and sisters. We feel she could say, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day." We feel that Sister Nettie is now resting in that sweet, peaceful sleep, never to awake anymore to the trouble of this world, but where it is always peace and love around the throne of God.

Sister Nettie's funeral was held July 21, 1976, at Hudson Funeral Chapel, Durham, N. C., by Elder E. H. Birchette and Mssrs. Fred Rivenback, and M. E. Cox. Burial was in the Woodlawn Memorial Park under a mound of beautiful flowers to await the coming of her Lord.

The church agreed to send one copy to the family, one to Zion's Landmark for publication, and one placed upon our church book.

Ordered by the church in conference this the eighth day of August, 1976.

Elder E. H. Birchett,
Moderator
Brother George Blalock,
Clerk

RESOLUTION OF RESPECT FOR BROTHER WILLIE THORNTON ADCOCK

Brother Adcock was born August 26, 1898, and passed from the land of the living, June 6, 1976. He was married to Sister Bessie Dean Adcock, who survives, along with two sons, W.T. and Edward Adcock, with four grandchildren and one brother. He joined Surl Church and was baptized the second Sunday in October, 1948. His funeral was conducted by his pastor, Elder L. P. Martin, June 7, 1976, and his body was laid to rest in the Roxboro cemetery.

Brother Adcock was a good business man and acquired wealth to some degree, but this did not cause him to be exalted as to feel important. He would offer help to those that would be in financial trouble due to sickness. In his help to others he did not want it to be made public. In his earthly gain or what he might have possessed here did not cause him to feel he was better than anyone else, which was, indeed, a gift from God.

He would often say, "I am not fit to be with you people." He was caused to have a longing that, when his life's journey was over, he would be called into that heaven of rest. He was a faithful member and served Surl Church as treasurer for many years. He felt unworthy of this sacred trust as placed upon him, as he would say, "I feel I should let someone else do this." We believe he is sleeping, awaiting the second coming of Christ.

We would say in sincerity to Sister Bessie Mae Adcock, and the sons, and to those who were dear to him by the ties of nature, may God reconcile you and give you grace in the lonely hours that are to follow. We will miss him here at Surl, but would not call him back in this troubled life in which he suffered much.

May three copies of this resolution be made, one to the family, one for Zion's Landmark, and one be spread upon our church book.

Done by order of the church in conference July 9, 1976.

Elder L. P. Martin, Moderator
Charlie Blalock, Clerk

OBITUARY

It pleased the Lord to remove from our midst our sister, Sister Nellie Robertson Williams, June 24, 1976. She was seventy-eight years old. She was the daughter of John Gilley of Critz, Va., and the wife of Bill

Robertson. She leaves behind three daughters and three sons, one sister and one brother. Also, ten grandchildren and a host of friends to mourn the loss.

She joined Spray Primitive Baptist Church in May, 1947, and in February, 1959, she came to Spoon Creek and joined by confession of faith. She remained there until death. Mr. Robertson passed away in 1954, and in 1961 she was married to Guy Williams who preceded her in death in 1972. Due to bad health and with no means of transportation of her own, she did not get to attend her church regularly, but she seemed to be submissive to God's will.

The church extends her deep sympathy to the family. Her funeral was held at Foris Funeral Home, and her body was laid to rest in Overlook Cemetery beside the resting place of her first husband to await the coming of her Lord.

Written by the request of Spoon Creek Church by one of the least, if one at all.

Nannie Wood
Cletus Turner, Church Clerk
Route 1, Box 681
Bassett, Va. 24055

NANCY GENEVA MORTON HOPKINS

Nancy Geneva Morton Hopkins was born January 28, 1935, in Stokes County, N. C., and died February 3, 1976, in Martinsville Memorial Hospital, Martinsville, Virginia, of cancer. She is survived by her husband, Herman Hopkins; three sons, Rickey, Larry, and Michael, and one grandchild, Petina Hopkins; her father, Claude Morton; her mother, Lillie Morton, and three sisters; Josephine Thornton, Shirley Thomason, and Judy Bullins.

Geneva was not a member of the militant church, but her belief was of the Primitive Baptist faith. I feel that she had a good hope in the Lord.

Her funeral service was conducted at Stone Funeral Home in Martinsville, Va., by Elders H. D. Prillaman, Dewey Rakes and Lonnie Harris. She was laid to rest in Russell Creek Primitive Baptist Church cemetery.

Written by the request of the family.

H.D. Prillaman
Collinsville, Va.

TROY J. VERNON

Troy J. Vernon was born June 24, 1919, in Stokes County, N. C., and departed this life May 10, 1976, at Martinsville, Va., with a heart attack. He is survived by his wife, Sister Leola Campbell Vernon; his father, Robert Vernon; (his mother, Lelia Mabes Vernon, is now deceased); one daughter, Dean Joyce; three stepchildren, Nancy Scott, Thelma Bryant, and Herman Hopkins; one brother, Claude Vernon.

Troy was not a member of the militant church, but was a firm believer in the doctrine of predestination and foreknowledge of God. He was a good provider for his family, and was blessed with the mind to help in the welfare and care of the Church of God here in the world.

His funeral was conducted at Russell Creek Primitive Baptist Church, near Stuart, Va., and his body was laid to rest in the church cemetery, by Elders Dewey Rakes and Lonnie Harris.

Written by the request of Sister Leola Vernon.

Harvie (H.D.) Dennis
Prillaman
Collinsville, Va.

THE OBITUARY OF BROTHER J. ERNEST TILLEY

We hope to bow in humble submission to the will of our Heavenly Father, who called our beloved brother, J. Ernest Tilley, from this life. Brother Tilley joined Ross Church, Durham, N. C., September 14, 1958, where he attended as long as he was able. He was one that loved to talk of the goodness and mercies of the Lord. He was called upon to serve as our Church Clerk on August 12, 1962, and served in this capacity until July 10, 1965, when he became disabled. The church at this time appointed an assistant clerk who carried this work on for him. He came to church as long as he was able after resigning the office of church clerk.

Brother Tilley passed from this life August 21, 1976, making his stay here on earth a little move than seventy-eight years, but when we saw him, he was always asking about the welfare of his brethren in the church. He seemed to have their welfare close at heart.

Surviving him is his wife, Mrs. Nannie D. Tilley, one daughter, Mrs. Elma T. Smith of Durham, N. C.; four sons, James F., Dolphus E., and Ernest A. Tilley of Durham, N. C., and William B. Tilley of Raleigh, N. C.; one stepson, Eulie T. Daniel of Durham, N. C., seventeen grandchildren and ten great-

grandchildren.

Brother Tilley's funeral was held on August 23, 1976, at Clements Funeral Chapel by Elder Jack Hawkins and Mr. Julian Motley. Brother Tilley was laid to rest in the family cemetery to await the call of his heavenly Father, saying, "Child, come home, inherit the kingdom that was prepared for you before the world began."

Therefore, be it resolved, that a copy of this obituary be given to the family, one recorded on our church records and one be sent to Zion's Landmark for publication.

Done by order of Ross Church, September 12, 1976.

Elder Harry Dagehart,
Moderator
Brother George Blalock,
Church Clerk

RESOLUTION OF RESPECT FOR JOSEPH H. AND SISTER DAISY L. GORE

"Brother Joe", as he was known by all who knew and loved him, never united with the church, but was a firm believer in the doctrine of Salvation by the Grace of God. He was born September 29, 1912, and passed from this time world February 28, 1976. Sister Daisy joined Pireway Primitive Baptist Church in 1942. She always filled her place as long as she lived. She was born October 29, 1911, and passed from this time world May 3, 1976.

"Brother Joe" and Sister Daisy were married October 3, 1933. They are survived by three sons: Joseph Dail, Thomas Gail, and Morris Elroy Gore; two daughters: Martha G. Dorman and Rachel Gore. They will be missed by Pireway Church, the children and many friends in the community. May all who miss them be made to feel that our loss is their eternal gain.

Funeral services for both were held at Pireway Primitive Baptist Church, and were conducted by Elders L. G. Mishoe, H. G. Cox, and M. B. Paul. They were laid to rest in the churchyard beneath a beautiful mound of flowers to wait that call from on High, saying, "Come, Ye blest of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

May the God of all grace comfort and reconcile the family and the church to His Holy and Divine Will.

Be it resolved, that a copy be sent to the family, a copy be placed in the church record, and a copy be sent to Zion's Landmark for publication.

Done by the order of Pireway Primitive Baptist Church in conference July 17, 1976. Written at the request of the church and the Gore family by Elder M. B. Paul.

Elder L.G. Mishoe,
Moderator
Sister Pearl Buck,
Clerk

OBITUARY OF BROTHER WILLIAM HERBERT WOODALL

We, the church at Sandy Grove, desiring to be submissive to the will of Him who foresaw all things from the dawning of time and who doeth all things well according to His own mind and purpose, do submit the following in memory of our departed brother, William Herbert Woodall.

Brother Woodall was born in Johnston County, North Carolina, September 11, 1882, and departed this life April 11, 1976, making his earthly sojourn ninety-three years and seven months. He was united in marriage to the late Sister Louisa Johnson Woodall on December 20, 1903. To this union were born seven children, four of whom are left to mourn their loss. The survivors are Sister Ruth Hodges, and Mrs. Clita Mae Faircloth of Chesapeake, Va., Mrs. K. C. Whittington of Angier, N. C., and Mrs. LaRue Page of South Carolina. He is also survived by a number of grandchildren and great grandchildren.

At the close of the meeting, Saturday, May 16, 1959, Brother Woodall came before the church at Sandy Grove, asked for a home, and was received into the fellowship of the church. He was baptized the following morning, May 17th, by his pastor Elder A. H. Morgan.

Even though his physical strength was at a very low ebb during his last several years, his devotion to his church and his family remained strong and unyielding as long as his mind would permit. Likewise, his family administered to him with much tender loving care in every way possible as long as he was alive.

Due to his weakened condition, Brother Woodall had to spend his last seventeen months in a nursing home where he died April 11, 1976. His funeral was held at Sandy Grove Church April 13, 1976, conducted by Elder Calvin Harward, and his body was laid to rest in the church cemetery, beside the resting place of his wife, who preceded him in death by a number of years.

"'Blessed are the poor in spirit, for their's is the Kingdom of Heaven." Matt. 5:3. Done

by order of conference of Sandy Grove Church, July 17, 1976.

Elder Calvin Harward,
Moderator
Brother Layton Dupree
Church Clerk
Brother Layton Dupree,
Sister Leah Smith,
Committee

OBITUARY OF SISTER CORA DANIELS

We, the members of Cedar Island Primitive Baptist Church, bow in humble submission to the will of God, who called from our midst, Sister Cora Goodwin Daniels, on Friday, July 9, 1976, at Sea Level Hospital.

Sister Cora was born January 3, 1890, on Cedar Island, Carteret County, N.C., making her stay on earth eighty-six years and six months. She was married to Riley Daniels on January 18, 1913. He preceded her in death by fourteen years. Sister Cora united with the church on Cedar Island in April, 1970, and was baptized by Elder Dewey Humphrey in July, 1970. Her funeral was at 2:00 p.m., Monday, at the Cedar Island Church conducted by her pastor, Elder Horace Bryan and Mr. Clifton Styron. Burial was in the Goodwin Family Cemetery. She is survived by two daughters, Mrs. James Lupton, Simpson, N.C., and Mrs. Donald Mercer, Creedmoor, N.C.; a son, Floyd Daniels of the Home, and a sister, Dean Goodwin, Cedar Island, N.C. Seven grandchildren and six great grandchildren, also survive.

Be it resolved, that a copy of this obituary be sent to Zion's Landmark for publication, and a copy recorded on the church book.

Done in conference October 2, 1976.
Elder Horace Bryan, Moderator
Alton Goodwin, Clerk

IN MEMORY OF SISTER BESSIE GARNER AND HER HUSBAND, MR. LUTHER GARNER

It is with a felt sense of great loss, yet with many fond memories, that I try to write resolutions of respect for our dear sister in Christ, Sister Bessie Garner and her husband, Mr. Luther Garner, whom we esteemed as a brother in Christ.

Mr. Luther departed this life on December 16, 1974. Although he never joined the visible church in this life, he gave evidence of a hope in Christ and manifested a love for the church by attending meetings regularly. For many years, until he became too afflicted to go, he gladly entertained the brethren and sisters in his home, and enjoyed their visits when he no longer could do anything for them. "We know we have passed from death unto life because we love the brethren." I John 3:14. His funeral was conducted in the Bell-Mundine Funeral Home by Elder H. A. Young and Mr. Jerry Rowe. His body was laid to rest in the Gethsemane Memorial Garden beneath a lovely mound of flowers, there to await the resurrection when Jesus comes again to call His jewels home.

Sister Bessie followed him on July 28, 1976. Although elderly and feeble, she was able to stay up and helped minister to her husband as long as he lived. She was confined to her home and her bed the last few weeks of her life. Her funeral was conducted in the Bell-Mundine Funeral Home by Elder H. A. Young and Mr. Jerry Rowe. Her body was laid to rest beside her husband beneath a lovely mound of flowers, tokens of love and esteem of family and friends, there to await the resurrection when Jesus comes again to gather His jewels home to be forever with Him in Eternal Glory.

These two were married for sixty-two years. They are survived by two daughters: Mrs. Harold Chartly, and Mrs. Joe C. Barnes, both of Newport, N.C.; three sons: Leland D. Garner of Newport, N.C., James W. Garner of Maynolia, N.J., and Jack Garner of Neptune, N.J.; five grandchildren, and ten great grandchildren.

Mr. Garner leaves three sisters: Mrs. Edison Mann, Mrs. Murry McCain, and Mrs. Nannie Garner, all of Newport, N.C.

Sister Bessie leaves two sisters: Mrs. Swanona Garner and Miss Lucy Garner of Newport, N.C. They, also, left many other relatives and friends who will sadly miss them.

I had known them for many years. It was a joy to visit them. They were both gently and soft spokened people. I can never remember hearing either one of them speak harshly of anyone. Their children adored them. I am sure they can "Rise up and call them blessed." Their last few years were spent in the home of their daughter, Mrs. Joe Barnes, who, with her husband, made a place for them as comfortable and pleasant as a home can be in this world.

Be it resolved: That the church bow in humble submission to God, who doeth all things well. That we have lost a lovely sister and a good friend; but we believe that our loss is their eternal gain. That we extend our

sympathy to the family and friends. That we also feel the desire that God bless us in following their example of gentleness and faithfulness to family, church, and friends, ever looking to Jesus as the Author and Finisher of our faith. Be it further resolved that we place a copy of these resolutions on our church book, give a copy to the family, and send one to the **Zion's Landmark** for publication.

Done by order of Newport Church in conference September 18, 1976.

Elder H. A. Young, Moderator
Sister Annie Higgins,
Clerk and Writer

BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at Goldsboro the fifth Sunday and Saturday before in January, 1977. Goldsboro Church is located about one-half (½) mile from the U. S. 117 by-pass that passes around the city. Those who are traveling south on U. S. 117 by-pass will turn right on first road after getting on the by-pass. Church is about ½ mile on your left.

Elder H. E. Mann is chosen to preach the introductory sermon and Elder Delbert Carraway is his alternate. We wish to invite our brethren, sisters, and friends, and a special invitation is extended to our ministering brethren.

J. B. Williams,
Union Clerk
225 Braswell Street
Rocky Mount, N.C. 27801

BLACK RIVER UNION MEETING

The next session of the Black River Union Meeting is appointed to be held with Harnett Church, Sampson County, N.C., beginning Saturday before the fifth Sunday in January, 1977, and will continue, the Lord will through Sunday following.

Harnett Church is located about fifteen miles South from Dunn, N.C. Follow Hwy. 421 toward Clinton, N.C., to intersection with No. 242 in the direction of Salemburg and Roseboro, N.C. Turn right at this point on No. 242 for about two miles to first crossroad. Turn right and church is just .2 of a mile.

Elder J. M. Mewborn is appointed to preach the introductory sermon and Elder J. W. Hawkins is appointed as alternate. We extend a cordial invitation to our brethren, sisters and friends to come and visit with us, especially our ministering brethren.

Alonzo Barefoot, Union Clerk,
Route No. 1, Newton Grove, N.C. 28366

ANGIER UNION MEETING

The Angier Union will be held with the Church at Angier, N.C., the fifth Sunday and Saturday before in January, 1977, the Lord will. Elder T. Allen Johnson is appointed to preach the introductory sermon at 11:00 A.M. on Saturday.

We invite all lovers of the truth to come and worship with us, if it be the Lord's will.

E. T. Jones, Union Clerk
Route No. 3,
Fuquay-Varina, N.C. 27526

MILL BRANCH UNION

The next session of the Mill Branch Union is appointed to be held with Pireway Church the fifth Sunday and Saturday before in January, 1977, the Lord willing.

Services will begin at 11:00 A.M. Saturday and 10:30 A.M. on Sunday. Pireway Church is located eighteen miles from Tabor City, N. C., beside Highway 904.

We invite the ministering brethren along with all other brethren, sisters and friends to come and fellowship with us.

L.M. Vaught, Union Clerk
Route 2,
Loris, S. C. 29569

NOTICE OF THE WHITE OAK PRIMITIVE BAPTIST UNION

The next session of the White Oak Union was appointed to be held with the Church at Maple Hill, the dates being January 29th and 30th, 1977. Maple Hill Church is located about three-tenths of a mile East of Hwy. 53 on Hwy. 50 in Maple Hill, N. C.

All lovers of Primitive Baptist order are invited to come and worship with us.

Elder Horace Bryan,
Moderator
M.M. Gray, Clerk

WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with the Church at Newport, Newport, N. C., the Lord will, beginning on Saturday before the fifth Sunday in January, 1977, and will continue through Sunday. Elder H. A. Young is appointed to preach the introductory sermon and Brother Johnny Carroll was chosen to be his alternate.

We invite our ministering brethren together with brethren, sisters and friends to come and be with us.

H.A. Young,
Union Clerk
Route 4, Box 362, Jacksonville, N.C. 28540

C 286.4
Z61

ZION'S LANDMARK

PUBLISHED M HLY

BY

PRIMITIVE OR OLD OOL BAPTIST

AT

117 NORTH GOLD STREET

WILSON, NORTH CAROLINA 27893

University N. C. Library
CHAPEL HILL, NC 27514
Ex.

VOL. CX NOVEMBER, 1976 NO. 1

PSALMS
CHAPTER 8

O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies; that thou mightest still the enemy and the avenger.

When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained;

What is man, that thou art mindful of him? and the son of man, that thou visitest him?

For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet:

All sheep and oxen, yea, and the beasts of the field;

The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

O Lord, our Lord, how excellent is thy name in all the earth!

EDITOR
ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR
GEORGE A. FULK PILOT MOUNTAIN, N. C. 27041

$6.00 PER YEAR — 2 YEARS $11.00
TO ELDERS $5.00 PER YEAR — 2 YEARS $9.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

APPRECIATIVE AND GRATEFUL FOR EDITOR'S EFFORTS

Dear Elder Mewborn,

I would like for you to print this little message I have written to the subscribers of the Landmark if it is in order for you to do so. If it is not, please just discard it.

I wish for you and yours happiness and good health in the coming year.

Elizabeth C. Edwards
417 S. Boylan Avenue,
Raleigh, N.C. 27603
November 19, 1976

LETTER TO SUBSCRIBERS AND READERS

Dear Subscribers to the Landmark,

Another year is coming to an end and I often think of the time and effort our Editor, Elder J. M. Mewborn, gives to the publication of the Landmark.

We are all human, and I believe it would lift his spirits if, at this season of the year, we subscribers sent him a word of encouragement and expressed our appreciation for his efforts in our behalf.

I know there is more work involved in getting the Landmark to the subscribers and believers of the truth than many of us realize. I also know most of the work in preparing it for the printer is done by him at night when many of us are sitting at home by our fireside ... forgetting, perhaps, how he has sacrificed his time in order that we may enjoy the writings of the believers through the fruits of his efforts. I am also aware of the fact that he manages an insurance business, provides for a family of four besides himself, and is attempting to serve two churches, all of which requires five and one-half days per week of his time, besides the time that is required of him in editing the paper. We should not be unmindful, either, of other help we derive from the Landmark such as the notices of the associations, union meetings and various other information of interest to us.

Of course, we all know that Elder Mewborn is not compensated in a financial way for the time he devotes to the Landmark. I believe only his love for the truth and for the brethren and sisters prompts him to do this.

I hope we will have a mind to say "thank you" and wish him God's blessing for his perseverance. (Dear Subscriber, I hope you do not mind my making this suggestion.)

I wish for all of you health and happiness in the New Year.

An unworthy believer,
Elizabeth C. Edwards
Raleigh, N.C. 27603
November 19, 1976

THE ALL-POWERFUL GOD AND THE TOTALLY DEPRAVED, HELPLESS MAN

"Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance." Psalm 89:15.

Surely, the fact, Dear Reader, you do "know the joyful sound" is

evidence you are a child of God and "you shall walk in the light of His countenance". What comforting scripture when hope grows dim and our unworthiness looms before us. Those who know the joyful sound "shall rejoice in His name." "In Thy name shall they rejoice all the day." Psm. 87:16. And, if you are a chosen child of God, you have something to rejoice about. "And in Thy righteousness, shall they be exalted." And in "Thy righteousness" only have sinners any reason to be exalted. For what reason could a poor, unworthy creature have to be exalted? He, who cannot walk in his own strength, who cannot direct his own steps, who can do nothing without the will of God, whose flesh is enmity toward God, whose destiny was determined before he was born, whose inheritance was decided by God and who had nothing to do with being an heir if, indeed, he is. What can a poor, worm of the dust do with that kind of background? Not much! He cannot do for himself without the will of God, much less for others. And what does man really own and have complete power over? The very air he breathes can be taken away from him without notice in a fraction of a second. It occurs continuously, day in and day out. How helpless and powerless man is and how dependent he is upon that All Powerful God whose power has no limit! The knowledge of man's lack of power and his utter dependency on God will humble any poor sinner who realizes, "Without Me ye can do nothing."

God's children know this, and they are fed by His servants who tell them to look to the One who has All power. This message is the "joyful sound" and they know no other. "My sheep hear my voice, and I know them, and they follow me." John 10:27. It is joy to their soul. "Feed My lambs and feed My sheep." John 21:15, 16. "And a stranger will they not follow, but will flee from him, for they know not the voice of strangers." John 10:5

A stranger's voice is one who preaches to you the "commandments of men, the works of the creature, and the so-called free will of the flesh". Just think, or imagine, Dear Believer of the Truth, sitting through a three-day association and listening to that nonsense! Not only would the "joyful sound" be lacking, but the truth, as recorded in the Holy Bible, would not be heard, or preached. A true child of God who has had the meaning of scripture revealed to him, as recorded by the apostles and prophets of old, could find a better way to spend his time. I would be happier raking leaves! "And a stranger (false prophet) they will NOT follow but will FLEE from him, for they know not the voice of strangers." Do not feel guilty, Dear Reader, if you "flee from the voice of a stranger," you are told to do so. Even with all the fleeing I can do, I hear my share of things I do not believe .... because it is not the truth. I may not be a child of God, as I see no evidence or qualifications, or merit, but surely, I do believe the truth and I feel that I love the truth. At least, I know what I do not believe. This poor sinner has tried all the "do-it-yourself, free-will systems" and they do not work. "With men this is impossible." Do you ever doubt that truth? Of course not. Experience is a great teacher. What can a poor worm of the dust do with a background of failure in the

"work system"? Experience tells him he can do NOTHING and, of all impossibilities, what could the creature, (a poor, weak, sinful being) do for a Ruler and Creator of everything that was ever created ... Who is ALL Power, Himself? What does He need? He has all there is, and He GIVES it, freely, to His subjects as He sees fit, and as it pleases Him. Oh, how helpless and dependent are creatures on this earth!

His children desire to hear the joyful sound and they feel the need of the blessed promises in order to sustain them as they journey on. It takes much more than false prophets to do this for them. "The voice of strangers, they know NOT."

Can a termite build a house? No, but it tries continuously to tear down one, and so it is with a false prophet; always tearing down the truth, or attempting to. But, alas, his strength is not sufficient to make a dent in the "House God built". A termite can do better with his little, frail tool in tearing down a great big house man (with the power God gave him) built. God's House is built of a Rock, Jesus Christ Himself, and it is indestructible, an eternal fortress of everlasting strength. Man cannot tear it down. A termite could, eventually, tear a house completely down — given enough time and "work force". Why? Because the house he is working on was built by man of wood or brick and mortar — something destructible. God gave the little termite his limited power or means. Not so with God's House ... wind and storm, termites or mankind cannot move it. God is the Builder. So man, in some instances, is as helpless as a termite. Success depends upon what he is working on. How humble mankind should feel. His elect surely should and surely do.

"For Thou art the glory of their strength; and in Thy favor our horn (strength) shall be exalted." Psm. 89:17. "For the Lord is our Defense; and the Holy One of Israel is our King." Psm. 89:18. God's children realize where their strength is and from "Whence cometh their help." "Their help cometh from the Lord." "Lord Thou hast been our dwelling place in all generations." Psm. 90:1. (And, O, may He permit us to continue There throughout all eternity.)

He is our Saviour and our Redeemer. He is our Hope, our Refuge, our Fortress, our Rock, our Jehovah; He is our Alpha and Omega, our Defense, our Avenger, our Hiding Place, our Strength, our Comforter, and our Staff. He is Lord of Lords and King of Kings — and if we have Him and He has us, we have Everything. All we will ever need. "I am in my Father, and ye in me, and I in you." John 14:20. If this is the way it is with us, Heaven will be our Home — our Resting Place forever and forever. (O Lord, I plead, please remember me).

"Now sinners, dry your tears,
Let hopeless sorrows cease;
Bow to the scepter of His love
And take the Saviour's grace."

Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance." Psa. 89:15.

Elizabeth C. Edwards
417 South Boylan Avenue
Raleigh, N.C. 27603
November 13, 1976

CORRESPONDENCE OF THE LATE ELDER J. E. MEWBORN

Dear Brother J. M.,

Recently, I came across a letter which your father wrote to me just after I asked for a home and was received into fellowship with the dear people at Mewborn's Church. This took place on the second Sunday in November, 1960. At that time I was not well in many ways, and his letter meant much to this unworthy one. It has been a treasure to me over these many years, and please return it to me. You have my permission to have it published in the Landmark, should you feel it best to do so. I know you miss him, as we all do very much!

Give Susan and family our love. McKinley sends his best regards to all of you.

Your unworthy little
sister in hope,
if one at all,
Elsie H. Gray,
Route No. 2,
Snow Hill, N.C. 28580
July 14, 1976

Dear Sister Gray,

Both Mama and I were glad to receive and read your good letter which came today. Your fine sentiments, which cannot be fully expressed, is the experience of the children of God in every age and day. The blessings and comfort that one receives when blest to take up their cross, forsake all and follow their Lord and Saviour in baptism, is beyond expression. (Read Matt. 16:24, Mark 8:34 and Luke 9:23).

Baptism is not a means of putting away our sins. Christ suffered for our sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but quickened by the Spirit. Baptism is a gracious thing in the life of the believer and an experience you will never regret. It is described and compared to the longsuffering of God in the days of Noah, while the ark was a preparing. Here, eight souls were saved. These few were saved by water. They were safely housed in the ark, and, when the waters were abated, the ark rested upon the mountains of Ararat. Not in the low lands or bogs did it land, but upon the high places of the earth. "The like figure whereunto even baptism both also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." I Peter 3:21, 22. These high and blessed places of the church are the work and blessings of the Holy Spirit in the souls and consciences of His believing children.

The Lord made Moses to ride upon the high places of the earth. It was here that he ate (believed) and made him "ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of white; and thou didst drink the pure blood of the grape." Deut. 32:13, 14.

Such has reference to the Spirits work in every day and age. The same is applicable to us in such case and in our experience. It is one of the greatest blessings when we are

made to hunger and thirst after righteousness and to hunger for the blessings of the Spirit. See Matthew 5:6.

"He turneth rivers into a wilderness, and the watersprings into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein. He turneth the wilderness into a standing water, and dry ground into watersprings. And there He maketh the hungry to dwell, that they may prepare a city for habitation." Psalms 107:33-36.

"He setteth the poor on high from affliction and maketh him families like a flock. The righteous shall see it, and rejoice and all iniquity shall stop her mouth. Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord." Psa. 107: 41, 43.

There were but few souls saved in the ark. God shall judge thy people with righteousness and thy poor with judgment. He shall judge the poor of the people (the poor in spirit). He shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure throughout all generations. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight." Psalm 72. These are some of His exceeding, great and precious promises. "That by these ye might be partakers of the divine nature, having escaped the corruption that is in the world," through the knowledge of God and of Jesus Christ. II Peter 1:4.

There were but few souls saved in the ark. It is so in this prestime. Though the children of Israel be as the sand of the seashore, a remnant shall be saved. Rom. 9:29. But God will be gracious to the remnant. At this time there is a remnant also. Rom. 11:5. It shall be well with the remnant. The Lord refers to His own but as an handful. Sometimes, they are referred to as sheep, sometimes as wheat and corn. The Psalmist says, "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon and they of the city (his church) shall flourish like grass of the earth." Psa. 72:16, 17.

You spoke of your unworthiness. The same is true with every child of grace. It has been so through the ages and will be until the end of time. In ourselves we are nothing. One of the writers says, "I am a man of unclean lips." Isa. 6:5. All our help must come from the Lord. Men shall be blessed in Him. Our righteousness is but as filthy rags. God imputes His righteousness unto us. This righteousness is of God by faith. Jesus was made to be sin for us that we might be made the righteousness of God in Him. Those who have felt the goodness and the blessed effects of His spirit of grace in the soul will join with David in saying, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name forever; and let the whole earth be filled with His glory; Amen, and Amen." Psa. 72:18, 19. Notwithstanding all of His precious promises and blessings, we must have some dark days. Jesus said to His disciples, "in the world ye shall have tribulation: but be of good cheer; I have overcome the world." Jno. 16:33. Sometimes we sing the

old hymn, "Why should the children of a King, go mourning all their days." It is through much tribulation that we enter the Kingdom. It is by reason of our necessity that we cry unto the Lord. We learn by sore affliction that the trial of our faith is more precious than gold, and that tribulation worketh patience. The night may be long and mournful and some friends will unfaithful prove. Yet, we sing, "God thy Saviour will defend thee; Victory is thine at last."

This good conscience you have received and the answer thereby will remain. It well serves in the present time. Jesus calls those who labor and are heavy laden to Himself and gives them rest. He says: "My yoke is easy and my burden is light," and "ye shall find rest unto your souls." Matt. 11:29, 30. Satan, the thief, comes for to steal, to kill and to destroy. Jesus says, "I am come that they might have life and that they might have it more abundantly." Matt. 10:10. A believing child of grace is in a battle between self, Satan, and sin. (Both secret sins and that which is public.) But we sing with the poet, "He all our foes shall quell, shall all our sins destroy." We come to hate our own life and to loathe our very selves. We desire to repent in dust, sackcloth and ashes. We are made to deny ourselves, and to take up His cross and to follow Him, our Lord and Master, in baptism and through evil report and good report. We learn that the greatest of all mercies is the salvation of our souls, even from death and destruction. With the blessing of the Holy Spirit, one is made willing to foresake all and to follow their Lord. These blessings are for the poor in spirit. Jesus said, "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven." Matt. 19:14. "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Mark 10:15. How hardly shall they that have riches enter into the kingdom of God! We have to become as a little child or as little children in poverty to enter into the kingdom of God. It is through much tribulation that we enter there. The strong, the chiefest of all, must become a servant of all. What a privilege to be a servant in God's house. We, as blind Bartimaeus, are made to cry, "Lord, have mercy on me." You will be given courage and will be made to rejoice at times, in the sorest trials, when these things are brought to you by the Spirit and made applicable to your case. God knows what we need before we ask it. The Holy Spirit says, "Ask and it shall be given you, seek and ye shall find; knock, and it shall be opened unto you." Luke 11:9. Jesus taught His disciples, and they were astonished at His words. They that would be great must be servant of all. "For even the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." Mark 10:45. "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospels, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands with persecutions; and in the world to come eternal life." Mark 10:30. You may be sure of the persecutions. But there is a glorious blessing in these persecutions. Jesus hath said, "Blessed are ye, when men shall revile you, and persecute

you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Matt. 5:11, 12. The Prophets lived in their time, the apostles in their time, and we live in our time according to God's mercy. God has but one method of saving His people, and that is by His abundant mercy and grace. We, in this day, are saved by His grace. God's house shall stand forever, though the gates of hell prevail against it. Jesus Christ is the Rock and the foundation of His church. He builds His church upon this Rock. One of the writers says, "We are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone." Here the whole building rests, and will stand forever. See Matt. 16:16 and Eph. 2:20.

I know something of what you said about your promise before going to the operating table, for I have been on that table seven times. Each and every time my promise was, "Lord, if you will let me live, I will try to do better and be more faithful in every way." But, alas, how helpless we are! The branch cannot bear fruit of itself. Jno. 15:4. Paul plants, Apollas waters, but God giveth the increase. I Cor. 3:6. We can do all things through Christ which strengtheneth us. Phil. 4:13. We have God's promise that once He begins a good work, He performs it unto the day of Jesus Christ. You will, from time to time, experience much joy as well as peace of soul and mind. One of the other writers speaks of it as "Joy unspeakable and full of glory." On the other hand, as already stated, there will be dark days. Again and again, we will learn that it is through much tribulation that we enter the kingdom. Acts 14:22. But, our Lord comforteth us in all our tribulation. II Cor. 1:4. He knoweth all our sorrow, tribulation and poverty. Rev. 2:9. He remembers that we are but dust. He knoweth our frame. As a father pitieth his children, so the Lord pitieth them that fear Him. Psa. 103:14.

You will thank your Maker that He has blessed you to obey "that still small voice" and that He has given you the hope that He has made you free from sin. In this we become the servant of God and the writer further adds, "ye have your fruit unto holiness and the end everlasting life." Rom. 6:22. Notwithstanding our weakness, ignorance, poverty, unworthiness, trials and difficulties, we will be called to endure and our hopes and prayers will be well attended. God and His Christ are faithful in all points. "He that hath received His testimony hath set to his seal that God is true." Jno. 3:33. When one has been born of the Spirit, they can at times see things more clearly than they could before. Their desire is that their affections be set on things above and not on the things of the earth. They become dead to the law by the body of Christ that they may be blessed to live unto God. How shall we that are dead to sin, live any longer therein? Our ultimate aim, end and hope is and shall be life forevermore. We rejoice in that it is written, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled and that fadeth not away, reserved in heaven

for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." I Peter 1:4, 5. What we see and know in this time world is only in part. Our sufferings and afflictions in this present time are not worthy to be compared with the glory that is yet to be revealed. We know not as yet the fullness and glory of His rich blessings. One of the writers has said, "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him." I Cor. 2:9. This glory and inheritance cannot be corrupted, neither doth it fade away. It is reserved in heaven for them who are kept by the power of God. The Lord keeps His own. Not an hair of their head shall perish. None is able to pluck them out of his hand. The Lord that keepth Israel slumbers not nor sleeps. He is able to save to the uttermost all them that come unto Him by Jesus Christ. The Lord has said to His loved ones, "as I live ye shall live," and "behold, I am alive forevermore, amen, and have the keys of hell and of death." Rev. 1:18. One of His early promises is "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." Hosea 13:14. That is to say, I will not turn nor change my promise in this. Such a thing will be hid or not known to Him in heaven and the hereafter. Our Lord hath said, "I came down from heaven, not to do mine own will, but the will of Him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." John 6:28, 39. This last day is the Resurrection day. He further states, "and this is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life, and I will raise him up at the last day." John 6:40. Some of them murmured at His sayings, but Jesus said unto them, "Murmur not among yourselves. No man can come to me except the Father which hath sent me draw him: and I will raise him up at the last day." John 6:44.

Jesus fully demonstrated His power to raise and to resurrect from the grave and from death in the case of Lazarus. Jesus saith to Martha, "said I not unto thee, that if thou wouldst believe, thou shouldest see the glory of God? And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always, but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave clothes and his face was bound about with a napkin. Jesus saith unto them, Loose him and let him go." John 11:41-44. The people marveled at these things. Jesus said, "Marvel not at this, for the hour is coming in the which all that are in their graves shall hear His voice and shall come forth." John 5:29. Job answer thee." Job 14:15. All power both in heaven and in earth is given into His hands. He had power to lay His own life down and He had power to take it up again. He created the world and all things therein. He will in due time finish His work and cut it short in righteousness, for a short

work will the Lord make in the earth. Rom. 9:28, 29. There will be silence in heaven for about the space of half an hour. Rev. 8. "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." I Thess. 4:16. All His holy angels will accompany Him. He will come in His glory. See Matt. 25:31. We will be caught up together to meet the Lord in the air, there we will be forever with the Lord. I Thess. 4:17. He says to comfort one another with these words. Our prayers are unto Him who is able to keep us from falling.

May He bless us all forevermore.
(Elder) J. E. Mewborn
(Dec'd.)

As far as I know, the above writing was the last that my father did before his sickness that began in 1963 and eventual death of July, 1975. I appreciate our sister's sending it for publication in the Landmark. J. M. Mewborn.

HER HOPE TOO VALUABLE TO EXCHANGE

Dear Brother Mewborn,

I reckon that you think I have forgotten my dues for the Landmark. Since I had my heart attack, my mind is so short. I just seem to forget, but, remember, I do not forget that I love you and all the dear saints of God, whether I be one of His or not. I have had a mind to write several times, but, when I make an effort, I do not know what to write. This makes me doubt that I know anything at all. Although, I do know the good Lord has shown me that I am a sinner, and even more than that, one of the vilest sinners.

I hope this will find you and family well. As for me, my doctors says there is no cure for me, but I know my blessed Savior knows. I have a bad heart, also hardening of the arteries. My blood does not circulate, and I suffer in my head most of the time. It seems the older I get the more fearful I am. I joined the Old Baptist Church at Cypress Creek, Duplin County, N. C., when I was twenty-six years old. Last Friday, May 21, I was seventy-three years old. I still love the brothers and sisters, but I do not see how they can love me. I do not go to church as I once did, but when I am not there, it is because I am not physically able to go. God knows that my heart is there. I have even dreamed of being with you all. I often wondered if all of this is something I have made up within myself, and then as I think back, I know something did take place with me that I did not do for myself. The doctors have given me up to die three times, but for some reason I am still here, suffering for some cause. The good Lord only knows the cause and purpose which I hope is for my good. I hope I have all my sorrows and pain here on earth. At times it seems I wish it was all over, and then again I fear I am not prepared to die. I often wonder if there has ever been any one like me. I often think of the dear old song, "I want a heart to pray, To pray and never cease, Never to murmur at my stay, Or wish my suffering less." I feel to be one alone in this world, even that no one cares for me, at times. It seems as if the good Lord has forgotten me. I try to beg to Him so much that it seems like He would even get worried at me. But, I know there is no other one to call upon. When I am by myself, the most of what I do is to try to thank Him for

what He has done for me. I do not deserve it. I want you all to pray for me that God bless me to do or say a little something that would be pleasing to my Lord which I know I can't unless He helps me.

I went to church yesterday and I enjoyed it so much. I am glad that I do love this doctrine and also the people who have been given to love it! I do believe in a God that does not change. I often think about it, that He knew the troubles and trials I would go through before I was born in this world. There have been many. I thought after I joined the church that my troubles were over, but I found they had only begun. I lost my husband in 1948. I have lived alone most of the time since then.

Brother Mewborn, if I could just know I was one of the little ones for whom Christ died, it would be everything to me, but I can only hope. Sometimes, I am afraid it is only a want, but I do know I would not, if I could, exchange the little hope I have for what this old world holds. It holds no charms for me. I do know I love the brothers and sisters in the church, but they have no right to love me. I am so vile and prone to sin. The older I get, it seems the more sinful I am.

I want all of you to know that I love you and when at the throne of grace, remember this poor sinner. I need the prayers of those I love. I would like for my children to read this, if published in the paper. As I said before, the doctor tells me there is nothing more he can do. "Sometimes, my hope is so little, I think I'll throw it by. But, sometimes, it seems it would be sufficient if I were called to die."

I wrote a piece in the Landmark sometime in the late sixties. If anyone has this issue, I would love to have it. I loaned mine to a friend, and never got it back. I will give anyone the money to pay for another full year's subscription, if they will send it to me. Some of my children want it. Please check and see if you can find it as early as possible. Just send me your name and address, and I will send you a check as soon as I get the paper. Please do this for me, anyone that can find it. It was a lengthy letter.

A little sister in Christ, I hope, if one at all,

Bessie M. Foy,
Route 1, Box 168
Richlands, N.C. 28574
June 23, 1976

Dear Sister Foy, (and subscribers and readers of the Landmark);

It would help us tremendously if you could give us the approximate date of the Landmark in which your letter was published. The date or thereabout of the letter would be helpful, if you cannot remember when it was published. If anyone should have the above dates or the Landmark about which Sister Foy has mentioned, please let her or me know as soon as possible. Thank you.
Editor

HEALING BY FAITH

Dear Elder Mewborn,

I hope that you and your loved ones are enjoying good health, as Harold and I have been blessed to. J. W. lives in Raleigh, N. C. now. He rides his three-wheeler bike and sells his household products. He tells us that everyone there is so friendly.

On the weekend of July 4, 1976, J. W., Harold and myself attended the Lower Country Line Association, in Person County, N.C. We really enjoyed the meeting. The Elders

were blessed to preach. Everyone seemed so kindly and everything seemed to go along in an orderly manner. The members and residents there were so gracious in inviting us to their homes. We felt so undeserving of it all.

I spoke to a lady there whom I took an immediate liking to. She told me of her affliction, which is arthritis. It called to my mind an experience that I had twenty-one and a half years ago. I shared my experience with her and now I would like to share it with you.

Shortly after the birth of my first son, in 1954, I developed excruciating rheumatoid arthritis. It felt as though every bone in my body had been fractured. Soon my hands began to curl, and I could only walk by shuffling one foot in front of the other. To lift my feet up was sheer agony. My family doctor, at that time, recommended a new, so-called "wonder drug". In six weeks thereafter all my pain had left me. My hands became perfectly normal once again, and I was able to walk as well as I ever had. When my doctor saw me walk into his office, normally and smiling, he was amazed. I said, "Your medicine did this." To which he replied, "Our medicine didn't do that. Something else has happened to you." At that time I felt convinced that it was the medicine that had cured me.

The Primitive Baptist faith was not made known to me until about five and one-half years ago. I had always been blessed to feel a closeness to our Lord, even as a small child, but, somehow, the idea of a healing, by faith, did not occur to me upon my recovery from my affliction. I did believe in miracles and healing by faith. I always have, but for reasons known only to God I was not given to apply this possibility to myself at that time. Since then, I have been given to think about it more and more. I have been made to feel that surely, and beyond all shadow of doubt, it was God's doing. I cannot think of it now as being any other way. When I finished telling my experience, the lovely lady expressed a hope and a desire that she may be blessed one day as we felt that I must have been. I told her that I hoped to be blessed to include her in my prayers.

Elder Mewborn, I was blessed once again in a similar way about five years ago. For no apparent physical reason my toes became black and blue, swollen and infected. They throbbed, painfully. It was as though I had received a severe injury, and, yet, there just did not seem to be any explanation for it. During this time my nine year old son, Ricky, who was only four at the time, had a chronic ear condition. I suspected a tumorous condition, but I could not seem to convince the doctors or anyone else of this possibility. You see, Ricky's ear drained continuously. It was accompanied by an unpleasant odor. The odor was identical to gangrene and some forms of cancer. I know, because I nursed my mother when she was dying of cancer. I lost my first husband to gangrene, six months after a stone wall collapsed on him. I remember the odor. I asked friends to pray for Ricky and myself. I hope to write the truth when I say that in minutes after my friends prayed for us we were both healed instantly! I could actually see my toes return to normal as the pain left me! I checked Ricky's ear and the draining stopped. The odor

had disappeared! Ricky slept peacefully that night.

My healing was permanent, thankfully. As for Ricky, it was only temporary, then. Just before Easter, 1974, Ricky was operated on for a massive tumorous condition. It was just as I had suspected. The growth extended from his inner ear and partially into his brain. A hearing apparatus was inserted. Following surgery, Ricky had 30 per cent of his hearing. Today, he has 75 per cent of his hearing. He is a happy, smiling youngster. One day, he told me smilingly, "God made me better." I hope that his cure will remain permanently. We are so thankful, we hope, to our Lord for the many blessings that He has seen fit to bestow upon us over the years. We feel to be so unworthy of His love, His compassion, and of His mercy.

Harold and I have not been blessed as yet to find a home with the church, but we continue to have a hope. Meanwhile, we are so thankful whenever we are blessed to come together in blessed bond of fellowship with our Primitive Baptist friends. I feel to be blessed to believe in absolute predestination of all things. Harold feels to be blessed with these same feelings.

Thank you for your time. I hopefully extend my best wishes to you and yours. May God be with you.

One in hope,
(Mrs. Wm. H.) Marge Phillips
Route 3, Box 71
Four Oaks, N.C. 27524
July 13, 1976

LONGS FOR THE RESURRECTION

Dear Brother Mewborn,

I hope you and your loved ones are well, by the grace of God. This is my prayer, if only I could pray. God is the Great Physician, and it is through the affliction of His little ones that He is so much misunderstood by the world. Peace of mind and contentment with godly fear are given to His people and they are altogether understood only as revealed. To see and hear of so many others who are seemingly in need of relief, more than myself, causes me to be more thankful, I hope, by the grace of God.

It is wonderful to be blessed in mingling with others who believe as I do. We feel to have someone close by to share God's precious gift which is love. A wonderful blessing it is to esteem others better than self. Where God's love abides, we have true fellowship one with another. How can two walk together lest they be agreed?

The twenty-third Psalm is a daily comfort to me. The valley has been my home for a time. "Yea though I walk through the valley of the shadow of death, I will fear no evil for Thou art with me. Thy rod and Thy staff they comfort me." David felt forsakened when he wrote Psalm 22, while he was being comforted when he wrote the 23rd Psalm. The words and meaning are beautiful. 'If God be for us, who can be against us?" Romans 8:31.

I will be here in Smithfield, N.C., until God sees fit to change me otherwise. I will soon be able to help someone work again, hopefully. Surgery was performed in July. I am so wonderfully blessed. The strength of man must decrease as the Spirit of God increases. It is not in man that walketh to direct his footsteps. The preparation of the heart of man and the answer of the

tongue is from the Lord. We are nothing and it takes His teaching for us to know it. His thoughts are not our thoughts. Just a few words, spoken ot a hungry soul, is a light unto our path, a lamp unto our feet. Should affliction overtake us, God is only dealing within to teach us the path of His dear Son, the Old Rugged way, of His little ones. It is so despised by the world. I feel God opened my deaf ears that I do hear and understand in part. "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:3. If these words be not true then Christ is not risen and our hope is in vain. I hope, if I am not deceived, I do look forward to that time when we will all be as one. I feel so unworthy in this time world, and the valley many times here has proven to be my only rescue for my need.

I pray that God will answer prayer from His little ones for my room-mate. She has a crushed hipbone. Remember my mother, also, who is ill in the home here, residents in the home here. May He direct your path and give you needed strength as you and His servants, called by His name, go forth to feed His little lambs. "Thy will be done," I want to say.

Thank the good Lord, I feel at home here.

In hopes of a better home, Mrs. Miriam Lee Colonial Rest Home Smithfield, N.C. 27577

In hopes of a better home,
Mrs. Miriam Lee
Colonial Rest Home
Smithfield, N.C. 27577
August 13, 1976

FEELS TO BE THE LEAST OF ALL

Dear Brother J.M.,

Please forgive me for being late in sending in my renewal for the Landmark. I am so filled with faults. I wonder sometimes if any of God's little ones ever feel so down in the valley as I do. This is true with me many times, and I feel like Jesus is gone forever, even that He never knew me, one who is so vile a sinner as I am. Then, again, my hope returns and, once more, I am made to rejoice that we have a wonderful Saviour who came to save sinners, of whom I am chief, if I am one of His at all.

I received my September issue of the Landmark. I enjoyed it all so much. The article written by Mrs. Elizabeth Edwards, the one by you, the one by Sister Mabel Hager, and the one by the anonymous writer. In fact, it was all good to me.

When I have more time, I would like to tell you of a dream I had a few weeks ago. But, since I want to send these words penned by my daughter a few months ago, I will not have time for more. She is a member at Handcock's Church in Pitt County, near Ayden, N.C., and is a strong believer in the doctrine of salvation by Grace. She has a wonderful experience, and she is precious to me.

My daughter lives in Greenville, N.C., and a few months ago she was crossing Tar River there. At this time these words came to her when she saw the river. She went home and wrote them down. She said it was a wonderful experience and feeling for her. She entitled it,

GOD'S CREATION

Man cannot make a mountain,
And cannot make a tree;

Nor can he make a river
Flowing gracefully to the sea.

He cannot make a bird
That sings so sweet and gay;
And cannot change the difference
That turns the night to day.

He cannot save a sinful soul,
Nor know God's mysteries untold.
Man would take the credit, if only he could,
For all that God has done.
Since this world has stood.

Jesus walked the hill to Calvary
With the burden of His peoples' sins;
And there paid the price for each of His
To him that did repent.

When He lays His hand on sinful man,
And turns him around;
He will bow his head and tears will flow,
And knees bow to the ground.

The time is drawing near,
When our Christ will come again;
To call His children home with Him,
To forever with Him reign.

Jean Gurkins
Spring, 1976

I do hope you and yours are well. My husband and I have our afflictions. He is seventy-nine years old and I am seventy-two years, but thank the good Lord it is as well with us as it is! Much love to all and may the good Lord bless and keep you.

Mrs. Tucker Z. Mills
Route 1, Box 104
Grimesland, N.C. 27837
November 9, 1976

OUR WAY HAS ALREADY BEEN LAID OUT

Dear Elder Mewborn,

Please find check enclosed for two year renewal to Zion's Landmark. When it arrives, I read it from front to back, then front again, sometimes. The article on Predestination in the August, 1976, issue reads as if my dad had written it. He was the late Elder Charles W. Vaughn of the Hopewell Old School Baptist Church, Hopewell, N.J., for thirty-four years. He died in April, 1947.

The editorial on "Martha and Mary" has good meat, too. The role of each was "laid out", and each how to do as purposed. Somehow, that is what each of us does every day. Somehow, we are made to stop worrying fretting, planning and groaning and just "Be still; and know that I am God!" And the way is surely there, and shared by Him who shows us.

Sincerely,

Beatrice V. Money
Rosemont, 121 Delaware Ave.
Laurel, Delaware 19956
October 20, 1976

ENJOYS PAPER

Dear Elder Mewborn,

Please renew my subscription for another year. I hope I am thankful to the dear Lord and you for receiving the wonderful paper, Zion's Landmark. I surely do enjoy reading the wonderful writings of the dear people. Again, thanks.

Mrs. A. G. Wilson
Rt. 1, Box 100
Beulaville, N.C. 28518
August 27, 1976

THE PREACHER'S LIFE
By Elder John Leland

How arduous is the preacher's fight!
What pangs his vitals feel!
To preach the gospel day and night,
To hearts as hard as steel.

While some blaspheme and show their spite,
And mock at all they hear,
Others, in chase of vain delight,
Like adders, stop the ear.

To Heaven he turns his weeping eyes,
To antidote despair,
With broken heart, and longing eyes,
He tries the effect of prayer.

If God, propitious, hears his cry,
And some small fruit he see,
How soon the hopeful prospects die,
How short the jubilee.

When sinners hear the Saviour's voice,
And feel the power Divine,
The preacher's heart and soul rejoice,
To see the gospel shine.

What courage, faith, and holy zeal,
Transport his ravished breast,
What inward joy his spirits feel,
To see his labors blessed.

But ah! how short the shining day;
How soon the night appears!
All those of Asia turn away,
How gloomy then his fears!

Good God! he cries, with anxious breast,
Are all my labors vain?
Must all the lambs and sheep of Christ,
Turn goats and wolves again.

A CLEAR STATEMENT CONCERNING THE DOCTRINE

Elder J. M. Mewborn
Willow Springs, N.C.
Dear Brother in the Lord:

I am sending some writing. If you think it is sound, you have my permission to use it. If it is not sound, please do not use it.

I have enjoyed talking with you at the associations this fall. (1976). I wish I was near enough to see you more often. I hope you and yours are well. Come to see us when you can.

Your brother in hope,
Charles R. Ball, Sr.
1420 S. Askin St.
Martinsville, Va.
Nov. 23, 1976

LEVITICUS 11:7

"And the swine, though he divide the hoof, and he be clovenfooted, yet he cheweth not the cud; he is unclean."

Things that were written in the old scriptures were written in shadows of things to come. I believe the swine, in this instance, is a shadow of the unclean doctrine that is preached in the world or by the non-elect because God does not accept man's work. He did not accept Cain's work. Neither did He accept Esau's work because they were the works of their unclean hands. God's little children are of themselves unclean. They cannot offer a perfect offering. Jesus Christ is the only One that is perfect and can give perfection. His people cannot offer Him until they are first given faith to do so. In speaking of the swine, to me, he represents death, for death is unto death as life is unto life.

Matthew 8:31 reads, "So the devils besought Him, saying, If thou

cast us out, suffer us to go away into the herd of swine. And He said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters." So that was death unto the swine, and in another place it said, "Neither cast your pearl's before swine." Matt. 7:6. It is my belief that God did not purpose that we teach anyone this truth, especially the non-believer, or try to cram the doctrine down anyone's throat. It is only God's work to teach every man to know the Lord. He said to preach the gospel to every creature and he that believeth shall be saved. The creature is the one that God has made alive by the spirit, but the non-believer has nothing with which to believe for he has not been given the vessel to receive the oil. He has not been born again. In speaking of the swine and the crooked serpent in Gen. 3:1: "Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden." So, it appears to me, this verse tells us that God made the serpent or Satan as he is called, and what did He make him for? He made him to carry out the things that He purposed for him to do. This includes the evil work that the wicked will do. He said, "the wicked shall do wickedly: and none of the wicked shall understand." Dan. 12:10.

In Prov. 16:4, we read, "The Lord hath made all things for himself: yea, even the wicked for the day of evil." The devil, or Satan and his host, are the wicked here spoken of, and it said that God made him (Satan) for Himself. May I ask what other use would He have for the devil if it were not for him to do the evil deeds and the wicked acts that are done in the world. As an Elder said on one occasion, "If it were not for the wicked, no one could have been saved." I, at that time, thought I could not agree with his statement. But, it came to me, as he was telling who said it, that he was right (and I was convinced) for if there had not been any sin in the world, we would not have needed a Savior. So, the wicked were created to do the evil deeds that God's people could not do. No righteous man would have crucified the Lord of glory. Acts 2:23 reads, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." It was predetermined by the Father in His infinite, eternal mind and foreknowledge that Jesus would be crucified, but it was to be performed by the wicked hands of man. As we read in St. John 6:70: "Jesus answered them, Have not I chosen you twelve and one of you is a devil." So Judas was chosen for the specific particular work that he did. No righteous man would have done that unless he was in the flesh, as Peter was when he denied Jesus. So, when we are in the flesh is when the devil is present with us for he is in the flesh, even of God's children. That is another one of the things that Satan was created for. Paul said his messenger, the thorn, was given to buffet us. See II Cor. 12:7.

Job 2:1 and 1:6 reads: "Again there was a day when the sons of God came also among them to present himself before the Lord. And the Lord said unto Satan from

whence cometh thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it." This earth, spoken of here, is this vile body of ours. It is recorded, "walking up and down in it." If it was the earth we live on, it would have said on the earth. It reads, "in the earth." So it is our earthly bodies of which the scripture is speaking.

Job 26:13 reads: "By His spirit He hath garnished the heavens; His hand hath formed the crooked serpent." Here the devil is spoken of as a crooked serpent. The word "devil" is not spoken of in the old testament scriptures, to my knowledge. It is always Satan or the serpent or Lucifer. In the New Testament he is called the devil or angel of light, prince of this world, prince of darkness, a roaring lion, an adversary, Beelzebub, the god of this world and others. For there is no power but of God: the powers that be are ordained of God." I am made satisfied in believing that this is enough to prove that God made the devil and He did not make anything He could not control. "Let every soul be subject unto the higher powers," and make no mistake about it, they are, for there is no power that can control the God of Abraham, Isaac, and Jacob. He speaks to His children and they obey. The devil cannot do anything until the Lord gives him liberty, for Jesus told Judas, "that thou doest, do quickly." See John 13:27. Judas could not and did not betray Him until Christ gave His consent. (This is predestination.)

Now, I would love to write some about the clean beast the Lord spoke to Moses about. He said the beast that was clovenfooted, parted the hoof, and chewed the cud was clean. See Lev. 11:3. So the cow (or kine) has all these and she is clean. The cow represents the true doctrine or gospel to the children of God. She is as life unto life. Eternal life is to them that God chose in Jesus, His Son, before the world was. The cow chews the cud for life unto herself. They say, if she loses her cud, she will die. She gives milk for the life of the calves, representing the sincere milk of the word to His little children. The natural milk is for the life of the man, or the human race. So, it is life unto life even as the rain is life to the green grass and flowers. Also, so is the rain is death and destruction to the dead grass and flowers. The swine is unclean. You can clean him up, then turn him loose and he will go right back in the mud. The scripture saith, "the sow that was washed to her wallowing in the mire." II Pet. 2:22. Swine will get out, get in your garden, and tear it up like a ravening wolf amongst the flock. Swine will tear the church up if the higher power (God) does not intervene and get them out.

Charles R. Ball Sr.

The Lord has blessed this dear Elder in proving why **orthodox** Primitive Baptists have never gone on the radio and television to preach the gospel of the Son of God. "Give not that which is holy unto the dogs, neither cast ye your **pearls** before **swine**, lest they trample them under their feet, and turn again and rend you." (Language of Jesus Himself, Matt. 7:6).

Also, the Lord blessed him in bringing out God's purpose for sin in the world. God be praised Brother Ball, and write again! Editor

SOME COMMENTS ON ISAAC
(Selected)

Isaac was a person of upright, tranquil, peaceful life. Not one thing is said against him. He was not great, as men would speak of greatness, but was quiet, meek and lowly. To him belonged five peculiar and special things, in each of which he was a type and represented some peculiar truth, or special person or persons. These things were: his birth, his name, his being offered to God as a sacrifice, his marriage, and his blessing his son, Jacob, the younger. These will be considered.

Isaac was the only son of Abraham and Sarah, and at his birth his father was one hundred years old and his mother ninety. Therefore, his birth was supernatural and according to the promise and power of God. Thus, Isaac was the child of faith and the heir of promise. Moreover, he was born in the covenant that God made with Abraham. And, as he was their first and only son in the covenant of God with them, he was, therefore, the head of the covenant. Now, that was an everlasting covenant, and in it and in Isaac God blessed all the nations, kindreds, and families of the earth. In all this Isaac was, first, a blessed type of "the only begotten Son of God", who is the Head of all God's covenant people and children, all of whom God blessed with all spiritual blessings in Christ. God established the covenant in Isaac, and fulfilled it in Jesus.

Then, second, Isaac was as well a type of every one of God's chosen and covenant people in Christ; for as both Isaac and Jesus were the promised sons of Abraham and of God, and were born by the supernatural power and of the infinite love of God; so, also, is every child of God thus born, and, like Isaac, they are children of God's promise to Abraham, and his heirs in the covenant.

"Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannuleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

"Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.* Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him 'that was born after the Spirit, even so it is now. Nevertheless, what saith the scripture? Cast out the bondwoman

and her son: for the son of the bond woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond woman, but of the free." Paul to the Galatians.

How blessedly this shows us that the covenant and promise of God to Abraham embraced both Isaac, the son of Abraham and Sarah, and Christ, the Son of God and the holy Jerusalem, and with them all who are Christ's, all the children of the free woman, the new covenant, the children of God, and are one with Isaac and Jesus in the covenant of life. They are all born by promise, as Isaac was, born of God, and the heavenly Jerusalem is their mother. "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." So the children of God are one with Christ in His sufferings, even as they shall be one with Him in His life of glory.

The name Isaac means laughter. His name is typical. When he was born, there was joy and gladness in his father's house. For they knew that what God had promised, He was able also to perform, and their faith in God was confirmed; and they believed in Him and were glad. They had experienced the power and the faithfulness of God. The realization of this always brings trust and hope in God, with peace and joy. So Isaac was the child of faith, as well as of promise. And faith brings hope and love, thanksgiving and joy in the Lord. "For ye are all the children of God by faith in Christ Jesus." "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." "But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying." "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." And so there is gladness in the house of God when the children of the promise are born in Zion, and, therefore, they are all given the name of Isaac.

"But unto the Son he saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the soil of gladness above thy fellows." In this anointing all the children of God were one with their Head, and His gladness is theirs in Him, and He will show them His glory. "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away."

And so the prophecy of Sarah at the birth of her promised son shall be fulfilled. "And Sarah said, God hath made me to laugh, so that all that hear will laugh with me."

But Oh! It seemed that God

would turn their laughter into weeping. Isaac had grown up to promising manhood, a lovely youth of twenty-five summers, the glory of his father and the joy of his mother, when God said unto him, "Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." There was no mistaking the fearful words of this command, and Abraham knew that it was God who spoke to him; God had also given a command to Adam. Should he disobey God, as Adam had done? He knew how ruinous that act was. No! he could not disobey the voice of God in whom he believed and trusted. He knew that Isaac was the gift of God, and that He had the right to take him away. But, O, how great was the sacrifice! Why would not one of his faithful servants have sufficed for the sacrifice instead of his only darling son? Then, God had never before required that the father should sacrifice the son. Oh! what could it mean? How fearfully mysterious and dark. Yet, there was the command. He must go forward and leave all with God Who had said to him, "For in Isaac shall thy seed be called." "And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went into the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together." O, could any scene be more sorrowful and heartrending! The innocent son carrying up the mount the altar upon which he was to die, and his own father should deliver him up! Even so the Son of God bore His cross, near the same place, up Mount Calvary. Weep, O heaven and earth, at the solemn scene!

"And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son." How endearing and tender the appeal, and the response! "And he said, Behold the fire and the wood; but where is the lamb for a burnt offering? And Abraham said, My son, God will provide Himself a lamb for a burnt offering: so they went both of them together." This was a glorious triumph of faith, and the son believed it with the father. It was far out of sight of reason and above it, yet their faith in God accepted this most wonderful truth of all truth, that God would provide Himself a lamb for the sacrifice, the offering for sin. Isaac was unresisting and obedient, though he must have felt that he was the only lamb for the offering. This was a trial and sorrow to both the father and the son, too deep for words, and more than flesh could meet, but faith in God sustained them. "He is brought as a lamb to the slaughter."

Blessed be the holy name of God! Isaac, the beloved and only son of his father, was the lamb of God for an offering in type only, though at that moment neither his father nor himself understood this, but God

was about to open their eyes and show it to them.

"And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son." Faith in God was full, the obedience was perfect, God was well pleased, and the triumph was glorious! Isaac, type of Jesus, was released from death, and all the children of the promise were released in him.

"And the angel of the Lord called unto him out of heaven and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Je-ho-vah ji reh: as it is said to this day, In the mount of the Lord it shall be seen." (That is, The Lord will see, or, provide.)

"And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

In solemn grandeur and infinite mercy and blessing in its meaning, this offering up of Isaac was the most wonderful that God had ever commanded. He only could give Abraham the faithfulness and power to fulfill it. In this sacrifice of his only son, whom he loved, Abraham was like God Himself, for God was with him. There should be but one other offering made on earth like it. This One should be the well beloved and only Son of God Himself, in Whom were all the promises of God, and in Him God confirmed the covenant with an oath to Abraham, as we have just read.

Let us consider the type and its blessed fulfillment: When Isaac was bound, and laid upon the altar, the covenant of God and all His promises of a glorious inheritance and a family as countless as the stars were in him. The Son of God Himself, according to the flesh, was in Isaac. Moses and the priests, the prophets and the kings of Israel, with all the covenant people, were in the life of Isaac. Therefore, should he be cut off and live no more, then all, all should perish in him. This Abraham knew. But his faith had the power of God in it, and there was nothing impossible with God. His God had promised him a son, in whom all nations should be blessed. "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what He had promised He was able also to perform. And, therefore, it was imputed to him for righteousness."

When he firmly grasped the knife

in his strong hand to slay that son of God's promise, his faith in God was steadfast and stronger than death. Of this perfect faith in God and its perfect obedience Paul says: "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." God was the overcoming faith of Abraham. It is also the faith of all who truly believe in God.

Faith in God, therefore, embraces the resurrection of the dead. Unbelief staggers at this and rejects it. It denies the power of God to raise up the dead. If Abraham had not believed in the resurrection of the dead, and that God would raise up his beloved son into life again, then he could not have obeyed God, nor offered up Isaac. But his obedience and the obedience of his son in yielding unto death, was the beautiful type and sure promise of the righteous obedience of the Son of God unto death, even the death of the cross, by which He should destroy both sin and death, and God, Who is able, would raise Him up, even from the dead, by the glory of His power. So the resurrection of the dead is the realization and crowning glory of faith. If the dead rise not, faith fails and is vain. If the dead rise not, then there is no righteous obedience unto God, no end to sin, and the perfect obedience of Abraham's faith counted no more than disobedience. How dark and fearful is unbelief!

In a figure Abraham received his son from death. That figure was the ram that died in Isaac's stead. God provided Himself this lamb for an offering. It was a figure of the Lamb of God. "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." He testified that it was the will of God that He should lay down His life, and take it up again. He did this in the perfect obedience of faith and love. He offered up Himself without spot unto God. In His body that God provided Him as the Lamb for an offering for sin, Christ was righteous and holy. His offering was infinite in virtue and merit, so that law and justice were honored, fulfilled, and God was well pleased with the holy obedience of His Son.

The offering of Isaac was a wonderful figure of this glorious obedience of the Holy Lamb and Son of God. Christ was both the Lamb for an offering, and the Son and High Priest to make one sacrifice for sins forever. As the Lamb of God He died, but as the Son of God, the Father unbound Him, when He loosed the pains of death; for it was not possible that He should be holden of it. So Abraham, who offered up his son, had the unspeakable joy of faith and love to loose him at God's command, and, lo, Isaac lived! So in him as the type of the risen Son of God, all the elect family of God, all the chosen in Christ, were made free from death and shall enter into life everlasting. In his faith Abraham saw this when He raised up Isaac, and he rejoiced in the coming glory. This well beloved and obedient Son said to the Jews: "Your father

Abraham rejoiced to see my day: and he saw it, and was glad."

"And they called, Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them." This great blessing was of God, and it was fulfilled, both literally and spiritually, in the type and in the anti-type.

Isaac was then forty years old, his mother was with God, and he was alone with his father. The Lord had said, "It is not good that the man should be alone." "And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, they hand under my thigh: and I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac." Isaac should dwell in Canaan, the promised inheritance, and she should leave her own country and people, and should go and be the wife of Isaac. But, if she was not willing to go, then the servant should be free from his oath to his master. There should be no urging, nor force, but all should be according to the choice of her heart. How suitable and good this is! It is the divine pattern, the example the Lord has given to His servants. The true and faithful will be faithful to their Master and true to their oath, as Abraham's servant was. Abraham knew the failure and folly of bringing in a stranger and bond-woman to try to build his household.

The servant had told the touching story of his master's greatness and excellence, and of his only son, the heir of all his father's glory.

The heart of the lovely Rebekah was won, and we have heard her simple answer: "I will go!" A meaning was in it too sublime for words to tell. It was full of love and faith, trust and hope. Isaac was more to her than all the world. God had greatly blessed him. He was her beloved kinsman. And now she should be one with him in his blessing and estate and honor. His joyous name and blessed life were hers with him. "And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah." These were the gifts of Isaac. "Hinder me not, seeing the Lard hath prospered my way," said the servant. "I will go," said the sweet voice of Rebekah. "This is the Lord's doing; and it is marvelous in our eyes."

"Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we well remember thy love more than wine: the upright love thee." "As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love."

"And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her." Isaac and

Rebekah were lovely and blessed, but Christ and the church are lovely, blessed and glorious. All this is in the love of God. "The King's daughter is all glorious: her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall thy be brought: they shall enter into the King's palace."

"My Beloved spake, and said unto me, Rise up my love, my fair one, and come away." Thus drawn, the fair and lovely Rebekah, type of the church, went to the goodly land of Canaan and was married to Isaac, after he had been loosed to the goodly land of Canaan and was from death, and God had confirmed the covenant and the blessing in him. Canaan and its wine and milk and honey, and many good things, was a type and a promise of the militant gospel kingdom; for Canaan was a goodly heritage, a pleasant land. God gave it to Abraham and Isaac and Jacob by promise. They were called out and separated from the nations to dwell there, in the home he gave them, to be married unto the Lord, as Rebekah to Isaac. That house or family should dwell alone, live unto the Lord and worship Him, and not be reckoned among the nations. They were the favored children of Isaac and Rebekah.

Now, all this was typical. So it was after our spiritual Isaac was loosed from death by his Father, that his lovely bride came and entered with her adored Bridegroom into the gospel house. This is all by the power of living faith; God-given faith, the faith that worketh by love, purifieth the heart, and overcometh the world.

To Isaac and Rebekah God gave two children, twin brothers, Esau and Jacob. These two differed very widely in their lives, their features, tastes, and pursuits. In all this they were typical or representative of things which are true in the people of God.

The time came when their father Isaac should bestow the patriarchal blessing, as he was old. By usage this blessing should descend upon the head of Esau, the first-born, and Isaac so intended it, but the Lord caused him to bless Jacob, the younger. Having blessed him, Isaac could not reverse the blessing, but he confirmed it and said, "Yea, and he shall be blessed." Isaac said to Esau: "Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son? And Esau said unto his father, Hast thou but one blessing, my father? Bless me, even me also, O my Father. And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thous shalt break his yoke from off thy neck."

That we may see the meaning of all this, let us notice the early youth of Esau and Jacob. We read: "And the boys grew; and Esau was a cunning hunter, a man of the field: and Jacob was a plain man, swelling in tents." Even before their birth the children struggled. So Rebekah enquired of the Lord why it was thus.

"And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." Thus the Lord had blessed Jacob before the children were born. Rebekah knew this, and so it was an act of faith in the word of the Lord, when she disguised Jacob as Esau, and sent him with the delicious food she had prepared to obtain his father's blessing. Faith only obtains the blessing. Esau was natural, and he was without faith. His name and nature prove him an earthy man, red and hairy. Therefore, he despised his birthright, and sold it to Jacob to satisfy his natural appetite. Jacob was not so, but he was smooth, fair and plain, dwelling in tents at home with his mother. It will help us to stand with him in his father's tent while he speaks the words of blessing. "And his father Isaac said unto him Come near now, and kiss me, my son. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed: therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee."

From "The Christ-Man In Type"

by Elder David Bartley, (Dec'd.)

COVENANT LOVE

Far beyond all comprehension
Is Jehovah's covenant love;
Who can fathom its dimension,
Or its unknown limits prove?

Ere the earth upon its basis
By creating power was built,
His designs were wise and gracious
For removing human guilt.

He display'd His grand intention
On the mount of Calvary,
When He died for our redemption,
Lifted high upon the tree.

Oh, how sweet to view the flowing
Of His soul-redeeming blood!
With Divine assurance knowing
That it made my peace with God.

Why, O Lord, was I elected
Thy salvation to enjoy,
While such myriads were rejected,
Equally as good as I?
Naught foreseen Thy love excited
Faith or good desires in me,
But because Thy grace delighted
To be sovereign and free.

Freely Thou wilt bring to Heaven
All Thy chosen, ransom'd race,
Who to Thee, their Head, were given,
In the Covenant of Grace.

—Lee

HOPES PAPER WILL BE KEPT FREE FROM STRIFE

Dear Elder Mewborn,

I see our subscription to the Landmark is due. We surely want to renew it. We (my husband and I) both enjoy it very much. Since it is so far from any church in the Union Association, we don't get to go to church like we would like to. Too, the health of both of us is not good.

I know we aren't as thankful as we should be that our health is as good as it is. We look around and see others suffering, and in so much worse health than we are that we are ashamed of our complaints.

It is so comforting to be able to read all the good writing in the Landmark. I trust God will keep the paper as it is, full of soundness and love. I hope He never allows strife to enter.

May God bless you and yours and all the household of faith.

Your sister in hope, the
least of all, if one at all,
Mrs. R. L. Gilley
Route 1, Box 124
Gilmer, Texas 75644
June 1, 1976

CANNOT DO WITHOUT THE LANDMARK

Dear Elder Mewborn, Editor,

I want to thank you for straightening out the mailing problem of the Landmark. I have received them all now. I am sorry to have caused you so much trouble. I know you are a busy man. I look forward to getting the magazine, and I don't want to miss a copy. You have been blessed in carefully editing the paper to this point, and have been given able writers whose gifts are rich in scriptural knowledge as an editorial staff. I have met some of them, but would love to meet all of them.

I am a poor writer or spreaker. My tongue is tied and I cannot write concerning the scriptures.

Thank you again.

Thomas C. Simpson
21584 S. Grand Ave.
Wildomar, Ca. 92395
June 4, 1976

OPEN LETTER TO ALL SUBSCRIBERS AND READERS OF THE LANDMARK

Dear Elder Mewborn, Editor of Zion's Landmark,

And to all who contribute to its wonderful messages of love and sound doctrine, to those who are too old or too far away to attend the church of their choice, and to those dear friends whom I have met in person and whom I will remember as long as I am here on earth. These are the reasons why I feel I must continue to receive the paper, and also why I am enclosing cash for another year's subscription to Zion's Landmark.

Love to all,

O. M. Riggs
858 Palou St.
Vallejo, California 94590
November 17, 1976

LANDMARK HAS BEEN COMING TO TARBORO HOME FOR EIGHTY-NINE YEARS

Dear Brother Mewborn,

Enclosed please accept two $6.00 money orders for which please renew my sister's subscription to the Zion's Landmark:

Mrs. J.E. McKinney
212 Shirley St.
Tarboro, N.C. 27886

and my daughters' subscription:

Mrs. Velma Mills
212 Shirley St.
Tarboro, N.C. 27886.

Zion's Landmark has been coming to our house since 1887.

As ever in Christ, I hope,

Henry C. Alexander
212 Shirley St.
Tarboro, N.C. 27886
March 22, 1976

Zion's Landmark

" Remove not the ancient Landmark which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editor

GEORGE A. FULK
Pilot Mountain, N. C. 27041

VOL. CX **NO. 1**

Second Class Postage Paid at Wilson, N. C. 27893

Wilson, N.C. 27893 November, 1976

EDITORIAL
ELECTION

"And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and mine elect shall inherit it, and my servants shall dwell there." Isa. 65:9. This seed that is embraced in this elect is in Christ, and Christ is in this elect. Paul writes in Gal. 3:16: "Now to Abraham and to his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed which is Christ." And so it is clear that this seed is embraced in this elect and that this Seed is Christ. So, no wonder Christ could say, speaking to this elect to whom all scripture is addressed, that "I am in My Father and ye in me and I in you." John 14:20. And again in another place that "No man can come to me, except the Father which sent me draw him." John 6:49. And so this election is based on inheritance and promise and not on works. "For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise." Gal. 3:18. All this elect of God is embraced in this incorruptible Seed which is Christ. Christ was begotten of God, and He is of the incorruptible Seed. Therefore, His body did not have to see corruption as David's did. The Spirit of Christ that is in this spiritual Israel, this elect of God, will not have to see corruption, because that is the part that was embraced in this Seed which is Christ. So, this elect and Christ are inseparably connected. As the two (Adam and Eve) in the beginning were told that they twain shall be one flesh: "then they are no more twain, but one flesh." John 10:8. It is in this same sense that Christ and His bride are also inseparably tied together.

So, it is based on inheritance that it might be by promise and not by the works of the law, as Paul writes in the above scripture. Had the reader not rather have it that way, for we have learned over and over again that there is entirely no trust to be placed in our flesh. If it were left up to our fleshly conduct, we would be gone worlds without end. And so it is by faith through grace that this work is begun in the sinner's heart. He cannot give himself this faith and desire to follow Christ anymore than he can go to sleep on his own. Sleep has to come to him in a natural sense, so grace has to come to the sinner in a spiritual sense, thus giving him faith that he might have this desire to run after the Lord Jesus Christ and His people.

The great desire of the Lord's people is that they might be given evidence that they are embraced in this elect, but this evidence does not come easily. It must come through tribulation. This one still remem-

bers the text that a very dear Elder, now deceased, used in Elders G. W. Hill and Troy Hill's mother's funeral which says that "tribulation worketh patience; and patience, experience; and experience, hope." Roms. 5:3. So, this learning begins with tribulation. Who wants to beg for tribulation? This tribulation brings on afflictions, but that is how the Lord's people, elect of God, are taught through tribulations. It is through much tribulation and affliction that they learn and then have hope. One of our Elders, who is still living today, preached at Bunker Hill Church recently on the text "We must be saved." Acts 4:12. It was one of his best days, and he said we all wanted more evidence that we are embraced in this elect. He said that the two greatest evidences we have are, "Do you feel that you are one of the greatest sinners," and, number two, "Do you feel that you are not worthy to be numbered with these people?" If one has been blest with enough afflictions and tribulations to strengthen his hope, then he can with sincerety of heart claim that he does feel to be the greatest sinner among them and not worthy to be numbered with them. When we are all blessed in being in this state, we will not cause the church any trouble because the One who was a man of sorrow and acquainted with grief has been working in the heart, teaching him humbleness and humility and to esteem his brother more highly than himself. And so, if we are looking for evidence in ourselves, or in our brethren, we will find it in the one whom the grace of the Lord Jesus Christ has been worked; humbleness and humility of spirit are without a doubt the products of this working. It will show that he has been blest with tribulation that worketh patience, and patience experience, and experience hope, as Paul wrote. This type of learning does not come easily, but, once it is learned, it will not be forgotten. None are taught this way but the elect of God. This learning comes only to the elect lady mentioned in II John, "The elder unto the elect lady and her children, whom I love in the truth." II John 1:1. All scripture is addressed to this elect lady and her children whom the Lord loves in the truth.

Another evidence is that one that shows marks of the fruit of the Spirit. Gal. 5:22, 23: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." These traits show up in one in whom the Lord Jesus Christ has been working this work of grace which brings on humility and humbleness of spirit. One cannot teach himself and, thereby, bring on this humbleness, as we have said, any more than he can go to sleep. Sleep has to come to him in nature. So does this Spirit that brings on the fruit of the Spirit. If the Lord has worked that within, it will show up outwardly to the church. None but this elect lady and her children are taught this way because none can come to Christ except those which His Father had given Him, before the foundation of the world.

Ps. 27:1: reads, "The Lord is my light and my salvation, whom shall I fear?" All natural light that comes to the body must come through the natural eyes in the head, and all spiritual light that comes to this elect lady must come through faith

in this spiritual head, the Lord Jesus Christ. No wonder David could say, "The Lord is my Light and my salvation." All the light and life that this elect lady ever enjoys has to come through this spiritual Head, inexhaustible light, our natural sun, lights up the earth and all that lights up the earth and all that dwells on it. It shines its light in an outward way, but that spiritual light, the Head of the church, shines His light within the hearts of His elect. (His people.) It brings forth the fruit of the spirit. There can be no manifestation of the fruit of the Spirit until that Light shines. This elect lady greatly entreats, or begs, her Bridegroom very much to give her a manifestation of this Light that her hope in Him might be strengthened, but that light shines only by appointment; that is, at the predestinated time for it to shine. The bride cannot turn it on and off as she does a natural light. As the natural eyes of the body bring natural light to the natural body, so does this spiritual Head of the church have to bring spiritual light to this elect lady the church, who is Christ's bride. Carnal professors make their appeal to their congregations to turn on the light, and they can see. One who has tried that method time and time again knows it is not true. That group preaches to an active people and worships a passive God. This is not the God of David.

Paul, in Romans, was in full agreement with election, for he wrote in Rom. 9:11, 13: "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand." "As it is written, Jacob have I loved, but Esau have I hated." "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Roms. 9:16. Since God declared "the end from the beginning", (Is. 46:10), He knew full well who was embraced in this elect lady, the bride of Christ, and He loved her from the foundation of the world. His love for her was so great that He purposed from the foundation of the world that His only begotten Son should die the cruel death on the cross for her sake. Rom. 8:33: "Who shall lay anything to the charge of God's elect? It is God that justifieth." Again Romans 11:5, 7, 28: "Even so then at this present time also there is a remnant according to the election of grace." "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." "As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes." Roms. 11:28. Paul, not only in Romans but in many other scriptures, came out strong for election. In Col. 3:12: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, mercy, humbleness of mind, meekness, long-suffering." II Tim. 2:10 reads, "Therefore, I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory." In fact, Paul wrote concerning election in too many places to cite here due to space. Peter stated it in the way that many of our brethren use it in the pulpit as follows, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling

of the blood of the Lord Jesus Christ; Grace unto you and peace, be multiplied." I Peter 1:2, also, "The church that is at Babylon, elected together with you, saluteth you, and so doth Marcus, my son." I Peter 5:13.

Paul says, "I endure all things for the elect's sake." I Tim. 2:10. All of the apostles endured all things for the elect's sake that they might comfort this elect lady, and by the power and grace of God, hope that their hope might be strengthened.

The world looks down on the Predestinarian Baptist as going back too far, but the reader will notice that the scripture refers us back before the foundation of the world. We hope to worship an unchangeable God who is without the beginning of days or the ending of time, from everlasting to everlasting is He. Time with Him is one eternal NOW. That being true, events just unfold and come to pass as the Old Testament refers to events that transpire. He not only knew who would be embraced in this election, but He also predestinated them to glory. Those "whom He did foreknew, He also did predestinate to be conformed to the image of His Son." Roms. 8:29. That means that they would be made humble through suffering, for according to the scriptures, Christ Himself learned obedience by the things He suffered. See Hebs. 5:8. How could we learn it any other way?

Solomon said in Proverbs 16:9: "A man's heart deviseth his way; but the Lord directeth his steps." This plainly shows that the world does not believe this scripture. They believe that they not only devise their own way, but also direct their steps, and, therefore, put God in obligation to them. In Job 14:16, we read, "for now thou numberest my steps; doest thou not watch over my sin?" Also Job 31:4: "Doth not He see my ways, and count all my steps?" According to the above scripture, there are many devices in a man's heart, but the Lord directs his steps. Man in nature does not like that. He thinks he can direct his steps, but Christ said that "without Me ye can do nothing." John 15:5. Since your steps are all numbered, how are you going to make one without Him (God)? Since they are all numbered, how are you going to make an extra one? The world seems to direct their petitions to a sovereign God, but when the petition is concluded and the minister faces his congregation, he directs his appeal to a congregation that has spiritual life, they think, and that they can turn on this life or light as one would his light switch. But, on the other hand, one who has been taught in tribulations and afflictions (the school of grace) and believes with Job that his steps are directed of the Lord and that they are all numbered, it is easy for him to believe in election, in predestination of all things, and in the foreknowledge of God. For without predestination it is impossible to have foreknowledge. Otherwise, circumstances and situations might prevent it from coming to pass.

Geo. A. Fulk
March 12, 1976

RESOLUTIONS OF RESPECT

WHEREAS, Elder H. E. Mann of Newport, N.C., passed away at Carteret County Memorial Hospital, Morehead City, N.C., on November 28th, 1976.

AND WHEREAS, Elder Mann had for the past nearly thirty years faithfully served as a worthy minister of the Gospel among the Primitive Baptist Churches in eastern North

Carolina, standing firm in the doctrine of God our Saviour and the order of the Gospel, driving his car a distance of three hundred or more miles for much of this time for two weekends of each month to pastor several churches in the Black Creek Association and also to associational and union meetings,

AND WHEREAS, Elder Mann loved and visited our church at Mewborn's on an average of three or four times annually, always manifesting much love and encouragement to us, driving his car the same distance as he did for the churches under his regular pastoral care,

AND WHEREAS, it is our desire to express or make known the feeling of love and high esteem as well as respect that our church held for him while he lived, and it being our desire to leave on record our feelings,

THEREFORE, BE IT RESOLVED, that we at Mewborn's Church, keenly feeling the loss of our brother, do extend by unanimous vote or act of this conference our deepest, most heartfelt sympathy to Sister Vera G. Mann, who always came with him to these meetings when she was able, also to our sister churches where he had served as pastor, and to his nieces and nephews who so lovingly cared for him in his afflictions in their sad and heavy loss;

THEREFORE, BE IT FURTHER RESOLVED, that a copy of these resolutions be given to Sister Vera G. Mann, a copy be sent to Zion's Landmark for publication, and a copy be spread upon our church book.

Done by order of Mewborn's Church in quarterly conference this the 11th day of December, 1976.

Elder J. M. Mewborn, Moderator
Parrott M. Gray, Church Clerk

ROMANS 8:1-4

THERE is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin 2nd death.

For what the law could not do, in that it was weak through the flesh, God, sending his own God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

That the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit.

OBITUARY

Whereas God, in His infinite wisdom, saw fit to call from our midst, Sister Bessie Eliza Lanier Fountain, the wife of Raleigh N. Fountain.

On December 4, 1971, in quarterly conference, an open door for new members was announced. Sister Bessie, along with her husband, the aforesaid Raleigh Fountain, came forth relating their experiences to the church at Maple Hill and asked for a home with us. They were received with much joy and gladness. They were baptized that afternoon by Elder H. A. Young.

Her passing on December 7, 1975, leaves an empty place in our hearts, as well as in the church. We believe she loved the church, always greeting everyone so cheerfully.

Surviving, along with her husband, are two sisters, Mrs. Mary Morton of Jacksonville, N. C., and Peachie Pedrick of Chinquapin, N.C. Five children and several grandchildren are also left to mourn her passing.

Her funeral was conducted by Elder J. B. Pollard, her pastor, and Elder Horace Bryan. Her body was laid to rest beneath a beautiful mound of flowers, evidencing the love and esteem in which she was held by those who knew her.

Now, therefore, be it resolved that a copy of this obituary be sent to the family, one to Zion's Landmark for publication, and one be placed in our church book.

Done in conference December 4, 1976.

Elder J. B. Pollard,
Moderator
Evelyn Pratt, Clerk
Elder Hassel Jones, Committee
Submitted by M. M. Gray

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union was appointed to be held with Flat River Church. beginning Saturday before the fifth Sunday in January, 1977. Elder Burch Wray was chosen to preach the introductory sermon and Elder L. P. Martin, as his alternate.

All lovers of the truth are invited to meet with us, especially our ministering brethren.

Clyde Satterfield, Union Clerk

C286.4
Z81

ZION'S LANDMARK

PUBLISHED MONTHLY

BY

PRIMITIVE OLD SCHOOL BAPTIST

AT

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

University N. C. Library
CHAPEL HILL, NC 27514

VOL. CX DECEMBER, 1976 NO. 2

PSALMS
CHAPTER 9

I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous works.

I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.

When mine enemies are turned back, they shall fall and perish at thy presence.

For thou hast maintained my right and my cause; thou satest in the throne judging right.

Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

O thou enemy! destructions are come to a perpetual end; and thou hast destroyed cities; their memorial is perished with them.

But the Lord shall endure for ever: he hath prepared his throne for judgment:

And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

The Lord also will be a refuge for the oppressed, a refuge in times of trouble.

And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee.

EDITOR
ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR
GEORGE A. FULK PILOT MOUNTAIN, N. C. 27041

$6.00 PER YEAR — 2 YEARS $11.00
TO ELDERS $5.00 PER YEAR — 2 YEARS $9.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

APPRECIATION FROM THE EDITOR

Dear Mrs. Elizabeth Edwards and Subscribers of Zion's Landmark:

May I take this opportunity to express my sincere appreciation for your thoughtfulness of me, as expressed in your letter in the November, 1976, issue of the **Zion's Landmark,** as well as the kindnesses that have come forth in the past year to me in the way of words of encouragements, new subscribers, and financial gifts for the fund to help those unable to pay as well as the financial contributions for the upkeep and preservation of the paper. I can only say, "Thank God," and thank you. Your encouragement in this manner means more than any words I may have can express. You have been most loyal and liberal in every sense of the word.

One important way that you may also assist the paper is to send in new subscribers. Our future continuation of the Zion's Landmark is dependent upon the receipt of new subscribers, as we lose them occasionally by reason of death, failure of eyesight in order to read and other causes. Therefore, I ask that you help me with new subscribers wherever possible.

May our God in His rich Grace and Loving Kindness be with each of you throughout the coming new year, may He be good to you, and most of all, may He bless us to be good to each other. May He bless us all is my prayer, I hope, for Christ's sake.

I would also like to express my appreciation to Brother George A. Fulk, our Associate Editor, for his faithfulness in helping to write editorials for the paper. God has restored his eyesight to the extent that he in recent months has been able to write for the paper. In admission of the truth I feel I could not have made it without him. May God continue to bless him in writing sound editorials in the future as he has in the past.

J. M. Mewborn

CORRECTION

Dear Elder Mewborn,

I made a mistake in my article that was published in the November, 1976, issue of the Zion's Landmark. Page 14, first column, line 30, counting from the top reads: "Also, who is ill in the home here." This should read: "**Also, residents in the home here.**" (My mother is not here.)

Thank you.

Mrs. Mirian Lee
Colonial Rest Home,
Smithfield, N.C. 27577
January 5, 1977

FREEDOM OF RELIGION OR WORSHIP, A SACRED PRIVILEGE

Dear Elder Mewborn,

Please find enclosed a check for renewal to Zion's Landmark for another year.

I greatly enjoyed your editorial in the June issue. Humanly speaking, the terrible suffering and severe

trials of our forefathers was sad, but spiritually speaking, they were glorious.

May it ever be His blessed will that we always have this sweet privilege for which they suffered so greatly.

Yours in hope,
Hattie E. Hopkins (Mrs. Eli Hopkins)
Route 1, Stanfield, N.C. 28163

BROTHER GALLIMORE WRITES TO THE LANDMARK (SPEAKS OF HIS BURDENS)

Dear Brother Mewborn,

Enclosed is a check to renew my Landmark subscription for another year. Please use the remaining amount for whatever you wish. I surely do get a blessing from reading it. I feel that Brother George A. Fulk was highly blessed or enabled to bring out the meaning of "Cause and Effect" in his editorial in the July, 1976, issue of the Landmark.

May the God of all grace bless you, Brother J. M., to keep the good news coming that feeds the saints of God. I love you, Brother Mewborn, if not deceived.

Your unworthy Brother in hope,
Reece Gallimore
Denton, N.C.

FIRST LETTER—Written around 2:30 to 3:00 A.M., June 15, 1976

Dear Elder Mewborn,

Oh! if the merciful Father will direct this sinner's pencil and give the knowledge, I will try to speak a few words from this unworthy one in the most humble way in which I know, if it be heaven's will. This one is down in the valley of sorrows, as I travel through the wilderness of woe. I have such a cast down feeling, not even as good as a dog. At times, it appears that I can see those little lilies grow and that I can see those beautiful doves flying all around. What a beauty it is to behold such before this unworthy one's eyes! Oh! I do hunger for this great love of God which He has bestowed upon the saints. I try to beg for it. I try to pray, but cannot even pray, if it does not come from the Heavenly Father and His Son, Christ Jesus.

If not deceived, we must have the sufferings of Christ, the Lord and Saviour, to be one of the joint-heirs with Him. Dear brother, that is where the hammer and saw is used which takes place in the building of this Heavenly mansion, even piece by piece. God will sow His seed in due time, and when the harvest gets ripe, God will put the little ones into His sickle and bring them through it (the sickle) for their good. I believe it will make the dear ones beg this merciful Father for His mercy. I believe God set the bounds of heaven and earth before there was ever a living creature born upon the face of either. Everyone that was given to Christ by His Father also had to hang there upon that cross, baptized in the water that flowed from His side, buried with Jesus in the tomb, arose with Jesus in His resurrection, and were redeemed by His blood. Jesus said, "It is finished." That is sufficient for me. This statement only leaves me with a hope in Christ Jesus. This hope is in Christ Jesus, and it is by Him and of Him are all things. This leaves out the works of man to work out his own salvation. Rather, it is all of grace by faith in Jesus Christ.

I have heard so much spoken of the King's highway. I believe this

highway, spoken of in the scripture, is the way the little children of God have to travel while here in the world. They walk day by day on their weary way along this path through the valley of trials and tribulations. This highway is none other than the way of the blessed darling Son of God, for Jesus was meek and lowly, a man of sorrow and acquainted with grief, while He lived in this world. He said, "Greater love hath no man than this that a man lay down his life for his friends." John 15:13. Certainly, that was the blessed begotten Son of God. Oh! how I am made to beg that God give me just a little foretaste of that sweet, refreshing fragrance, to just sit in the heavenly places with those precious little ones of the true and living God. I am made to beg Him for this blessing to once more be bestowed upon this unworthy one.

I am always thinking of my dear mother. She was one of the weeping Marys. She was so humble all the time. You could see Jesus working in her. My daddy was one of those trembling jailors. Oh! Brother Mewborn, if I could, I would pray for every one of the trembling jailors and the weeping Marys. I do hope that the Holy Comforter comes to everyone of those dear precious saints of God.

This scripture has been on my mind of late. "But none saith where is God my maker who giveth songs in the night, who teacheth us more than beasts of the earth and maketh us wiser than the fowls of heaven." Job 35:10, 11. I wanted to go to Mount Shepherd's communion meeting, but did not get to go. There came great afflictions upon this one. Brother Joe Garner came by on Sunday afternoon to see if I was sick. He told me what a great blessing that Brother Calvin was blessed in declaring the glorious truth for over an hour. I knew before Brother Joe told this one about that meeting that Brother Calvin had been blessed in telling this good news. I wanted to go to Lamm's Grove Church to hear Brother Calvin but something came up. I could not go. It just was not heaven's will for this one to get there. If not deceived however, Brother Calvin was the second one of God's servants that I was blessed in hearing this great truth declared. It was to me. I shall never forget that time and place for the tears were flowing from this sinner's eyes. It seemed that they would never stop flowing. How I felt like a wretch, sitting there with those dear, precious little ones. I have not written these words on anyone else's thoughts, but only as they have come to me here tonight.

I do not worry about you dear saints, His little children. It is me (myself) that gives me all the trouble. Indeed, I do know that I am in need of the blessed, begotten Son of God as a Saviour. Oh! I do believe and have an hope that Heaven's will has been here with me tonight and that my feet have been brought out of the horrible pit and the mirey clay, that they have been set upon a Rock by the great power of the true and living God. May He continue to bless me to know what a merciful Father He is! The name, "King Jesus," is the sweetest, loving name I have ever heard. It is just like sweet music coming through the golden pipe of Love.

Please, Brother J. M., if you do not see fit to print this scribbling, I shall understand. I am so imperfect and unlearned. I am so afflicted in so

many ways. Change all untruths where necessary and charge them to this unworthy one. I hope God will continue to bless you, dear Elder Mewborn.

Your unworthy brother in sweet fellowship, I hope,
Reece Gallimore,
Denton, N.C.

SECOND LETTER WRITTEN OCTOBER 28, 1976, AT 3:00 A.M.

Dear Elder Mewborn,

I do not know why I am trying to write to you. Only the Lord knows why this sinner is attempting to write for I know I can not of myself write anything at all through carnal flesh. With this one affliction it is up one time and down again in the wilderness of woe most of my time. These afflictions keep coming back to me. I was shelling English peas and something came over this one. I had never before felt anything like it. I leaned over the table and took the Bible. It just opened to the 11th chapter of Romans, 29th verse. It was just one verse, "For the gifts and calling of God are without repentance." I tried to lay it back down but could not. It just fell open to Hebrews 10:31. The words stood before me. "It is a fearful thing to fall into the hands of the living God." Hebs. 10:31. I do not know how long I had been weeping. When I came to myself, my tears were in the peas that I had been shelling. Oh, I feel as if I were in a prison wall, decked all around, with a rope upon me. I cannot turn to the left or to the right. I cannot even press on. Oh, these afflictions are upon this worm. It is three o'clock in the morning. Something came to my bedside and spake words and said, "You are ordained in the womb for hell," as I feel within myself. There was a light that came in my soul. Sometime after this took place, I was shown that I was blank inside, not anything but a vile sinner. I was naked before this God. I could not even pray or call upon His name. I was lost, out in the wilderness of woe and all undone. Oh, I cannot obtain anything of myself. It is all foreordained of this God. I cannot comfort myself, but receive comfort only as it is ordained and decreed of God to separate this worm from all of my iniquities. How I am made to tremble inwardly and fear this God, and am made to praise this God and not the creature, man. The creature (man) has nothing with which to bless the trembling jailor and weeping Mary. It is all of the mercy of God and His blessed Son. It is only God who gives grace to His little children. They will surely praise and glorify this God when He showeth mercy to His dear, little ones. Oh, how the little ones will cry deep within for this heavenly manna that feeds their hungry souls. Oh, how the children will praise God when He feeds their hungry souls.

It is no wonder that the world knows nothing about these crumbs which fall from the Master's table, and we are scorned by the world. It is just for a few moments of time that I am made to know my Redeemer liveth. It is a heaven below when the little ones are blessed in knowing the Redeemer still liveth. These children are the most blessed people here on earth. This free grace is of God. It is a warfare in my poor breast with trials and tribulations. The world will tell you that there is not anything to worry about. They can not see the inward part in your poor breast. Only God's

little children. I hope and believe, know anything about these afflictions in their poor breasts.

I have been trying to lay this pencil down ever since I first took it up. It keeps running away with me. I saw in a vision Brother (Elder) Calvin Harward going up an incline passage way. It looked narrow and was as pure as gold. Brother Harward had a walking cane in his hand and his head was bowed down. There was beautiful green grass on both sides. It was the prettiest grass I had ever seen. There were thousands of pure white sheep with Brother Calvin. They were white as snow. What a beauty it was to behold!

In my belief, a sinner knows nothing about sin until the Lord has made manifest to him that all his righteousness is as filthy rags. If I know my experience, I do not know that I am one of His. I hope and believe that I have been among God's people, the Old Baptist. I hope to be counted among them for His namesake, if I have any hope at all.

Dear, precious, Brother J.M., I hope I can truly say this love is in my poor breast for you, knowing that you spend so many long hours of hard work in your endeavor to publish the Landmark. In my feeble way I am so uneducated to express anything in the right way. My hope, Brother Mewborn, is in a merciful God. May this God of mercy keep you in His truth and love.

An unworthy one in hope of eternal life in Christ Jesus our Lord, in trials and tribulations,

Reece Gallimore
Rt. 2, Box 370,
Denton, N.C. 27239

ADAM AND THE TRANSGRESSION

Dear Elder Mewborn:

I am herewith enclosing an article for your consideration on the above subject. If you deem it worthy for publication, you have my permission. The article is composed primarily of scripture, and for this reason I feel that it cannot be considered of a controversial nature. I feel that we can all read what the Lord has given us, and that no one should be offended at His plain, written Word. Surely, we should be willing to accept the scripture as the man of our counsel, whether we too plainly understand them or not. God forbid that we never attempt to become more wise than those things which have been laid down or written in the scriptures.

May the Lord continue to bless you in the publication of the Landmark.

(Elder) John L. Sanders
44 Durrett Grove
Tuscaloosa, Alabama 35401
November 20, 1976

COMMENTS ON PORTIONS OF SECOND AND THIRD CHAPTERS OF GENESIS

"And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:15-17.

"Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every

tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shall bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shall thou return. And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them. And the Lord God said, Behold, The man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; Therefore the Lord God sent him forth from the garden of Eden, to till the ground from which he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 3.

Surely and truly, the above scripture is a true, revealed history of each thing which took place in the

garden of Eden just as it is described and declared therein. This description also includes each individual act as described and declared therein. There are many figures, types and shadows given therein, which are revealed, described and declared throughout the holy scripture, both in the Old and New Testament, bearing true witness and testimony, establishing the truth of them. It was evidently in the manner of a manditory commandment, also a positive one in the manner and nature which the Lord gave to Adam saying, "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Adam understood this commandment of the Lord God, and the penalty of disobedience attached to it, (at least in part), for he was not deceived. Therefore, he knowingly, and, seemingly, willingly, disobeyed the commandment of the Lord God, and did eat of the forbidden tree. He thereby received the penalty of death. He immediately died from the good and upright state of which he was made by his Creator to a death in transgression and sin, which was the curse and wrath of the Lord God upon him and all of his posterity in all ages after him. Adam and Eve, his wife, while being of one flesh, were possessed of a union that was one in the ties of earthy nature; The greatest characteristic of this union was love and affection one for the other. And, truly, in whatever measure this union was, it was oneness, and was given them by the Lord God, their Creator. And this union, (not sin), was that which constrained Adam to partake of the forbidden fruit at the hand of Eve, his wife, and to go down in transgression, sin and death with her. (Satan had no part in Adam's act in this). But Eve was deceived by the serpent and Adam, knowingly and willingly, went down in transgression, sin and death with her, his wife, because of his love and affection which he had for her. (Whatever the full meaning of the scripture: "The creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope," there has to be a reference to the child or children of grace, and grace only can keep them. For they, and they only, are subjected in hope. Others are only by nature altogether vanity, and are not subjected in hope. They are continuously without God and without hope in the world. The scripture does not say that in Adam all fell, but it does say that, "in Adam all die." Ist. Cor. 15:22. It was the union, love, and affection thereof which constrained, yea, compelled Adam to partake with his wife in the transgression, sin, and death. This proves that his love for her was stronger than death. Therefore, Adam was a figure of Him who was to come, Jesus. It was the love, union and affection that Christ Jesus had for His people, even when they were dead in trespasses and sin. He was made sin, a curse under the just wrath of God, to atone for their sins, and bring in an everlasting righteousness for those He so greatly loved. He loved righteousness and hated sin, both perfectly. Both of these He openly manifested and proved by His sacrifice and atoning blood upon the

cruel and cursed cross, even to making an end of their sins, which He hated, and to also bring in an everlasting righteousness (which He loved) and for His people, whom He equally loved. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned;" —Roms. 5:12. "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Roms. 5:15-18. (The all men unto justification of life has reference to all of the elect, both Jews and Gentiles). "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law (given by Moses) entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5:12-21.

Jesus, who knew no sin, of His own, and hated it in others with perfect hatred, was made sin for us that we might be made the righteousness of God in Him, which He loved with a perfect love. This was true in that we might be made not only righteousnes, but righteousness, itself, in Him; even the righteousness of God. What a mystery, a mystery of mysteries, a glorious unspeakable mystery and wonder of wonders, and beyond all of our undertstanding! If Mephibosheth felt to be as a dead dog that he should eat bread at an earthy king's table, then how unworthy should I feel for such a wonderful, high, holy and gracious favors, as described above, to be bestowed upon me, a wretched sinner? I can, or do, fully believe and accept it for all of God's dear people, other than myself. It is too high, holy, wonderful and gracious for me to feel, claim, or seemingly even hope for myself, as to be one of them. Only the Lord God knoweth, and He only can make it true in my individual behalf.

"But God, who is rich in mercy, for His great love wherewith He loved us, (them) even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved); And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:4-10.

(Elder) John L. Sanders

DESIRES THE RETURN OF ORDER TO GOD'S HOUSE

Dear Elder Mewborn,

Last week I was privileged to read the editorial that you wrote about the Candlestick and I want to tell you that God blessed you, I feel, in the writing of a rich article. If I should know anything about spiritual things, when a church is blessed, as you say, in carrying out order as laid down in the scriptures, you will find also doctrine being declared there. No, you just cannot separate gospel and order. When order has been abandoned, I surely agree with you that the Candlestick has been removed. To be able to identify as a gospel church, or a part of the body of Christ, one cannot depart from His teaching. When there has been a departure, a lack to prosper will be seen, and there will be a grieving of little lambs who love the precious things that our Saviour, Christ, taught. His love will be absent, or withdrawn.

It is like a dear minister of God said recently, "There is a lot of preaching going on nowadays, but not according to the knowledge of God." So many have a zeal of God, but it is not according to knowledge, not having submitted themselves unto the righteousness of Christ. See Roms. 10:3. There is a lot of "the borrowing of an axe" and "the hewing out of their own way." The best of man's performances are only filthy rags in the sight of God. How can we, on the one hand, claim to love the precious things Jesus taught on earth, and were declared by the apostles, then, on the other hand, ignore what He declared as order? There is a departing from the truth with evidence that love has waxed cold where such is practiced. Rather, this sinful worm of the dust would stand alone than bow to the idols of Baal. How good to see a true soldier of the cross be made willing to choose to suffer the afflictions of the gospel than to enjoy the pleasures of sin for a season. See Hebs. 11:25. Yea, some are made to stand faithful for Christ's sake. He said He would find faith on earth when He returned to claim His bride. See Luke 18:8. The faithful ones would and do bow in humble submission as did Stephen when he was stoned to death. He said, "Lord, lay not this sin to their charge." Acts 7:60. Such things wound the cause of Christ and grieve the Holy Spirit of God. Acts 4:30. Oh Lord, could it be Thy will to bless us in examining ourselves today. How I long for zeal, true zeal! How that God could bless us to beg Him in undertaking for us and lead us in paths of righteousness for His name's sake!

I will say that God has purposed all things and saw them as they are coming to pass. I am given to recall also that Judas was a devil before he betrayed Christ, and was chosen for this purpose. The pieces of silver were counted long before He was born. This was declared in the writing of the old Bible. (See Zech. 11:12) There is so much today of "the holding of the clothes" of them that stoned Stephen. Thank God for the faithful ones!

Both my dear companion and myself felt to joy in the truth as God blessed you in declaring it in your editorial. We also enjoyed the experience and call to the ministry of Elder J. O. Pruitt. When my eyes are blessed and are turned within, I feel I am surely nothing and less than nothing. It is then that Jesus becomes all things to me pertaining

to Godliness. May his name be praised forever, Amen!

I hope I am your sister in afflictions and bonds of love.

A sinner,

Mrs. Fred Cobb
Route 1, Box 160
Ruffin, N. C. 27326
December 12, 1976

GOD'S LOVE IS BETTER FELT THAN TOLD

Dear Brother Mewborn,

I have just finished reading an article in the Landmark written by Brother Bennie Roberts. He was blessed in writing a good article. Oh, if I could write like him or like Mrs. Elizabeth Edwards, I think I would feel more worthy to write to you and take up your time. Brother Mewborn, I just keep wanting to try to tell how beautiful the church is to me and how very much it means to me. I have never yet been enabled to tell it all, just little bits of it, if any at all. I know it is how God purposed it to be. I know there is really no way to tell how very good God has been to me. I just can't keep from trying, however, from time to time in attempting to tell it. It is still as one Brother said so long ago, "Better felt than told."

We had such a good meeting this past second Saturday and Sunday at Middle Creek Church. We had good preaching and communion too. But what I found that stirred me most was love, love and warmth. It was in the brothers' eyes, and in the sweet embrace of the sisters. It was there, and I felt lifted up on High. I was happy as I have not been happy in such a long time. (although I have thought myself to be happy and content lately as I have been enjoying good health). It was a joy to be among God's children.

I want to tell you of a dream I had some years ago. It was about some people with whom I used to attend church before I was blessed to find the Old Baptist and have a home amongst them. (a home I cherish beyond words of expression.) In this dream the people lived in houses below the ground and icicles hanged from the doorways. It was extremely cold to me, but they did not seem to mind. They seemed perfectly content, but I was freezing. I awoke and the dream was gone. I thought about the dream a lot. These people seemed happy to be where they were, and Brother Mewborn, I believe this is the way it is. I believe God has made people to be content where they are in the most cases. I speak particularly of their religion. Those in this world, who are not God's manifest children, do not feel this coldness. The coldness is already with them. They do not need this warmth that comes from this great love given from God to His own people. The eyes of the world are not open, neither are their ears. They would not have this love, neither would they understand it.

Brother Mewborn, I have little evidence, if any, that I am a child of God. I just have a hope and I can only base this hope on the fact that I do love these people. I used to wonder what love really is. I thought, "I love everybody," but Brother Mewborn, I did not feel this love. I just knew that the Bible said, "Love one another," and because I had nothing against anyone, I thought I must love them. Then, I met the Old Baptist and I loved them in a way I had never known, — except in a dream. The dream was this: I was lying in bed asleep and it

seemed (Oh, it seemed so real) Jesus came and embraced me in His arms. I felt this wonderful love. Then in one second, the devil pinched me and I awoke." I believe that this illustrates how quickly we go back into the world after being in a "Heavenly place". I dreamed this dream about twenty years ago. It was a love I had never experienced before, but I found it again, years and years later, in the Old Baptist. It is surely a love that cannot be told. I rarely tell this dream, but it was, I believe, the most beautiful dream I ever had. It was very real. I cherish the memory of it. David said, "Thou wilt show me the path of Life; in thy presence is fullness of joy, at thy right hand there are pleasures forevermore." Psalm 16:11. My hope is in God. My desire is as David's was, "keep me as the apple of thy eye, hide me under the shadow of thy wing." Psalms 17:8. Yes, dear Brother, there are many storms in this present life and so we are made in having the desire to be hid under His wing. Also, our desire is to be as the apple of His eye. If we are His, we will be looked after. "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy one to see corruption." Psalms 16:10. David also said, "I have set the Lord always before me: because He is at my right hand, I shall not be moved. Therefore, my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope." Psalms 16:8-9. If we are His, then this is true for us. He is at our right hand and we shall not be moved. Oh, what more could we ask. Notice that David said, "He is at my right hand, I shall not be moved." Indeed, we do worship a great God, One who is above all else. How marvelous is this fact, the God in whom we hope to worship, that He is above all things! Whether we are blessed in realizing this fact or not, among all the people of the earth, whether the greatest of the least, whether the physician or the tiller of the soil, the richest man in all the world or the poorest pauper in the whole world, He is the controller of all things and, rest assured, He is in full control. Life, death, hell, and all manner of things and situations or circumstances that do occur or take place, His will is done at all times. He is working all things together for good to them that love Him. See Roms. 8:28.

Many nights I am made in trying to pray, but only when He gives me the Spirit of prayer do I really pray. I for one am glad that the great I AM is in charge and not puny man. However, I am rarely able to see this. Only when He brings it to my remembrance do I know this. Most of my time I am afraid, complaining of this or that, wondering why God has not made things easier for me. But, now at this moment, I am made to wonder, too, would it be good for me if things were made easier for me. No, no, I would then grow to feel that I could do this or that of myself. Soon, I would feel little need for my God. Praise God that it is like it is. Thank God for looking after one so helpless as me. I am just a poor sinner, a weak worm of the dust. Please pray for me when you are blessed to be at the foot of His thrown.

Yours in humble hope, a little sister, if one at all.

Joan Crenshaw
611 St. Marys Street,
Garner, N.C. 27527
November 23, 1976

HOPES PAPER WILL CONTINUE TO PRINT THE TRUTH

Thanksgiving Day
November 25, 1976

Dear Brother Mewborn,

As you know, Brother U. V. Wallace, his wife, Opal, myself, and my wife, Lou, went to the three days' meeting in California again this year. We surely enjoyed our trip and the meeting. These people are most assuredly a group of HARD SHELLS out there. I hope to thank God for the blessing of being made a small speck of a spot with them. If I know my heart, I love them for the truth's sake, and I hope to continue to be in fellowship with them. The brethren (Elders) out there were blessed to stand and declare just exactly what I hope to believe and love. My hope is for a continuation of their love toward this unworthy worm of the dust.

I read the circular letter of last year's meeting (California) in, the last (September 1976) issue of the Landmark and I surely enjoyed it. The Sister (Nancy Clay) spoke my hope according to that which I have experienced. Surely, I rejoice when one comes forth, telling my experience as I have been made to believe.

I see my subscription is out, so I am sending you a check for another year's subscription. I know you have been in great labor with the publication of the paper and, at the same time, trying to run or carry on a business.

You know, Brother Mewborn, when you are blessed to speak the truth as it is in Christ, surely you will receive persecution for it. My hope is that God will grant unto you the strength and humbleness to continue printing the same things you have in the past and that you will also be given to turn the other cheek in exchange for the licks administered for the truth's sake.

May God bless you in your endeavor to print the paper and keep you in His way is my humble prayer in hope.

In Bonds of Love, I hope,
Carl D. DuBose
Route No. 3, 355 Neel,
Silsbee, Texas 77656

POETRY OF ELDER THOMAS C. HART

We are publishing in this issue another one of Elder Hart's poems that was recently sent to the paper by a relative of his, Mrs. Hal F. Humphrey, New Bern, N.C. Six of his poems were published in the October 15, 1971, issue of the **Zion's Landmark.** His poetry was not known to exist until five years ago when the above six poems, already referred to above, came to light. Many people today clearly remember this Elder and gifted man of God who was blest with the unusual gift of preaching in poetry or prose. It was said that he often held his audiences spell-bound as he preached all of his sermons in this manner. Elder Hart was born January 31, 1842; ordained to the ministry in 1893, and died in 1926. He was a Confederate soldier, and, being wounded, he occupied the last months of the Civil War in prison. He also taught school in Greene County, N.C., where he lived the greater portion of his life. He held his membership at Mewborn's Church, and I have heard my late father say that they often traveled together in his latter years. He was totally blind but knew the scriptures, many of

them, by memory. He could quote them accurately.

In his poem, entitled "Mr. Combs' Mistake," he had apparently heard the old familiar story, known to all of us, about the Old Baptist dying out or, sooner or later, ceasing to be here in the world. We have heard it said many times, "It will not be too many more years before they will all be gone." Elder Hart answered Mrs. Combs in the following manner:

Sometime ago we read of a sect,
From the writing we were certain they were God's elect;
The writer, Mr. Combs, seemed inclined to think,
That in a few years they'd all be extinct.

He said they did nothing towards saving the soul:
In fact they were hardly a hundred years old;
As he made such a grave mistake,
We felt to correct him for Arminians' sake.

Twas over nineteen hundred years ago,
The Primitive Church was built we know;
In the city of Jerusalem,
By One born in a manger at Bethlehem.

He was superintendent and builder too,
All of His material must be new;
And what he said while here below,
Is consoling to Primitive now we know.

I build my church upon this rock,
Fear not, fear not little flock;
The gates of hell shall not prevail,
Though Satan with his host prevail.

Jesus was sent by God's decree,
To save vile rebels such as we;
Twas our sins that pierced His side,
Oh! how Jesus loved His bride.

Though sable gloom becloud her way,
And she feels she cannot pray;
Still He is ever by her side,
Oh! how Jesus loved His bride.

In darkest shades if He appear,
Our dawning is begun;
He's our bright, our morning star,
And He's our rising sun.

He was once upon the briney deep,
And His disciples could not sleep;
Even then His eye could see,
Through the dark portals of Eternity.

He saw the nails, the crown, the hull,
He saw firm Peter who must flee;
Yea forsaken of God and left alone,
Was e'er such love for mortals known.

The deep riches of His love,
That wafts our finite minds above;
Could n'er be felt by mortal man,
Twas the immortal design of that Jehovah grand.

This design was laid by God's decree,
For vile rebels such as we;
Twas our sins that pierced His side,
Oh! how Jesus loved his bride.

(Elder) Thomas C. Hart
LaGrange, N.C.
(Date composed unknown)

HAD A NAME WITH THEM FOR OVER SIXTY YEARS

Dear Brother Mewborn,

I am sorry to be so late with my renewal payment for the dear old

Zion's Landmark. I am eighty-one years old, and have been a crippled one in a wheel chair. When I am not able to go to church, I get a lot of joy and comfort from reading the writings of our dear brothers and sisters. I have had a name among the membership of the little flock since 1916 at dear old Spring Green Church, near Hamilton, Martin County, N.C., and we are hoping to have our union meeting there the last of this month. We hope to see all the dear people that will come to be with us, especially the ministering brethren of our faith and order.

May the dear Lord continue to bless you and the continuation of the paper.

Yours in hope,
Mrs. Herbert Edmondson,
Route No. 1,
Robersonville, N.C. 27871
May 7, 1976

SISTER IRENE NEWMAN SPEAKS OF THE FAITH ACCOMPANYING HER IN HER EARTHLY JOURNEY

Dear Brother Mewborn,

It was, indeed, another blessing for me, hearing your voice over the telephone that Sunday night, just to know that you were thinking of me, one that feels so unworthy. It just made me feel to be upon the mountain top for a while.

This past second Sunday I went with Brother Ike Newman and wife, Martha, to Matrimony Church. It was a good day. On Monday following I went to Sardis and visited Porter's grave. When I came home, I seemed to go back into yesterdays. There were so many things in our past life together that kept coming into my mind. Among them was the day we joined the church, standing before the body of the church, the building filled with people. Porter put his arm around me and said, "I love you honey." It was as if we had renewed our marriage vows to each other and to God. After church I was standing out front, talking. Elder James Gardner came out and began talking. He said, "This is a day you and your husband will never forget. Don't think because you have joined the church that you will not have any more troubles, because you will have some more." "You will find them easier," he said, "to bear as they come along." I am not exactly sure that these were his identical words but they (what I have quoted) are very close to them. I thought at that time, "the way I feel now, how could anything ever trouble me again?" I was the happiest I had ever been in all my life!

Then, I thought of the Saturday night Porter was to be ordained as deacon of the church. I could just see him. He looked so humble, and, Brother Mewborn, he was that. That Saturday night I walked to the front of the church building. Brother Wade Barham was standing there. He shook my hand and said, "this is a wonderful thing that is about to take place here tonight, a night you and Brother Porter will never forget." He said, "you will remember this night as long as you two shall live." I remembered saying to him, "if many more of these wonderful things take place with us, I do not think I can stand it." Yes, there were many precious memories that came to mind during Monday afternoon. I felt as though I could reach out and touch Porter.

Elder Mewborn, I have so many precious memories to draw strength from. I cannot help but feel blessed

from God. But, I think the hardest thing I had to do, besides giving him up, was going back to our church on Saturday and Sunday after his passing. Ever since we were baptized, Porter always sat on the bench in front of me. I thought about it all week. I would say to myself, "I cannot go this time," but the nearer the time came, I felt surely, if I stayed away this time, the next time would be just as hard to bear. So, on Friday before the fourth Saturday, I got out of my chair and said to myself, "I am going into my kitchen, bake a cake, cook some pies and a lot of things, just the way I did when Porter was here, and, if it be God's will, I hope someone will come home with me. And they did! I do not recall all of them just now, but I do know that dear Sister Ada Hill from Greensboro, N.C., was one of them. The stage I was going through at that time, I guess as I thought, as others saw it, would cause or make them to not want to come home with me. Only the ones that have been through what I have know what I am trying to say. We had always had our friends drop in and eat whatever we were having. I wanted to keep that part of my life, if possible. I know these precious ones can do without me, but I cannot live without them. I have found that the best therapy is for my heart to be kept wide open to other people for where Love is — GOD IS!

During those days our friends, neighbors and relatives were so kind. They just came in and looked after everything. God bless them all! I know they are the best. Food, flowers, gifts of money, a book in memory of Porter given to the library in Madison, N.C., telephone calls, cards and letters came from everywhere. They were just wonderful and I did appreciate it all from the bottom of my heart. But, Brother Mewborn, I began to feel that all this is good, just more than enough, but "It could not begin to touch the spot that hurt." That was when I was made to know that it is only God, and God alone, that could heal the broken heart. I was tired. I said, "I will lift up mine eyes unto the hills, from whence cometh my help." Psa. 121:1. After that I seemed to feel a deep sense of relief come over me. I know from that moment that God would see me through it, if I could have His blessing to ask Him by faith. "And this is the confidence that we have in Him, that, if we ask any thing according to his will, He heareth us: And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." Ist John 5:14, 15.

So, I said, if it is God's will for me to come out from under this cloud of sorrow, He would hear me when I asked for the help I needed. And, if He heard me, and I was sure in my heart that He did, then I would have enough strength from Him to see me through it all that I could withstand against whatever I had to face.

Porter had always sheltered me, so to speak; I knew nothing about business matters, filing income tax returns, listing property taxes, consulting lawyers and attorneys, buying license plates for the car and truck, etc. In fact, I had never seen a strong (safety deposit) box in the bank before. But, Brother Mewborn, I had all this and many other things to handle. It seemed like my whole world had suddenly fallen right into my lap.

I would try to say a little prayer,

ask God to go with me and show me the right thing to do every time. I dressed to go to the courthouse, the bank, to see our attorney or any other place. "Oh dear God, just hold my hand," I thought, and I will be all right. It seemed I just heard God's precious voice saying, "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee." Deut. 31:6. Again, "And the Lord, He it is that doth go before thee; He will be with thee, He will not fail thee, neither forsake thee: fear not, neither be dismayed." Deut. 31:8. That scripture was a great comfort to me, when I realized that I must face up to the fact that I had to walk into strange places and meet strange people, having to do things that seemed so unreal. There were times I just could not believe I was doing what I was doing. One example was a few days before Christmas. I saw a wreath I wanted for the grave. I opened the box. A sweet lady, standing there, said, "that is beautiful." I looked at her, smiled, and said, "it's for my husband's grave." When I spoke those words was the first time, I think, I really realized what I was doing. I could not speak the rest of the time that I was in the store. I just handed the box to Martha, my dear. sister-in-law, with the money and she did the rest. But, during all that I have had to endure, I have yet to meet the first person that was not just overly kind to me. Even the scriptures tell us "for we are members one of another." Eph. 4:25.

Had it not been for my friends and Porter's relatives (Oh! how they stood by me), I look back now and wonder how I could have come this far without them. But, that was where God's power was made manifest to me again. He knew they were part of the help that I would need, and He blessed me to have them.

The cup of grief is heavy and it holds a bitter brew. But one can, at least, take the cup with both hands and put it to one's lips at intervals. Then for a while turn to something else. Somehow, the cup becomes lighter, a little more bearable, its contents less bitter each time the cup is grasped. "Without me ye can do nothing." John 15:5.

So, I keep trying to pray, and when I feel I am growing weak, I just say, "I'm slipping, Oh God, to be taken over," and things seem to be all right again. I truly believe all things work together for good (etc.) Romans 8:28, but so far, I haven't been able to see any good in all that has taken place in my life these past several months. But, I do believe that God will make it plain to me in His own way and at His appointed time. All I have been able to say through it all is, "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job 1:21. Not one time have I asked, "Why me Lord?", but I have asked myself, "Why not me?" I am no better to give up my husband than anyone else. Porter and I both believed that our days are numbered, and when that number runs out, we will go. This would not be a moment too early or too late. Somehow, I thought all the time that I had the high number. I had always thought that I would go first. But, "God moves in a mysterious way, His wonders to perform." I think I know about the swelling of Jordan. "If thou hast run

with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, where in thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" Jer. 12:5.

Brother Mewborn, God is my refuge and my strength. I have been made to place all my trust in Him. May God ever keep you and watch over you and yours is my humble prayer, if I could pray.

Your sister in Christ, I hope,
Irene T. (Mrs. Porter) Newman,
Route No. 1,
Stokesdale, N.C. 27353
February 14, 1976

Thanksgiving Night 1976

Dear Elder Mewborn,

This is Thanksgiving Night, and everything seems quite and peaceful around here. I feel in my heart so thankful, it seems my cup runneth over. I just had a mind to write you. I feel like I would like to share my feelings with all the precious Primitive Baptist everywhere. I love them so much.

I have had my troubles and trials as usual this year, but, when I am made to take time to stop and think, I cannot help but be thankful. I feel tonight I had my reasons to be thankful today. I had my only brother that lives with me, and my brother-in-law (Brother Ike Newman) and his wife, Martha, for dinner. Others came by during the day. I have had both physical and temporal blessings too this year. God's merciful Hand has poured out unsparingly upon me, although we had a storm in July that destroyed most of the tobacco crop, and did great damage to my timber; notwithstanding, our garden and other crops have been plentiful. "Blessed be the Lord, who daily loadeth us with benefits, even the God of our Salvation." Psa. 68:19.

I also felt thankful for peace in our nation. The Bible says, "The Lord will give strength unto His people; the Lord will bless His people with peace." Psa. 28:11. It also says, "Great peace have they which love thy law, and nothing shall offend them." Psa. 119:165.

I was most thankful, if at all, for Jesus, the blessed Son of God. He is "from everlasting to everlasting." The Bible calls Him "the bright and morning Star," and He truly is my bright and morning Star. He is "the lily of the valley", "the good Shepherd", and "the Lion of the tribe of Judah."

Today, I would thank God that He loved us so much He was willing to send His only begotten son, "that whosoever believeth in Him should not perish, but have eternal life." John 3:15.

And I hope I am made thankful today that I can say, "The Lord is my Shepherd," and really mean it.

And, most of all, I hope to be thankful for the wonderful way that He has watched over and protected me through these trying times. Without Him I could do nothing, but through him I can do all things.

Elder Mewborn, when I look back over these past two years, I am made to feel that I had to lose it all to gain everything!

I hope you and your family had a nice Thanksgiving Day too, and that you can find time to come up this way soon.

Your sister in Christ, I Hope,
Mrs. Irene (Porter) G. Newman
Route 2, Box 376
Stokesdale, N.C. 27327

P.S. I wrote this, and had a mind to put it in the waste basket, so I crushed it and dropped it in. Today, at Sardis Church Mrs. Elizabeth Edwards said, "Irene, write to Elder Mewborn sometimes." Several sisters were standing around. I looked at her and said, "I felt so thankful for everything I sat down and wrote him Thanksgiving night; and after I got it on paper, I felt completely at ease and put it in the waste basket." She said, if you still have it, please send it on any way." So, I smoothed it out, recopied it, and here it is." You can place it back into the waste basket if you have that mind. I have a habit of writing things on paper to get them off my mind. It helps. Thanks for listening.

I.N.

"FOR IF A MAN THINK HIMSELF TO BE SOMETHING, WHEN HE IS NOTHING, HE DECEIVETH DEAR ONES, HIMSELF." Gal. 6:3.

Dear Ones,

Our calendar says it is Thanksgiving Day, but I believe that God's children have a perpetual Thanksgiving. The following thoughts came to me during the day.

I have heard and read of deliverance. As I understand it, deliverance is evidence from God that our sins have been forgiven, and, more and more, I long for this evidence. In an article I came upon these words, "Did Jesus once upon thee shine? Then Jesus is for ever thine." that was a great comfort to me. It came from an article written shalt not be forgotten of Me." Isa. xliv. 21. It was written by an engine driver in England, in 1873. The Lord said concerning His word, "it shall not return unto me void, but it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:11.

J. C. Philpot said, "Now, if you look through all the way which the Lord has led you these many years, you will find that you never got any real blessing but through trial and temptation; that your afflictions have been your best friends; that out of your darkness came your light; out of your death came your life; out of your distress came your joy; and out of your bondage came your deliverance. Where we err is, that WE WANT TO BE SOMETHING when we are nothing. We want in some way to recommend ourselves to God, and do or be something that we can be pleased with, and which we think will, therefore, please him. It is very hard to learn the depth of our poverty, the greatness of our sin, and our thoroughly lost, ruined, undone, and helpless condition. We believe in our judgment that salvation is all of rich, free, and sovereign grace, and may, to a certain extent, have felt, tasted, and enjoyed its blessed freeness; but when we get, so to speak, out of our depth in temptation, exercise, and trouble, when sin and guilt press hard upon our consciences, and we have a view, by faith, of the purity, greatness, majesty, and holiness of that great and glorious God with whom we have to do, and all our sins come trooping into view, with all the horrid evils of our dreadful hearts, then we lose sight of the freeness and fulness of divine grace, and it seems almost impossible that such a one can be saved. It is something like a little boy learning to swim. He can swim pretty well, after a time, where the

water is shallow; but, when he gets out of his depth, he loses all courage, and it seems as if he must be drowned; and, indeed, he would unless he were plucked out by the very hair of his head." Elder Philpott went on to say, "As then, we are taught these things in our own souls, we can see more clearly not only where we ourselves are, but see also more plainly where others are; and while this separates us more completely from letter-men and letter-professors, it gives us a sweet, blessed union with the Lord's family, who are tired and exercised, and know things by divine teaching."

Dear ones, in our weak way, we question, Why are we in this world, what is the purpose, when we seem such a failure, so empty of the perfection that we desire. Elder Cowley wrote to Elder Philpot, that these words came to him with weight and power, "No man that warreth entangleth himself with the affairs of this life, that he may please Him who hath chosen him to be a soldier." Then he felt that business affairs, reputation, health, and natural life and all things will be denied and sacrified for the sacred, blessed cause of Christ and the ministry, if called for by Him.

So little Ones, if I know anything about this, it is all for Him, by Him, and of Him, that we live more and have our being.

Sincerely,
Mable Hager,
300 Avenue D
New Bern, N.C. 28560
November 25, 1976

SENDS LOVE TO THE HOUSEHOLD OF FAITH

Dear Elder Mewborn,

You will find enclosed a check for two years' renewal of the Landmark. We do not want to miss any of the issues. I hope I believe what you stand for, as well as the wonderful doctrine that is published or contained in its pages. We read them from cover to cover. I love to read the experiences of the people who write from all over the country. I am unable to write, as I would love to express myself better, if only I could.

With love to the household of faith, a brother in hope, I trust,

L.M. Johnson,
Route 2, Box 143,
Hurricane, W. Va. 25526
December 10, 1976

FEELS GREATLY BLESSED IN LIFE IN SPITE OF HEAVY ADVERSITIES

Dear Brother J. M.,

I am enclosing my renewal money for the continuation of my paper for another year. I look forward every month to getting it. My son, Danny, really enjoys reading them. Sometimes, he even reads them over and over.

It is my hope that you and your family are doing well. We are doing very well. I should not complain. My desire is for a thankful heart in being blessed to have the two wonderful children God has given me! I still miss Donnie and my daughter whom, as you will recall, I lost several years ago. These were hard blows to have to take, but God has blessed me in knowing that they are a lot better off than I am.

Come to see us when you can.

If a sister, the least of all,

Hilda Carroll,
P.O. Box 395
Coats, N.C. 27521
November 26, 1976

Zion's Landmark

" Remove not the ancient Landmark which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editor

GEORGE A. FULK
Pilot Mountain, N. C. 27041

VOL. CX **NO. 2**

Second Class Postage Paid at Wilson, N. C. 27893

Wilson, N.C. 27893 December, 1976

EDITORIAL
THE PEARL OF GREAT PRICE

A number of our brethren have expressed interest in the text from which I attempted to speak at the Little River Association in September, 1976. Some have indicated, should I ever have the leading of mind, their pleasure in seeing some of these thoughts on paper. If it is the Lord's will, I shall endeavour to express a few of them at this time.

The text to which our reference has already been made is found in Matt. 13:45, 46, "The kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it."

I shall begin discussion of the above text by asking that we consider the Lord Jesus Christ as the eternal and everlasting offering of God Himself for and in behalf of His people. It is interesting to me to know that Christ hung on the cross for six hours, three hours in light and three hours in darkness. "And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, He said, Father, into thy hands I commend my spirit: and having said thus, He gave up the ghost." Luke 23:44, 45, & 46. "And when they had crucified Him, they parted His garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified Him." Mark 15:24, 25. Here is positive proof from the scripture to prove the above point. He hung on the cross from the third hour to the ninth hour, a total of six hours. Darkness came at the sixth hour, as indicated by Luke 23:44 above. The design and purpose of God, to the very hour or time, was all in His fixed predestination and His purpose, as we shall see.

As we have stated, the first three hours He was in light and the second three hours He was in darkness. Under the law of Moses, there were a number of various kinds of offerings. I shall enumerate some of them here. There was the burnt offering, the sin offering, the trespass offering, the peace offering and the meat offering. We must remember that all of these were in figure or in type of the Lord Jesus Christ and that He (Jesus) was a sin offering and a burnt offering as well as a trespass offering and a peace offering. All of these were necessary in Him for the salvation of the Church of God, His people.

The burnt offering was one of the sweet savor offerings, the meaning of which, as I understand it, is ac-

ceptability with God. "If his offering be a burnt sacrifice of the herd, let him offer a male without blemish." Lev. 1:3. "And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him." Lev. 1:4. "And the priest shall burn all on the alter, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord." Lev. 1:4. Christ must first be acceptable to God as a burnt offering. It was He (Christ and His blood) "who through the eternal Spirit offered Himself without spot to God," purged our consciences from dead works to serve the living God. Hebs. 9:14. He offered Himself as a sacrifice for sin and was accepted, as the word declared at His baptism, when the voice from Heaven said, "This is my beloved Son, in whom I am well pleased." Matt. 3:17. Also let us remember that it was on the Mount of Transfiguration that the same words were repeated from Heaven with the additional phrase, "Hear ye Him." Matt. 17:5. The sacrifice for sin must be holy and without blame or fault and Christ possessed that zeal, represented by fire (See Lev. 1:4. above) that He was willing to suffer all the torment and agony due His bride to save her and redeem her, and being acceptable to God, He had to be without sin and to be, therefore, in light as an offering to God. Most assuredly, He was acceptable, and our acceptability to God is because "He hath made us accepted in the beloved." See Eph. 1:6. Paul refers to the church as "the saints in light" whom the Father "hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." Col. 1:12. Though the burnt offering is connected with the sin offering, it has its value as stated above. The animal under the Jewish law, that was brought as a burnt offering, was often a bullock or an ox, led from the pasture. The sin offering was slain in the same place as the animal had been slain for the burnt offering. The sin offering, as in the same case with the burnt offering, had to be without blemish, and was often a lamb or a kid of the goats. Jesus was led as a sheep to the slaughter or as an ox to the slaughter, to more correctly apply the figure. The burnt offering must first be examined, and if found to meet the requirement (without blemish), then it was accepted. Confession was made by the offerer and then the animal was slain. Hands were laid on the head of the sacrifice before it was slain, all a figure of the crucifixion of Christ. Then the animal was skinned and all its inward parts became exposed to the gaze or view of the high priest. "And he (the priest) shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock's head, and kill the bullock before the Lord." Lev. 4:4. "And the priests, Aaron's sons, shall lay the parts, the head and the fat, in order upon the wood that is on the fire which is upon the altar: But his inwards and his legs shall he wash in water; and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord." Lev. 1:8, 91. As the high priest gazed or looked upon the inward parts of the offering, so did God look within the heart of His son, the Lord Jesus Christ, in accepting Him as our sacrifice. Jesus said through the mouth of David, the psalmist, many years before He lived upon earth, "Yea, thy law is

within my heart." Psalm 40:8. This was said prophetically. The inward parts were washed with water, thus denoting the application of the water of the word to the sacrifice (water in this instance often representing the Word) for Jesus was the Word made flesh. It was the delight of Christ to do the Father's will and to die on the cruel cross because of His covenant love to His bride and His joy in being her surety. Titus said, "According to His mercy He saved us, by the **washing of regeneration**, and renewing of the Holy Ghost." Titus 3:5.

The sin offering denoted that the animal suffered in the place of and for the sin of the offerer. Jesus took our place on the cross, and we, if we be His children, were in Him and also so suffered in some sense in Him. We are crucified with Him, Paul said. Now, God cannot look upon sin, for sin separates from God who is of purer eyes than to behold evil. "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Hab. 1:13. Cleansed by the blood of Christ, God sees no sin in the bride (His Church) of His Son. But, as sin brings darkness and death, Jesus must hang in darkness on the cross three hours, being forsaken by God, feeling as though He had committed every sin of all (everyone of) His people, thereby atoning for the sinful nature of His people, as they transgressed and fell in Adam. "Surely He hath borne our griefs, and carried our sorrows." "The Lord hath laid on Him the iniquity of us all." Isa. 53:4 & 6. All our sins were laid on Him. Now in the sin offering of Christ, our sins were blotted out, and in the burnt offering of Christ HIS RIGHTEOUSNESS IS IMPUTED UNTO US OR PUT ON US. So, in the sin offering our sins were put off, and in the other offering (the burnt offering) of Christ, His righteousness is put on us by imputation. In figure the three hours (of each, light and darkness) may represent the Trinity, for in the Word it is declared that the Father, the Word, and the Holy Ghost are one. You cannot separate the persons of the Trinity, though they have distinctive offices. Three is also the number of life from the dead, for Jesus rose from the grave the third day. Three is also the perfect number of witnessing, for "in the mouth of two or three witnesses every word may be established." Matt. 18:16. At the baptism of Christ the Son and the Holy Spirit witnessed unto the Father, and the Father and the Son witnessed unto the Holy Spirit. In the first instance the presence of Jesus with the "Spirit of God," descending like a dove and lighting upon Him", clearly shows, beyond all of shadow of doubt, the approbation of the Father, or a witnessing unto Him. Matt. 3:16. In the latter instance, the spoken words from heaven of the voice of the Father and the presence of the Son, as two, shows the eternal and almighty power of God which is nothing less than a witnessing to the presence of the Holy Spirit, or the Holy Dove.

In the sin offering the animal was also burnt, even to the dung, because it represents the putting away of the filth of the flesh and the fruit of sin or corruption. "But the bullock and his hide, his flesh, and his dung, he burnt with fire without the camp; as the Lord commanded Moses. And he brought the ram for the burnt offering:" Lev. 8:11. The animal's ashes

were carried outside of the camp to a clean place and buried. "Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire." Lev. 4:12. Jesus suffered without the gate and His body was laid in a clean, new tomb. You see here both type and anti-type. The priest, according to scripture, had on linen garments, and after he had buried the ashes of the sin offering, he changed his linen garments to other linen garments, but garments cut out of the same quality of material. "Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it. And the priest shall put on his linen garment, and his linen breeches shall be put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place." Lev. 6:9, 10. All of this is pointing to the resurrection of the body of the Lord Jesus Christ from the dead as well as His life after the resurrection. When Jesus rose from the dead, He was the same body, but with added characteristics in that He could eat or not eat, rise from the earth, go through the walls of a room, and, yet, the same Jesus, death having no more power over Him. During His life on earth after His resurrection, He asked them, "Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them." John 24:41, 42. "Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believe not them which had seen Him after He was risen." Mark 16:14. Yes, there is a difference in a sense from what He was before He died on the cross. So, you can see that the priest, after the ashes of the slain sin or burnt offering were buried, put on another garment, yet from the same quality of material, the material representing the same power of God (His righteousness) that was ever with Him before His crucifixion. Of course, the type can never be as perfect as the anti-type, but the picture is most assuredly there.

Where do these offerings tie in with the text of this article? We shall now see. The church, not Jesus, is the pearl of great price. Some worldly commentators have insisted that Jesus is the pearl. Christ gave His all for this one pearl, this one church. The pearl is found within the oyster, and the oyster must die and does die before the pearl is found and revealed. So, Jesus must die in order that the church, as chosen in Christ before the foundation of the world, might be made manifest. We must be crucified and die with Him. Paul said, "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." Roms. 6:6, 7. The pearl is the direct result of suffering on the part of the oyster, as a particle of sand (a figure

of dust with sin, the thorn in the flesh, the messenger of Satan) got imbedded in the oyster, and as the oyster tried to get rid of it, a layer of material called **NACRE** was secreted around the particle of sand, then another layer until the pearl was formed. It is beautiful to me to think that a grain of sand (the same one found in the center of the pearl, even a figure of dust with sin, or our mortal body) was the starting point that led to the creation of the pearl as formed in the oyster. Sand is a part of the dust of the earth, and it is the foundation of the natural earth where we live. So, God made Adam from the dust of the earth. After Adam had transgressed His law in the Garden of Eden, He said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field." Gen. 3:17; 18. From that point until this very minute and hour, sin has reigned in this world in the body of every human being without exception. Its entrance into the world was necessary. The sins of the church (His bride) were laid upon Him in full measure when they had "platted a crown of thorns, they put it upon His Head." Matt. 27:29. Thorns here mean no more and no less than sin, even to the very beginning of time in Eden, and the messenger that Paul said that he had in his flesh. See II Cor. 12:7.

As we have said, God made Adam from the dust of the earth. Yet, that very grain of sand that led to the forming of the pearl was raised above the sea (the law) when the oyster was obtained, and by its death, the death of the oyster, the pearl was found with the grain of sand within, a beautiful figure of the church of God in that this mortal (corruptible) body will be raised, changed, will be glorified, and at last be made like unto the body of the Lord Jesus Christ.

Sometimes, rainbow colors are found within the pearl. The rainbow is none other than the breaking down of the seven colors (violet, indigo, blue, yellow, orange, red and green) that come from light. These colors constitute the sum total of light. Even as there are seven colors in the pure stream of light (a type of the Holy Spirit), seven in the scripture represents perfection, or a completeness in all that God has promised His church while here in the world is sufficient, and that He will at last fulfill every promise including the final resurrection of the bodies of His saints. This can typify none other (the rainbow) than the glorious promises of God to His people. None of them shall ever fail because He cannot fail. Noah received one of these promises after the flood. "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." Gen. 9:13. Now, as the grain of sand came up from the depths of the sea in the pearl, showing in type that we are created first out of the dust (sand) including the infiltration of sin due to the fall of Adam, and as that same particle of sand that gave rise to the creation of the pearl was also raised up when the pearl was discovered, so our bodies, changed and glorified, will be raised up to enter into heaven. The pearl resulted from the suffering of the

oyster, and so the church is the fruitage of the suffering of the Lord and Saviour Jesus Christ. The pearl was first under the sea, as the church of God was first under the law, and as the pearl was raised above the seabottom, so the church through Christ (and they were chosen in Him) is raised above the law. He said, "we are not under the law, but under grace." Roms. 6:15. As He covers us with "the garments of salvation and with the robe of righteousness", we have the like figure whereunto the **NACRE** (a figure of His imputed righteousness) covers the grain of sand that got imbedded in the oyster. "He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isa. 62:10.

Those who are under grace have received a hope in the forgiveness of sin in Christ, the one and only offering that has forever perfected them unto salvation, that their bodies (the grain of sand or sinful flesh) will be changed from corruption to incorruption, from mortality to immortality, on the resurrection morn. Surely, it is our hope that this mortal body will be raised, changed, be glorified and at last be made like unto the body of Christ.

I have never been able to separate foreknowledge from predestination. I have heard some say there is a difference. It is recorded, "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Isa. 14:24. If this scripture does not link or tie foreknowledge to predestination and vice versa, then I fail to comprehend. Surely, God knew that Adam (who was not deceived in the transgression — See Ist Tim. 2:14) would fall and that sin would enter into all of his progenity throughout the world to the end of time. "Yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Isa. 46:11. As there could have been no pearl without the grain of sand, neither could there have been any church without the fall of Adam in the morning or beginning of time, except for His **authorization** of the ultimate entrance of sin into the world. Paul said, "For there is no power but of God: the powers that be are ordained of God." Roms. 13:1.

The merchant man (Christ as that one offering who has forever perfected them that are sanctified) is none other than the Lord Jesus Christ, and the church (the Pearl of Great Price) is the fruitage of His soul. His soul became exceedingly sorrowful in His great Love for her, even unto death. Jesus the merchant man, came to earth, vested with complete or full power and being the price Himself in full to pay. He sought this pearl, this church, and paid redemption's price. He bought it with His own life, blood, suffering, obedience and death. Christ was a man, hence the figure in the parable "merchant man." Christ was a man on earth, died as a man and arose as a man, being the God-Man, Son of God and Son of man. He ascended to heaven as a Man and He is in heaven today, our mediator, the Man Christ Jesus. Some, professing Old School Baptists, today believe that the body of Christ vanished or disappeared after he rose from the tomb, as He ascended to heaven, and only a spirit actually entered or went into

heaven. **What an awful error!** John saw Him **in heaven** as a Lamb, as it were slain from the foundation of the world. "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain." Rev. 5:6. Also, "The Lamb slain from the foundation of the world."

Rev. 13:8. John the Baptist saw Jesus as the Lamb of God **on earth.** "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." John 1:29. John in Revelation (Chapter five) saw Jesus as a Lamb **in Heaven,** as we have just stated. So, He is the Son of Man in Heaven, as well as the son of God **on earth.** When in the garden, He prayed for His humanity to be glorified with that same glory He had with the Father before the world was. "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." John 17:1. "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 1:5. Now, dear reader, before the world was Christ, the eternal Word, was with the Father, for "God is a Spirit and they that worship Him must worship in spirit and in truth." See John 4:24. A beautiful figure of the eternal Word of God or the ever continuing feature, characteristic of that everlasting quality, is found recorded in Lev. 6:12 concerning the altar where the offerings were offered up to the Lord. "And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings. THE FIRE SHALL EVER BE BURNING UPON THE ALTAR: IT SHALL NEVER GO OUT." The priest, spoken of or mentioned in this scripture, is pointing to Christ's existence, the Word, before the foundation of the world, as having or possessing all the complete and sufficient qualities (all of the offerings under the law) necessary for the Salvation of the Church of God. Since He (Himself) is unchangeable in this quality, His covenant is likewise an unchangeable one. This glory is forever, as the angels sang over Bethlehem on that night, when He was born, to the shepherds abiding in the field. Christ had an eternal glory with the Father as the eternal Son, the eternal Spirit, and He never laid that glory aside when He assumed human, holy flesh by the miracle of the virgin birth. Rather, He veiled that glory in His humanity, for that glory shone through the humanity of Christ on the Mount of Transfiguration. Peter said, "We were eyewitnesses of His majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from Heaven we heard, **when we were with Him in the holy mount."** II Peter 1:16, 17, 18. But the humanity of Christ must be made a sin offering, must be foresaken by God on the tree of the cross, as all our iniquities were laid on Him, and He suffered for sin as though He had committed all the sins (yes, everyone of them for each and everyone of His children through out all the space of time) as though He had committed all the sins of all His people. One has said, "Amazing

pity, grace unknown, and love beyond degree." He in His humanity, as a sin offering, could not be glorified until after He rose from the dead. So, in the garden of Gethsemane He prayed for His humanity to be glorified with that same glory that He had as the eternal Son. Christ was the Son of God eternally, but the Son of man by virgin birth. When He prayed "glorify thou me," the word embraced His humanity, for He and the Father are One, and that glorified humanity entered into heaven. So, the members of Christ's body will be glorified in the resurrection and be made like unto Him who is the firstfruits from the dead. I trust that I make myself clear. Christ did not lay aside His glory as the eternal Son of God, but veiled it in His humanity as the Son of man (by virgin birth) until after He paid redemption's price. In the garden of Gethsemane Christ felt the weight of our sins so that an angel was seen comforting Him. See Luke 22:43. He is our glorified Redeemer today in heaven. He is our Merchant Man in all respects, the one and only eternal and everlasting offering who came seeking the pearl of great price, the church, having all the qualifications as the High priest and the offering to purchase or redeem His bride. As a merchant man in figure with the price to pay, He was also a man, the Man, Christ Jesus, who is in heaven today a Man, the only mediator between God and man. He died as a man, remained a man in the tomb three days and nights and rose as a Man. He entered into heaven as a Man as the first fruits of them that slept. "But now is Christ risen from the dead, and become the firstfruits of them that slept." Ist Cor. 15:20. As the second fruits will be like the first fruits, His people will be men in heaven, not a disembodied (or a broken down) group of spirits as believed by some today. Rather, they shall be like their risen Lord and shall see Him as He is.

The merchant man sought out the pearl, not the pearl the merchant. So Jesus as the merchant man, sought out and found His people under the law and raised them up to be under the grace dispensation while here in the world by His obedience, death and resurrection. In the resurrection, He will glorify them together with the same glory He had with His Father before the world began and the same glory for which He prayed while on the cross. This glory the Father gave Him when He raised Him up.

In the world today there are basicaly two classes of jewels. These are the precious stones or stone and the pearl. You will pay comparable prices for either in any jewelry store today. John describes the materials of the blessed city of God, the church, in the following way.

"And the building of the wall of it was jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl." Rev. 21:18, 19, 20. Everyone of these precious stones

with the diamond were created in the first six days of time. They are solid and pure in their constitution and possess no impurity or impurities. They prefigure the church mystical, the exact number as written in the Lamb's book of life. They are the same identical ones or number that will be raised in the first resurrection or the resurrection of the just. The pearl prefigures or is a type of the church militant (reaching all the way from the beginning of time down to the last heir of promise). She is in the world today and has had her identity in every age or generation of time. Now pearls are brought into existence in time. Precious stones and diamonds are not brought into existence in time. Precious stones and diamonds were brought into existence in the first six days of time or before Adam fell in the Garden of Eden, when all of the human race was plunged into sin, guilt and ruin. No precious stones have been created since the first six days of time. Their creation predated the creation of man in the Garden of Eden. In the above scripture in Revelation, pearls are associated strictly with the gate or gates of the city while the precious stones are associated, strictly speaking, with the wall and foundations of the building. A gate is a means of entrance from one area to another area, or from one section to another section, etc. The foundation is the strength of any building, but the gate is only used while it is necessary to have access to the building. He said, "I am the Way," and, "I am the door." He is the "Way" and the "Door" in the sense that through His taking part of flesh and blood, being made of a woman, having a body like unto ours, yet without sin, that the sure way has been made by Him for His children to enter heaven and immortal glory from this time world. He in His divinity was without sin (See Hebs. 4:15), but yet, He was made sin by His Father for us, who knew no sin." See II Cor. 5:21. Being perfect, He also has the power to make everyone of His subjects perfect, and this He will most assuredly do. David said, "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest part of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Psalm 139:15, 16. The substance, referred to in this scripture as being unperfect, is the humanity or sinful and corruptible bodies of the militant church, dust infiltrated with sin, which have been covered by the righteousness of Christ in regeneration. The members, referred to in this scripture, which in continuance had been fashioned and had also been written in the book (of life), are the same identical ones that are fashioned like unto His own glorious body in the resurrection. These are the same jewels that Malachi said would be made up and spared as a man spareth his own son that serveth him. We are spared only through the obedience, life, death and resurrection of God's only Son, the Lord Jesus Christ. Malachi said that this Book of Rememberance was written before the Lord for them that feared Him and that thought upon His name. See Mal. 3:16, 17.

So, while here in the world, she (the church) is the pearl, and in

eternity she will be "jewels", or incorruptible bodies. Soloman had her in mind when he said, "Many daughters (goodly pearls) have done virtuously, but thou (pearl of great price) excellest them all." Prov. 31:29. It is our hope, as being a part or portion of the militant body (the pearl of great price) that we were and will also be embraced in that mystical body, the jewels of His mercy, when He comes again to get them. If our Merchant Man has so blessed us, heaven and immortal glory will be our home after this life, even after the time world here is no more.

"Deep in unfathomable minds,
Of never failing skill;
He treasures up His bright designs,
And works His sovereign will."
J. M. Mewborn,
January 7, 1977

ELDER JESSE C. PASCHAL

It is with a sad heart that I attempt to write of the passing of our dear brother, Elder Jesse C. Paschall, who lived near Reidsville, N.C.

He was born September 28, 1898, to William and Belle Paschal and had lived in Rockingham County, N.C., all of his natural life. He fell asleep in Jesus November 2, 1976, making his stay on earth seventy eight years, one month and five days.

He was first married to Prim Caudle, who passed away. He was later married to Gladys McCollum, who survives. Also surviving are seven sons, Robert D., John W., and D. L. Paschal, Reidsville, N.C., E. L. Paschal, Greensboro, N.C., J. C. Paschal, Stoneville, N.C., J. P. Paschal, Columbia, S.C., and D. W. Paschal, Georgetown, S.C.,; three daughters, Mrs. J. R. Dillard and Mrs. G. W. Quacpenbush, Reidsville, N.C., and Sister G. H. Purcell, Graham, N.C.; one son preceeded him in death, Clarence E. Paschal.

Six half brothers, Brother R. D. Newnam, P. D., F. H. and E. C. Newnam, High Point, N. C., R. L. Newnam, Randleman, N. C., and R. S. Newnam, Reidsville, N. C., one half sister, Mrs. Naomi Hardgrove, High Point, N. C. Eighteen grandchildren and three great grand-children are also left to mourn his passing.

Elder Paschal received a hope that Jesus is his Saviour and united with Macedonia Primitive Baptist Church, Rockingham County, N. C., July 23, 1922. He was ordained one of God's ministers July 26, 1942.

He loved the doctrine of Salvation by grace, he loved the old paths, and he was blessed to declare the whole counsel of God. He was blessed as one of old who it was said of him, "choosing rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season." Hebs. 11:25. His dear companion has remarked of him that he lived his preaching and was one of the best persons she ever knew. As he journeyed this life, he was found preaching the Jesus he loved so much. I feel he will long be remembered and his memory held dear by many who have sat under the sound of his voice, as he preached his Jesus as the way, the truth and the life of God's children.

Though for many years he suffered afflictions in body, he continued on in his call to the ministry. He was a true soldier of the cross. Now, his voice is stilled and he has gone from the evils of this world. We are sad that we shall no more see his face, or hear him preach the things he loved so much. Yes, we would not call him back, if we could, for we feel he is at rest. He has fought a good fight, he has finished his course, he has kept the faith, henceforth there is laid up for him a crown of righteousness.

May God comfort his family together with all who mourn his passing. His funeral was held at Wilkerson Funeral Home, Reidsville, N.C., November 4, 1976, by Elders Z. L. Rhue and Thornton Manley. The many beautiful floral designs told of the respect and love felt for him. He was laid in the grave at Macedonia, where he saw in a vision that he will come forth in the resurrection when Jesus comes to call for His bride.

"When that illustrous day shall rise
And all thy armies shine;
In robes of victory through the skies,
The glory shall be thine."

Written by request of one who loved Elder Paschal.

Mrs. Fred Cobb
Ruffin, N.C. 27326

RESOLUTION OF RESPECT OF SISTER DELLIE E. WEST

The members of Hannah's Creek Primitive Baptist Church, Johnston County, N.C., bow in humble submission to the will of our heavenly Father who doeth all things well, according to His will. He removed from this life our beloved sister, Dellie E. West, who was born January 22, 1889, and died October 14, 1976. She was eighty-seven years old. She united with the church the third Saturday in August, 1934, and was a devoted member for this entire period of time. She attended regularly, as long as her health permitted.

Her funeral rites were conducted at Hannah's Creek Church by Elder D. E. Parker, and Mssrs. J. W. Smith and Harrison Pritchard. Her body was laid to rest in the church cemetery, beneath a mound of beautiful flowers with a host of relatives and friends in attendance, all of which showed the esteem and high respect in which she was held.

She is survived by one son, one daughter, two grandchildren and three great grandchildren. Our sympathy goes out to each of them. Our prayers are that their loss is her eternal gain. Our hope is that she is now resting in the paradise of God where there is no sickness, sorrow, pain and death. We shall always remember her loving smile and kind heart.

Therefore, be it resolved that (first) a copy of this resolution of respect be given to her family, and (second) that one be sent to **Zion's Landmark** for publication, and (third) that one be spread or recorded on our church record or minutes.

Done by order of the church in conference the third Saturday in November, 1976.

Elder D. E. Parker, Moderator
Sister Leola Allen
Sister Lillie P. Weaver
Committee

OBITUARY

God has seen fit to remove from this life our sister, Lettie Knowles McLamb. She was born May 29, 1901, and departed this life on April 19, 1976. Sister McLamb was the daughter of the late Turner and Celie Knowles and the widow of Brother Archie B. McLamb. She joined the church in September, 1935.

Survivors include her three children: Gordon and Gerald McLamb of Greensboro and Mrs. Reba Horne of Erwin.

Her funeral was conducted at Skinner-Drew Funeral Home, Dunn, North Carolina, by Elder Jack W. Hawkins, her pastor; Elder Allen Johnson; and Elder Casper Noles. Her body was laid to rest in Devotional Gardens to await the resurrection.

Our feeling is that she possessed a precious hope in the Lord Jesus Christ and that her spirit is now resting in the Paradise of God.

Now, therefore, be it resolved that a copy of this obituary be sent to the family, one to Zion's Landmark for publication, and one spread upon our church book.

Done by order of Mingo Church in conference November 13, 1976.

Elder Jack W. Hawkins,
Moderator
Lalon L. McCullen
Church Clerk

BROTHER LEE VILLARD JOHNSON

It has again pleased our Heavenly Father to call one of His jewels home. Brother Lee Villard Johnson of Huntington, W. Va., was called from this life June 23, 1976. He was born March 8, 1923, making his stay here on earth 53 years.

His mother, Alta Smalridge Johnson preceded him in death. He leaves to mourn for him, two sons: Ralph Johnson of Fort Riley, Kansas, and Paul David Johnson of Huntington; his earthly father, Hugh C. (Shan) Johnson; stepmother, Rosetta Johnson of Huntington; one brother, William W. Johnson of Hurricane, W. Va.; two stepbrothers: Vernon and David Chaney of W. Va.; three stepsisters: Vada Abshire and Doris Dalton of W. Va., and Patsy Adkins of Ohio; one grandchild, Marion; several nieces, nephews and other relatives and a host of loving friends. We miss him but feel our loss is his eternal gain.

Brother Lee was a World War II veteran and had been a member of the Primitive Baptist Church since July 30, 1950, being baptized by the late Elder H. J. Bird. He had many sore trials and tribulations in this life and had been afflicted with near blindness for many years, but was blessed by a covenant keeping God to remain steadfast in faith, believing that all things work together for good to those that love God, those that are the called according to His purpose. He believed that all things are ordained of God and come to pass as He has predestinated. That salvation is alone by the Grace of God and not the works of sinful man, that all that the Heavenly Father gave His Son before the

world began would be saved without the loss of one. It was his delight to attend the meetings and talk with the brethren and sisters. Nothing pleased him more than to listen to this doctrine being preached. We firmly believe that his soul and spirit are now resting in the paradise of Jesus Christ.

As Brother Lee had requested, his funeral was conducted at Indian Fork Primitive Baptist Church at Culloden, W. Va., by Elder Woodrow Lake. His body was laid to rest in Mount Moriah Cemetery near Hurricane, W. Va., with military graveside rites.

His body has gone back to dust from whence it came and is now awaiting that glorious time when Christ shall come again in the clouds of glory with all His Holy Angels and in all His glory to gather the sleeping dust, reunite it with His spirit, glorify it in His own likeness, take it to Heaven and immortal glory to be with the Heavenly Father and be satisfied forever and ever.

Written at the request of his father, brother and sister and submitted by his cousin.

Mildred Stanley
Route 1, Box 41-H
Ona, W. Va. 25545

OBITUARY OF SISTER EDITH YOUNG

Again, we the Primitive Baptist Church at Angier, N. C., bow in humble submission to the will of our Heavenly Father who has called from our midst our beloved sister, Edith Young.

Sister Young was born January 1, 1889, she died September 26, 1976, making her stay on earth eight-seven years and eight months. She was the daughter of the late Mr. and Mrs. Richard Fuquay.

Sister Young was married to the late Dr. Carl R. Young of Angier, N.C. To this union was born three children, Sister Geraldine Ward of Raleigh, Mary Hendershopt of Georgia, J. Carl Young of Raleigh and a stepson, Norwood Young of Morehead City, who survive.

Sister Young joined the church at Angier Feburary 2, 1924, and was baptized the following day by her pastor, the late Elder C. B. Hall. She was a faithful member and attended her meetings regularly even after she was confined to a wheel chair. Her daughter or nurse saw that she got to her meetings. She was never known to complain about her afflictions but would always say with a smile, "The Lord has been so good and merciful to me." She was an inspiration to all who knew her, always helping those in need. Truly, it can be said she was a "mother in Israel."

Sister Young's funeral was conducted by Elders J. M. Mewborn and R. L. Fish. Her body was laid to rest beneath a beautiful mound of flowers at Montlawn Cemetery in Raleigh, N. C., there to await the second coming of Christ to call for His bride to forever be satisfied.

We desire that three copies of this obituary be made, one for the family, one to be sent to Zion's Landmark for publicaltion, and one for the church record.

Done by the order of the Angier Church in conference November 6, 1976.

Elder Allen Johnson, Moderator
Brother Avery Beasley, Clerk
Sisters Ruth Dupree,
Mae Barbour
Vara Hardee, Committee

OBITUARY OF SISTER ZADA HEDGEPETH

This obituary is written in loving memory of Sister Zada Hedgepeth.

Sister Hedgepeth was the daughter of the late Mr. and Mrs. Winzie M. Lawrence. She was born May 20, 1910, and departed this life, September 15, 1976, making her stay on earth sixty-six years. Her first marriage was to the late Mr. John Page. To this union was born seven children. Her second marriage was to Mr. Willie Hedgepeth, who survives along with seven children and four stepchildren.

Sister Hedgepeth joined Angier Primitive Baptist Church, Angier, N. C., April 1, 1944, and was baptized the following day by her pastor, the late Elder T. F. Adams. She was a devoted wife, mother, and sister, always filling her seat when not providentially hindered. Her funeral was conducted by Elder R. L. Fish, and Mssrs. Billie Cashion and Jim Aycock. Her body was laid to rest in Lakeside Memorial Gardens, there to await the second coming of her Lord and Saviour.

Be it resolved that three copies of this obituary be made, one for the family, one for the church record and one for publication in Zion's Landmark.

Done by the church in conference November 6, 1976.

Elder Allen Johnson, Moderator
Brother Avery Beasley, Clerk
Sister Ruth Dupree,
Mae Barbour,
Vara Hardee, Committee

C3269
Z31

ZION'S L[illegible]DMARK

PUBLISHE[illegible]NTHLY

PRIMITIVE OR C[illegible]HOOL BAPTIST

117 NORTH [illegible]ORO STREET

WILSON, NORTH CAROLINA 27893

University N. C. Library
CHAPEL HILL, NC 27514
Ex.

VOL. CX JANUARY, 1977 NO. 3

PSALMS
CHAPTER 9

Sing praises to the Lord, which dwelleth in Zi'on: declare among the people his doings.

When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.

Have mercy upon me, O Lord; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death:

That I may shew forth all thy praise in the gates of the daughter of Zi'on: I will rejoice in thy salvation.

The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken.

The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands. Hig-g'ion. Se'lah.

The wicked shall be turned into hell, and all the nations that forget God.

For the needy shall not alway be forgotten: the expectation of the poor shall not perish for ever.

Arise, O Lord; let not man prevail; let the heathen be judged in thy sight.

Put them in fear, O Lord; that the nations may know themselves to be but men. Se'lah.

EDITOR
ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR
GEORGE A. FULK PILOT MOUNTAIN, N. C. 27041

$6.00 PER YEAR — 2 YEARS $11.00
TO ELDERS $5.00 PER YEAR — 2 YEARS $9.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE CHRIST-MAN IN TYPE (JOSEPH)

We are continuing in this issue of the **Landmark** the publication of "The Christ-Man In Type" by the late Elder David Bartley, formerly of the state of Ohio. Previous articles have appeared in recent issues of the **Landmark** on the subjects of ADAM, MELCHISEDEC, and ISAAC.

In your editor's unworthy judgment and opinion, the following article on the subject **JOSEPH** is the ablest that he has ever had privilege of reading on this subject—**JOSEPH.** The wonderful doctrine as expressed and taught in this article is the same for which this paper, ZION'S LANDMARK, has endeavored to uphold, contend and maintain for many years by the help and Grace of God. We hope that you will not only enjoy reading it, but will also be made to rejoice in the witnessing of the glorious truth as we feel has also been made manifest within our souls.

J. M. Mewborn, Editor

JOSEPH

Joseph, increaser, was the beloved son of his father Jacob, and the first son of his mother Rachel. He had ten older brothers, and Benjamin was his youngest brother. These were the twelve patriarchs, the heads of the twelve tribes of Jacob or Israel. Their history is very peculiar, interesting and wonderful. No other people or nation on earth was like them. God dealt with them as with no other people. They alone were His people, to the exclusion of all other people, until Christ came, then they ceased to be the covenant people of God, because His kingdom was taken from them, and they were driven out of Canaan, the land of promise, as Adam and Eve were driven out of Eden, and scattered to the four corners of the earth.

Jacob's sons, like himself, were husbandmen, as also were Abraham and Isaac, and they were the keepers of herds and flocks. They were a nation of shepherds. There is a special and far-reaching meaning in this. It was a good and peaceful calling. Now, however, there is scarcely a son of Israel who is a shepherd, for they are all money-changers. For this Christ, the Chief Shepherd, drove them out of the temple of God. So far from feeding the flock, they fleece it, but feed themselves. This is the effect of self-righteousness, and it is the same in all who trust in themselves that they are righteous.

Joseph was very lovely in his person and life. From his childhood to his death he was guileless and faithful, and there was no fault in him. God Himself was pleased with Joseph, was with him and greatly blessed him. In all this Joseph was a lovely type of the Child Jesus. Joseph was the one special son of his father's love and delight, the promise and joy of his life. He clothed his darling boy in a rich and beautiful coat. So it was with the

Child Jesus, the well beloved of His Father, who anointed Him with the Holy Spirit of joy above all the children of God, and adorned Him with the robe of righteousness and glory. On this account both Joseph and Jesus were hated, envied and persecuted by their fleshly, sinful brethren.

God gave Joseph a dream, which he innocently told to his brethren; that they were all binding sheaves in the field, when, lo, their sheaves all stood up, and theirs bowed to his. For this they hated him the more. The Lord gave him another dream, and he told it to his father and his brethren, saying, "behold the sun and the moon and the eleven stars made obesiance to me." His father said to him, "Shall I and thy mother and thy brethren, indeed, come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying." "And his brethren said to him, Shalt thou indeed reign over us! or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words." The love of God to Joseph was in his dreams, in which was revealed to him his future dominion, honor and glory. The Lord thus sustained him through the time of his long separation from his father, and his servitude and imprisonment. How needful this divine assurance and comfort was to Joseph. Human policy would say that he should not have told the revelation to his brethren, to incite their envy and hatred. But his telling them his dreams was a link in the chain of providential events which brought his dreams to pass, and all this was in the perfect counsel and predestination of God, whose purpose is in all things.

And as it was with the youthful Joseph, so it was, too, with the youthful Jesus in the days of his deep humiliation in the world. He must be put to grief, falsely accused, rejected and cast out by His own people. He was a tender, guileless, loving youth, an obedient Son, like Joseph, His lovely type; therefore, the infinite love and wisdom of His Father gave Him the wonderful dreams or revelations of the wonderful triumph and exaltation that should crown Him at last. This divine support and sure promise of victory and coming glory sustained Him, and gave Him patient endurance and submission under all the heavy cross and deep suffering, as in the case of Joseph. This is applied with comfort and strength to us, and we read, "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." Hebs. 12:1,2. The dear Son of God did this, and overcame all our enemies for us and put away our sins. Then, let us look to Him and consider how He suffered for us in our flesh. This will comfort us.

Like Joseph, Jesus told to his Jewish brethren the things concerning Himself, and that He should have the dominion and glory. This called out their hatred against Him the more, and they were ready to kill Him. But, they hated him without a

cause, we read, as the brethren of Joseph hated him. Yet, the hand and the determinate counsel of the Lord was in it all, although it was done by wicked hands.

The time came when Israel said to his youthful son, "Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again." Gen. 37:14. Long years of deepest affliction, trial and sorrow, to both father and son, passed before they met again. When Joseph went to his brethren, in loving obedience to his father, they said to one another, "Behold, this dreamer cometh. Come now, therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him; and we shall see what will become of his dreams." Gen. 37:20.

Thus, the wicked blindly think they can disprove the counsel of the Lord, and defeat His purpose. "The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His displeasure. Yet, have I set my King upon my holy hill of Zion." Psa. 2:2, 3, 4, 5. God would surely exalt Joseph, and crown Jesus. Not all the cunning wickedness and deadly wrath of man could prevent this. Nay, the very wrath of man should be made subservient to the wise and merciful purpose of the Lord, and should praise Him. How unreasoning and foolish it is for man to set himself against the Lord, or reply against Him, by vainly saying that His counsel is not all-ordering and His power is not all-controlling, but wicked men and devils, they say, may prevent, hinder or defeat Him in His desire, counsel and purpose. If this were possible, then it might as well be said at once, "There is no God," as the fool hath said in his heart. See Psa. 14:1. For if there is any creature, being or power anywhere that might possibly change the least thing in all the universe from the counsel and purpose of the Lord, He would at once cease to be the Lord God Almighty, and could no longer reign sovereignly over all, as He does. For there would then be an opposing counsel, purpose and power greater and stronger than His own. Then there could not be the least certainty or safety for any one anywhere, but all should be exposed to the ever-present liability of woeful failure, defeat and destruction for ever and ever. Then Joseph might never have gone into Egypt, nor into the prison there, nor to the throne of Egypt, but his dreams might have failed to come to pass, and his brethren and all his father's house might have perished in the famine of seven years. For this great honor to Joseph and rich mercy and blessing to his father's household was brought to pass through the wicked hatred of his brethren, who thought to defeat his dreams, but only fulfilled them. Could they have had their own way, instead of God's way, it would have been to their own destruction. In it all, their hearts and desires were evil only, but the purpose or counsel of the Lord, which shall stand, was good and full of mercy, even to the cruel brethren of Joseph themselves.

Just so it is in all things, for "God worketh all things after the counsel of his own will," wrote inspired Paul. But carnel men, in their enmity against God and blind unbelief, fight against His counsel, reply against His wisdom and holiness, and deny His unlimited power, predestination, and eternal Godhead. O that all who fear God with a child's loving heart may see the irreverence and sinful folly of presuming to be more wise, good and holy than He is, and believe in their hearts that God is as unlimited in His purpose and power as He is in His wisdom and knowledge, as holy men of old believed.

Joseph was carried down into Egypt, and sold as a slave to an officer of Pharaoh, Potiphar, captain of the guard. And thus he escaped death at the hands of his brethren. Jesus was also carried down into Egypt, that the monster, Herod, should not kill Him with the harmless children of Bethlehem. The Lord restrains the remainder of wrath. Psa. 76:10. As Joseph was a servant in the house of Potiphar under his authority, so was Jesus a servant in the house of Israel under the authority of Moses, for he was made under the law. And as Joseph was obedient, faithful and true to every obligation in all the time of his servitude, though falsely accused and imprisoned for it, so also was His perfect antitype, our gospel Joseph. In the house of Potiphar, and in the prison of Pharaoh, the God of Abraham was with Joseph, to sustain and honor him, and greatly blessed him to others. So it was in the lowly life of Jesus; God was with Him, and His work was a sweet ministration of goodness and mercy, so that His very presence was a benediction and brought the favor of God.

The time drew near when Joseph's dreams should be fulfilled, and he should be made glorious and should rule over Egypt and save his father's house. But he must first make himself of no reputation, and be shut up in the prison-house. In this he was submissive and obedient. The same guiding Providence that sent him to Egypt, sent him to prison. So, too, the same Father above that sent His Son down to the earth, sent Him down into the last prison-house (Death), and, therefore, Jesus was obedient unto death, even the death of the cross. So, must we be brought to follow Him in His steps. This is the good way which the Lord hath ordained. Jesus is the only way of salvation, life and glory, and we must be made like Him. "I have chosen thee in the furnace of affliction," (Isa. 48:10), saith the Lord. First, the predestination, then the redemption or adoption; first, the sowing in tears, then the reaping in joy; first, the great tribulation, then the glory which shall be revealed in us; first, the baptism of death, then heaven shall be opened unto us; first, the heavy cross, then the crown of life that fadeth not away.

God gave dreams to two of Pharoah's officers in the prison, and gave Joseph the wisdom to reveal them. They so came to pass, and one was put to death, but the other was restored to his place. Then it came to pass that the king himself dreamed a most wonderful dream, which was doubled to him, or dreamed twice, in two forms, which troubled Pharaoh, but no one could reveal the dream to him. This was God's way and time to release and honor Joseph. The forty-

first chapter of Genesis gives us a touchingly, interesting history of this, and it will do you good to read it. The good Hand of the Lord was in it all, bringing to pass His abounding goodness and compassion to the children of men, in the rich display of His infinite wisdom and the majesty of His power. The chief butler in the court of Pharaoh was made to remember Joseph, and told the king of him. He was at once brought from his deep humiliation in the dark prison to the glory of the throne. How wonderful!

Let us dwell on it a little; Joseph had been doomed to the prison by an officer of the king, but it was under a false and wicked accusation, and he suffered innocently. It is recorded, that when Joseph was alone that "she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, that she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out." Gen. 39:12:15. According to the scripture, Potiphar's wife had made repeated attempts at seduction at Joseph prior to the final one that failed. What Potiphar's wife told is known today in common, everyday English as a lie. Again, all of this was in the predestinated links in the chain that ultimately led to the salvation of Jacob's house from famine and certain death.

God had made known to Pharoah at this point that Joseph had suffered innocently. Pharoah was greater in power than Potiphar, and so the king both justified and glorified Joseph. O how sorrowfully and yet blessedly this was true in the person of our most lovely Antitype (Jesus) when He was about the same age as Joseph!

Let us see how it might have been, if all things and each event is not fixed in the determinate and predestinated, fixed counsel of God. If not, then Joseph's dreams, the dreams of his two fellow-prisoners, and the dream of Pharoah might have been something else, or not at all. If God had not predestinated those dreams, and so made their meaning certain, then they might have had an uncertain meaning, or rather no meaning at all, and Joseph could not possibly have foretold the dreams and their certain meaning and sure fulfillment. This is self-evident. The dreams included some of the most cruel and sinful things, the evil attempt at seduction of him by Potiphar's wife, the killing of one of the dreamers, a dreadful famine of seven years, the goodness and great honor of Joseph, the deep and long sorrow of his loving father, the bitter suffering and poverty wrought by the famine, and the extreme distress, remorse, abasement and most abject self-prostration of his brethren, which caused Joseph to weep over them in yearning, forgiving love.

Now, to suppose that the least link in this chain of calamitous dreams might have been lost or failed as a mere chance dream, then all must have failed, and Joseph and all his father's house, with all Egypt, must have perished in the famine. Such is the frightful consequence of

denying God's wisdom, counsel, predestination and purpose in all things. If Potiphar's wife had been innocent, Joseph should not have been in the prison to interpret the dreams, or if the two officers had pleased the king, they should not have been in the prison to dream, or if any of the wise men of Egypt could have interpreted the king's dream, then all must have been a failure, and Joseph might have remained in the prison. So, if another Joseph had not dreamed, or if the wise men had not dreamed, then Herod might have killed the infant Jesus.

We know that it was through malice and wickedness that Joseph went to Egypt and to prison; yet, it was God's way of salvation to all the house of Israel, and in this way, which God only could have brought to pass, He fulfilled His promise to Abraham, that in Him and in His seed should all the families of the earth be blessed. In this line of sons was Isaac, Jacob, Joseph and Jesus. Denying the predestinated purpose or determinate counsel of God in all things, great or small, good or evil, as men call them, (just one of them), then all the promised seed of Abraham must have perished through Joseph's brethren having killed him when he was a tender youth of seventeen, as they purposed to do, because the famine must have left Jacob without a child. There could then have been no Moses, no Mary, no Jesus, the Son of Abraham. For all this boundless mercy of God to the children of Eve has been accomplished through hatred and malice, persecution and death, and in the fulfillment of dreams.

"And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it; and I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace." Gen. 41:15,16. He told the dream to Joseph, who said, "What God is about to do He sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout the land of Egypt: and the famine shall consume the land; and the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt," etc. Gen. 41: 28-33. Joseph said to him to do this, "that the land perish not through the famine." "And Pharaoh said unto his servants, Can we find such a man as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt." Gen. 41:38-44.

In all the Bible God has not given us a more blessedly beautiful and glorious type of His own deeply humbled and highly exalted Son than this. O how the believing heart glows with love and honor to both Joseph and Jesus! How deeply hated, wronged and afflicted both the son of Israel and the Son of God were! And yet they have been so wickedly persecuted? We can only say, "Even so, Father: for so it seemed good in thy sight," Matt. 11:26.

Joseph was lifted up from the dungeon to the throne of Pharaoh; and Jesus was lifted up from the cross of death to the throne of God. The fulfillment of this to Joseph was the salvation from death of all his father's family; and so its fulfillment to Jesus was more blessedly the salvation of all His Father's family from sin and even to the last enemy, death.

O how great was the honor to Joseph and the goodness and mercy to his people, when God gave him the wisdom and power to reveal to Pharaoh his dream, and tell him what God would do. Not all the wise men of Egypt could do this neither can the wisdom of the world search out the deep things of God, but He must reveal them unto us in the person of His Son by the Spirit. The Spirit of God was in Joseph; and so God gave to Jesus the Spirit without measure. We read: "And one of the elders saith unto me, Weep not: the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." Rev. 5:16. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." Rev. 6:9,10. "He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:9-11. And so, too, the excellent honor to which Joseph was raised, was also to the rejoicing and glory of His (Jesus') dear father.

Humility was a lovely virture in Joseph, and it was perfect in Jesus. "I have heard say of thee, that thou canst understand a dream to interpret it." Gen. 41:15. How thou would exalt a vain man, who seeks his own honor, and not the Honor that cometh from God only. How many now claim that they have ability to do great religious works. But the meek Joseph said in answer, "It is not in me; God shall give Pharaoh an answer of Peace." Gen. 41:16. This is the Spirit of the Christ, who is meek and lowly in heart. He said, "The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth Him all things that Himself doeth and He will shew Him greater works than these, that ye may marvel." John 5:20.

To see how truly the dreams of Joseph and Pharaoh were fulfilled, and how deeply affecting and touching it all was, read Genesis, chapters forty-two to forty-seven. Only a few things can be written here: "And Joseph's brethren

came; and bowed down themselves before him with their faces to the earth." He knew them, but they knew not him; and he treated them as spies. So it is in the experience of the brethren of the Lord Jesus, when they are ready to perish and go to Him. "And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore, is this distress come upon us." Gen. 42:21. At this sorrowful confession of their sin, Joseph turned away from them and wept. See Gen. 42:24. Jesus also wept. See John 11:35.

They returned to their father at last, except Simeon, whom Joseph kept until they should bring Benjamin to him. "And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack; and when both they and their father saw the bundles of money, they were afraid." Gen. 42:35. And Jacob their father said unto them, Me have ye bereaved of my children; Joseph is not, and Simeon is not, and ye will take Benjamin away; all these things are against me." Gen. 42:36. These were only the beginning of their sorrows. "And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds; and take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight: take also your brother, and arise, go again unto the man: and God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved." Gen. 43:14. With the yearning father it was only sorrow for his children, but with the sons it was also guilt and shame, which now overwhelmed them in the deepest distress. They were made to feel utterly miserable, undone, and hopeless of finding mercy and favor. They now felt as did their father, "All these things are against me." Gen. 42:36. But with Joseph it was the time of yearning love, tender pity and free forgiveness. When he deeply humbled them, and they were heart-broken for their hatred and sins, so that now they would be lowly and contrite in spirit, and love him as he loved them, and would be made to love one another as brethren, he blessedly made himself known to them. O, it was the time of love!

"And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now, therefore, be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land; and yet there are five years, in which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So, now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house and a ruler throughout all the land of Egypt." Gen. 45:8.

It was God Himself who did all this, and not Pharaoh nor Joseph's brethren. How wonderfully did God bless Joseph, and also his brethren

in him! In it all we see Jesus and His sorrowing brethren, as they are drawn to Him in their sinful and humbled distress, necessities and helplessness. As the children of Israel must go to the great ruler over Egypt, who only could save them from perishing, yet crushed with guilty fear that he would punish them as they felt they deserved, so do the quickened and deeply troubled children of the convenant go to the Exalted Ruler upon the throne of Grace for salvation. But in both cases they solemnly realize that their sins have found them out, and that they are brought into judgment before a righteous Judge, while they have neither claim nor merit. Justice would cut them off and send them away empty, they feel. All unclean, all undone, ruined and wretched! This is the solemn truth taught us in the type of Joseph and his brethren.

O, then, how merciful and blessed is the relief when the revelation is made. "I am Joseph your brother." Gen. 45:4. The experience is too deep, full and tender for words "Your brother!" Wonderful! O it seems too good to be true! Joseph lives! This noble prince is, indeed, Joseph, our brother. O we shall not perish, but live! And all our father's house shall be saved from death!

"Be of good cheer; it is I; be not afraid," said Jesus. Matt. 14:27. "Come near to me," said Joseph to his brethren. "And they came near." Gen. 45:4. Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. "Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me." John 6:45. "And him that cometh to me I will in no wise cast out." John 6:37.

All the storehouses of Joseph, the corn and all that he so abundantly provided, were entirely free to his father's house. All their money he returned to his brethren. It was God's provision for His convenant people, His rich mercy, in the time of their great afflicition and need. He has provided Himself a Lamb for an offering; and He would as freely provide food for them, that they perish not. This they must experience and know, though it both troubled and humbled them, when their money was returned with the corn; for they saw and felt that their money had not helped them, nor obtained for them the least favor. All seemed, indeed, against them. God would teach them in the person of their brother Joseph that their little could not merit or buy His aboundance. The gift of God cannot be purchased. How little this made the sons of Israel feel! We must be treated as beggars! And truly it made them return and fall down before Joseph and beg his mercy and favor. O, could all they could do, the best they had, gain them no honor, bring them no reward? No, not with Joseph — not with Jesus — not with God. "My glory I will not give to another." Isa. 42:8. "According to His mercy he saved us." Titus 3:5. This is God's — the only way. This was true under the reign of Joseph; and so it is for ever true under the Reign of Jesus.

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall; the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the

Shepherd, the stone of Israel:) even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb; the blessings of thy father have prevailed above the blessings of my progenitors into the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." Gen. 49:22-26. O beloved and blessed Joseph!

There is another Beloved, and of Him we read: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved." Eph. 1:3-6. This is the blessing upon the crown of the Head of Joseph-upon JESUS.

(Elder) David Bartley, (Dec'd.)

SISTER FOY SENDS APPRECIATION FOR THOSE WHO RESPONDED TO HER REQUEST IN THE NOVEMBER 1976 ISSUE OF LANDMARK

Dear Brother Mewborn,

I do not know how to thank the ones that assisted me early in my inquiry of the Landmark. I was made glad that so many thought of me. It made me feel that someone really cared for me. I could not help crying for joy. I offered to pay each one for the paper, but they told me not to send any money. I just don't know how to say how much I do appreciate what they all have done for me. I hope I can be enabled to do something for anyone that might want me to do something that would be pleasing in the sight of my dear Lord.

Since I had my heart attack, I am so nervous I can not write in a way that any one can read, but I hope you can make out some of it. I hope this will find everyone in the best of health. As for myself, I hope I can thank the good Lord that I feel much better than I have been. That is not saying much. I have to go to the doctor almost every week, and when I am not in the hospital, it seems that some of my children are there. I have a daughter in the hospital now. It seems if I am not there, she (my daughter) is. I am hoping it is all working for my good, as it seems there is nothing good for me here in this life. I just hope I can have all my troubles here in this world. I stay by myself most of the time, but I think when I am alone that I am not alone, if I am one of the ones that God chose in His Son before the world began. He has promised to never leave or forsake one of His little ones, if only I could just have some of the family of God to talk to, it would be worth so much to me. There are but just a few around here where I live that believe in the same doctrine I hope to believe. I had rather not talk or speak to them about it. It only make things worse. They believe they can do so much themselves. They tell me I should know I am saved. That is not what I hope was shown to me, or what I was made to believe.

Well, Brother Mewborn, tell all of

them that I don't need anymore of the Landmarks, but I thank them any way. I hope I love all God's people everywhere for Christ's sake. When at the throne of grace, remember this poor sinner who needs the prayers of God's humble poor. To all of you that thought of me and sent the paper I love you, I hope, for Christ sake. If I never meet you here on earth, I hope we will meet in a place where there will be no more sorrow or pain to bear. May God be with you and bless you all. A little sister in Christ I hope. Pray for me. I will be seventy-four years old May 21, 1977.

Bessie M. Foy,
Route 1, Box 169,
Richlands, N. C. 28574
January 11, 1977

I well remember when Sister Foy was blessed to write her experience that was published in the December 15, 1969, issue of the Zion's Landmark. There are many subscribers and readers of the paper today who did not read it then. In view of this fact together with the knowledge that others who have passed through hard times in recent years might also enjoy reading it at this time is my reason for having it republished again at this time. For these reasons I am having it republished as follows in this issue. Editor.

TRIED TO GO IT ALONE

Dear Brethren and Sisters in Christ:

I have had a mind for sometime to write a little for Zion's Landmark, but each time I think I will write, something hinders me and then I, each time, have decided had there been anything to my desire to write, I would not have been hindered. I realize the Lord has to lead and direct both my mind and my hand if I write anything that will be of any comfort of God's people, because I feel they are a people that can not hinder, if God be the director.

I have been under the care of a doctor several months and do not seem to get much improved, but I realize my stay here on earth is not much longer. If I could only be assured that there is a better place for me after this life, I would be reconciled to leave this world, but at times I am afraid I do not even have a hope. Then it seems at times, I would not take this whole world and what there is in it for the little hope I have. I am often not able to attend church, but when I am blessed to read the Bible or the good old Landmarks, and can read some writings that coincide with my own travels here in this life, my hope seems to revive and I feel much better for a while.

My doctor tells me that I must have both my eyes operated on in the near future, but I realize it is all in God's hand and I hope I have been made to beg the Lord for reconciliation to His will, for I know I cannot be reconciled within myself. I am glad that the Lord has shown me that I am a helpless sinner and that no one can know this within himself or herself. I do not know how it was that I began reading my Landmark, but the next thing I knew I had laid it down and was trying to write. (My memory is not good and I often start to do something and forget what it was.) The weeks are so long they seem almost like months to me and my life is often filled with sadness, but I do believe our Dear Heavenly Father gave me a great love for the doctrine and the

Old Primitive Baptist Church. The last time I was with my dear old Dad at Cypress Creek Church before I was baptized, I told him just after we came out of the church, if Jesus Christ would forgive me for coming to church that day, I would never bother him again about coming again, and he said: "The Lord can make you want to come again." I remember saying, "He will have to do that before I come here again." It went on that way seven years. I did not go there again, during that time. It was at the (White Oak) Association. I had heard the Old Baptist preachers since then, but they meant nothing to me. I went to a funeral that was conducted by an Old Baptist minister and that was the first preaching I had ever heard. From that day on, my soul troubles began.

I did my best to bring up my six children alone — my husband was no help to me for thirteen years — and I tried to farm with two small boys to begin with. People farmed with horses and plows then, so we had no tractor. The second year I tried to farm, my tobacco barn burned down when I was drying some green stems. This was in the first of my trouble, but I did not tell anyone what a condition I was in. I would sometimes get out of bed in the dead hours of the night and go behind the house so no one would see nor hear my trying to beg the Good Lord for mercy. I did not want to be with anyone. I wanted to talk to my Good Lord alone, and while I was in the field or anywhere else, begging for mercy and I knew there was none other who could help me.

I went in this condition for nearly a year. I would have convulsions at times and one afternoon I had such an attack and one of my children went after my mother. After I became conscious and thought I was alright, my mother went home, but awhile after she left, I have never been able to tell anyone what my condition was. I felt that I had to die and I was afraid to die. I could not prevent my children from seeing me cry and they would ask me what was wrong with me and I would tell them, nothing was wrong. My husband and my father were off at work at that time and I was afraid to stay at home with two children alone. So I decided to go to my mother's home. I told them to be going on for I was going too immediately. I wanted them to go ahead so they would not see my crying. When we reached there, only my sister was in the house, the others were doing some work in the field. On my way there, I had to stop and try to pray two or three times along by the side of the road. I thought I was going crazy and I told my sister if I had to be sent off, I wanted her to take care of my baby. I went down to the cemetery where my dear old granddad was buried for it seemed to me if he could only talk to me, I would be alright. I got down on his grave with my face of the ground, trying to beg for mercy and I heard someone coming. It was almost sunset in the afternoon and when I arose from my knees, I met my father and my husband. My father took me in his arms and told me I was right where he wanted to see me and I said: What! you want to see my dying? He said: "Yes, I feel you are dying to your sins." We went to the house and stayed until around nine o'clock when my husband, the children and I came home.

I felt better when I reached home. We went to bed, but I could not sleep. I got up and went behind the house and I believe I prayed. It seemed when I arose from my praying position that my hair was tangled in a rose bush. I looked around and I know the moon and stars were shining most beautifully. It seemed like heaven to me. For a week or so, I was alright when one afternoon a man came to see my husband about a raccoon dog. He had one the man offered him $75.00 and for another, he offered him twenty-five dollars, but he would not sell either of them because when he was able he loved to go hunting. It was not long after this when one morning we got up and my husband thought he would go hunting and one of the dogs was sick. He could not even stand up. He took the other dog and went on hunting and when he came home that one could not stand or eat. In a few days both were dead and we got nothing for them. That was in hard times for it was during the depression. (1929-1932).

I bought my fertilizer on a credit that year and we primed our tobacco one time and cured it in my father's barn and saved it. The next priming, I put it in my father's barn again and the barn and tobacco all got burned. It seemed to me it was more than I could bear. We primed it again and kept it scattered at night and piled it up in the morning for three days and night when a good neighbor said I could cure it in his barn. That week the good neighbor's barn with my tobacco burned and I was still owing for the fertilizers.

No one will ever know what I went through. I even begged to die, but you see it was not the Lord's will for it to be that way. Not long after that my brother-in-law came and asked me if I did not have a red sow and pigs. I told him "Yes," and he said: someone has run over her and killed her leaving the eight little pigs." I stayed along as much as I could. I would say: "O Lord, what have I done!" I could not sleep at night. I walked the floors begging the Lord for mercy.

We raised the pigs and I went to the man and told him I would give the pigs or I would sell them and pay him. I will never forget what the man said that helped me more than anything he could have said. He looked at me and said: "Bessie, how much better off would you be if I took those pigs? I tell you what: I will keep those pigs and get them so we can butcher them and you keep them for your children, then you pay me when you can." No one will ever know what I have been through and what I have felt in this life.

We began helping my neighbor grade tobacco and one morning I had started to help him and going along the road I said: "Lord, you have spared my children, I am not as bad off as Job was for he lost his children." I went a few steps further and I said: Lord, I cannot carry this burden any further. The next thing I knew, it seemed I had been asleep and awoke and heard myself praying: I was in a ditch beside the highway. I got up and looked around to see if anyone saw me. But thanks be to my God, I left my troubles in that ditch and they have never returned to me since. The Lord blessed me to pay for my fertilizers and have something to eat and He is still keeping me. I thought my trouble was gone and more trouble came back. I sent for Brother Rudolph Batchelor to come to see

me so I could tell him to take my name off the church book for I felt that I had made a mock of my dear Lord. I told Brother Batchelor what I have just written and he said: "If you had told me you were having no troubles and was doing fine, I would have had no hope for you."

When I have been afflicted with these troubles over and over again, I have sent for Brother Batchelor to come and talk with me and that has been worth so much to me.

At this time my son was called into the armed service. He stayed two years and the Lord brought him back to me. Oh! the happiness this brought me!

Please excuse my many mistakes and this long letter. I did not mean to write so much when I began, but this is not half of my difficult travels in life, but I can never tell it all! I want all of you to pray for me and remember I love all of God's people. I only hope I am one of the least if one at all.

If you feel it worthy, you may publish this, if not just drop it into the wastebasket and all will be well. I am also sending my subscription for another year to Zion's Landmark. Please pray for me when at the throne of grace. I feel the need of the prayers of God's people.

Bessie M. Foy,
R.F.D. 1, Box 183
Richlands, N. C. 28754

"SEARCH THE SCRIPTURES: FOR IN THEM YE THINK YE HAVE ETERNAL LIFE: AND THEY ARE THEY WHICH TESTIFY OF ME." John 5:39.

The Apostle Paul said in his Epistle to the Galatians "Bear ye one another's burdens, and so fulfill the law of Christ." And he explained it this way: "Brethren, if a man be overtaken in a fault, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. For if a man think himself to be something when he is nothing, he deceiveth himself." Gal. 6:1-4. If the creature, a sinner, himself, bear not another's burden in the spirit in which he has been told to do, surely, it profiteth nothing. "God knoweth our thoughts afar off." "No thought can be withholden from Him." How prone we are to neglect to help the burdened!

Many of my elderly friends (and those of all ages) speak of loneliness; sometimes, parents feel neglected by their children and friends ... the world seems to have just passed them by, they say. "Often we want to tell others of our troubles and they seem disinterested and unconcerned," they explain ..... no time to listen to the trials of those who are burdened and heavy laden with them! But we have to walk with a burden to understand it. Walk in the shoes of the burdened. Experience is a great teacher, and unless we are willing to listen and sympathize with the tribulations and afflictions of those who need a friend, we will not know what it is until we, ourselves, are overtaken by them. But, they will overtake us — the scriptures tell us so ...." with what measure ye mete, it shall be measured to you again." Mat. 7:2. And, "For with the same measure that ye mete withal it shall be measured to you again." Luke 7:28. "And as ye would that men should do to you, do ye also to them likewise." Luke 6:31. There are two kinds of burdens; one when you feel mankind has neglected and persecuted you and the other when you feel the

burden of sin in your own soul. To relieve this burden Jesus says, "Come unto me all ye that labour and are heavy laden and I will give you rest." Mat. 11:28. He can lift the burden from whatever source, and relieve the sinner of his guilty feeling of sin. Our burdens are necessary and serve a purpose for God's children, and for God, who purposed them. Sinners know nothing about God until they have traveled the deep valleys and the lonely wilderness of woe. Nothing brings God's children nearer to Him than trials, troubles, sickness, sorrow, death and grief. Until the darkness of dispair engulfs them and the mountain upward looks higher than they can climb do they ask for mercy on bending knees. When all else has failed and they feel forsaken, forlorn, unworthy and undone, they, then, search the scriptures for comfort and hope ... for the promises only God can provide. Without these promises they would be overcome. A promise of hope when in despair is like a lighted candle in a dark room. And they cling to each promise that revives their faltering steps and renews their drooping spirit ..... those they must have to sustain them. We sometime feel persecuted, but, remember, we are not forsaken. "Persecuted but not forsaken, cast down but not destroyed," II Cor. 4:9. It seems to me there is rarely a case of adversity we experience in life that there is not a promise of God to lighten the burden. We know sinful mankind will persecute and forsake us but not so with God. He is our Avenger — "Vengence is Mine, saith the Lord." Roms. 12:19. And we read; "For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit reap everlasting life." Gal. 6:8. "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap." Gal. 6:7. And we know it is true. When in despair we are told to cast thy burden on the One who has the power to help you. "Cast thy burden on the Lord and He SHALL sustain thee; He shall NEVER suffer the righteous to be moved." Psm. 55:22. "For this God is our God forever and forever; He will be our guide until death." Rom. 48:14. "For the judgement is God's and the cause that is TOO HARD for you, BRING IT UNTO ME AND I WILL HEAR IT." Deut. 1:17. "Woe unto the world because of offenses! for it must needs be that offenses come; but WOE TO THAT MAN by whom the offense cometh." Mat. 18:7. "God is not mocked" and we read: "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou SHALL condemn." Isa. 54:17 And God's children can depend on it: "Vengence is mine saith the Lord." He is your Judge and your Avenger, be not dismayed ... "He never leaves or forsakes thee." The most comforting truth this sinner has ever read is the fact there is ALWAYS Someone to lean on; EVER ready to come to your aid. He is "that FRIEND that sticketh closer than a brother," Pr. 18:24, "Who neither slumbers nor sleeps; Who NEVER fails you." He is the Lord Jesus Christ. He loves His children with an everlasting love and NO harm EVER can permanently destroy them. And, bless His Holy Name, He holds NOTHING against those He CHOSE for His own. "There is therefore now NO condemnation to

them which are in Christ Jesus, who walk NOT after the flesh but after the SPIRIT." Rom. 8:1. He has FINISHED (FOREVER) the salvation for those He calls, "MINE." Scripture tells us this. He hung on the rugged tree of the cross and bled and died for the souls of HIS people. For those who sometime feel forlorn and forsaken, is it anything to compare with the suffering and humiliation of the One Who redeemed you? If we poor sinners could only be blessed to remember this when adversities seem to overwhelm us and be thankful for the Holy One Who loved us that much, we could see ourselves suffering for a purpose. "If we suffer, we SHALL also reign with Him." 2 Tim. 2:12. We are prone to forget the good purpose and remember, only, the suffering. It takes both. How could sinners appreciate blessings if we never had encountered trials and tribulations? How could we have compassion for our fellow man if we never had traveled the low ground of life ourself? Be thankful you are His and He calls you "MINE." And, if you are His, He loves you with a love that NEVER ends. Could we possibly ask for more? His children should be able to bear their burdens part of the time with patience just knowing this truth. Whatever our life on this earth, God ordained it and we walk "In the WAY." Jesus IS the way. "Jesus saith unto him, I AM THE WAY, the truth, and the life: NO MAN cometh unto the Father, but by me." John 14:6. God will draw His children to Him. Not one will be left out. "ALL that the Father GAVE to me SHALL come to Me." John 6:37. All of you believe the truth who were CHOSEN by God, Himself, BEFORE you were born; you "who KNOW the joyful sound" because God GAVE you "ears to hear it." "You are WITHIN the fold."

"Blest are the souls that hear and know
The gospel's joyful sound:
Peace shall attend the paths they go,
And light their steps surround."

Oh, how we sinners feel our weakness and dependcy on that ALL-Powerful God when our burdens overtake us and we are turned down by the carnal mind of man. It is then we read with encouragement and gladness of heart, "My grace is SUFFICIENT for three; for my strength is made perfect in weakness." 2nd Cor. 12:9. God will NOT desert His people:

"Kind are the words that Jesus speaks
To cheer the drooping saint,
My grace sufficient is for thee,
Though nature's power may faint."

"Bear ye one another's burdens," and remember this; "As we have therefore opportunity let us do good to all men, ESPECIALLY to them who are the HOUSEHOLD OF FAITH." Gal. 6:16.

"In darkest shades if He appear
My dawning is begun;
He is my soul's sweet morning star,
And He my rising sun."

Elizabeth C. Edwards
417 South Boylan Avenue,
Raleigh, N. C. 27603
January 18, 1977

LOVES THE CHURCH

Dear Elder Mewborn,

I am enclosing money to renew my subscription to the paper for

another year. You may use the balance of $4.00 as you see fit. I enjoy reading the paper very much.

Elder Mewborn, I love the Primitive Baptist Church and the doctrine that they preach, but I am not a member. I enjoy being with them, but am not worthy to have that blessing.

With love for Christ's sake, I hope,

Algie Harris,
Route 5, Box 311
Roxboro, N.C. 27573
December 28, 1976

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST" (Ist Cor. 3:11.) (COMMENTS ON MATTHEW 16:18)

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. 16:18

What is this church that Jesus Christ is speaking of? It is not a natural church building. It is the spiritual church, an invisable church, the subjects of grace, that were given to Jesus before the world was, as recorded in Ephesians 1:4. We read in John 17:6 as follows: Jesus said, "thine they were, and thou gavest them me." This church is also called the bride the Lamb's wife. This spiritual church cannot be founded upon or built on natural things such as Peter or the arm of flesh for He said, "cursed be the man that trusteth in man and maketh flesh his arm." Jer. 17:5. Spiritual things must be founded on things of the spirit.

For the scripture said in Romans 8:7, "because the carnal mind is enmity against God: for it is not subject to the law of God, neither, indeed, can be." If Jesus had said upon that rock I will build my church, then I might have believed that the church was builded on Peter or some of the apostles, but when Jesus said, "upon this rock," then I have to believe He was speaking of Himself, for He is that spiritual rock.

I Cor. 10:4 tells how the children of Israel drank from that rock, in the wilderness. Moses smote the rock and there came out water which represents the saving power of Jesus. Water is a savior for the natural man. He cannot live long without liquid of some kind, and that rock is a figure of Christ today. Christ is that rock and we drink of the spirit that He gives to His. (that is if we are what we hope to be.) John 4:14 records "But whosoever drinketh of the water that I shall give him shall never thrist; but the water that I shall give him shall be in him a well of water springing up into everlasting life." And it springs from that fountain head which is Jesus Christ the Lord. He is that rock in a weary land, and in Him is where the pilgrims and strangers seek as well as find rest for He is our sabbath of rest. Paul said, therefore, there remaineth a rest to the people of God." Hebs. 4:9 Matthew 11:29 reads, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

Paul speaks in Ephesians 2:19:20 concerning this church, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being

the chief corner stone:" Eph. 2:19:20.

If we are what we profess or hope to be, we are built on the same foundation as the apostles and prophets. Some read the above scripture to mean that the apostles and prophets are the foundation of the church, but we cannot read and correctly understand the scriptures unless the Holy Ghost guide us. To my understanding this is the reason there are so many different opinions in belief of the same scripture. The apostles and prophets are not the foundation of the church because Jesus is that foundation **Himself,** being the chief corner stone. But, the apostles and prophets are built on this foundation. All the subjects of grace or the invisible church is built or founded upon the same foundation as the apostles and prophets were built upon, and that foundation is none other than the Lord and Saviour Jesus Christ.

Some seem to think because Jesus called Peter a stone that the church is built on Peter, but in St. John 1:42 reads, "And he brought him to Jesus." And when Jesus beheld him he said. Thou art Simon the son of Jona: thou shall be called Cephas, which is by interpretation, a stone." This is the only place in the scriptures where Peter was referred to as a stone or called Cephas. At least, that is all that I can find, and to me that means that Peter, as all other subjects of grace is a stone. The reason he was called a stone only once is because he was the only Peter just as all the others, for they are all "lively stones, are built up a spiritual house an holy priesthood, to offer up spiritual sacrifies acceptable to God by Jesus Christ." See Ist Peter 2:5. This holy temple is in the Lord in whom all the building fitly framed together groweth unto an Holy temple in the Lord.

In speaking of buildings that are fitly framed together, I believe this is also in connection with the scripture where Jesus told His deciples in St. John 14:2, "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." We remember that mansions, buildings, houses, and temples are all dwelling or abiding places. So this building that is "fitly framed together" is the same mansion Jesus was refering to when He said on one occasion, "my house shall be called the house of prayer." Matt. 21:13.

I believe that every subject of grace is a mansion (an elect vessel of mercy) in the Father's house. Jesus Christ has gone back to the Father and He has sent the Holy Ghost into our hearts (temple of God) wherein dwelleth the Holy Ghost. Herein begins the preparation for that spiritual church, "that where I am there ye may be also." John 14:20, reads "At that day ye shall know that I am in my Father, and ye in me, and I in you."

The Lord and Saviour promised His church, "And the gates of hell shall not prevail against it." I believe that the gates of hell that are referred to is all the opposing power that Satan can throw against her. (The Church). This includes all the temptations, troubles, trials and persecutions and as Paul said in Romans 8:38:39, "For I am persuaded, that neither death, nor life,

nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." So the Church of God has ever been secure in all ages and generations of time and will be forevermore!

Charles R. Ball Sr.
1420 S. Askin Street
Martinsville, Va. 24112
January 9, 1977

Keep writing, Brother Ball. Editor

A TIMELY NOTE FROM ELDER SAM GILBERT

Elder and Mrs. J. M. Mewborn,
Dear Brother and Sister in Christ:

(If I be worthy to address you thus:) So much of the time of late, I am made to feel that I have never truly felt the pardoning love of the merciful God. I hope both of you are well, together with all that are near and dear to you. We are about as well as usual. I have not been as well lately, although I can still go about my usual work.

Brother Mewborn, a few days ago I was trying to get some of my Landmarks filed according to month and year, when I ran across two very old ones. One was December, 1889, and the other was February, 1903. I have not, as yet, read them, but I have sketched through the main portions. However, I noticed something about which I have been thinking for a long time, and this is especially true in these latter, declining years. Back in that day and time of the able ministers who have now past and gone, whenever they heard "the uncertain sound," they let it be known from the pulpit. I do not know whether I know "the uncertain sound" or not, but I do have the hope I do. It is not my intention to hurt anyone. I only hope that when I make the attempt or try to speak in that great, wonderful name of God our Saviour, that I be led by His unerring Spirit. The writers of old wrote as they were inspired by the leading of the Spirit. David said, "The Spirit of the Lord spake by me, and His word was in my tongue." II Sam. 23:2. That which they wrote was written for our learning. See Romans 15:4. So it is not what we speak or preach, but it is His Spirit that speaks by us. We are nothing but an instrument or mouthpiece in God's hand to declare the wonderful news of the heavenly land. I hope to write more later.

Love and fellowship,
Sam L. Gilbert
P. O. Box 4391
Winston Salem, N.C. 27105
January 12, 1977

ELDER ADAMS MADE RIGHT DECISION ABOUT PAPER

Dear Elder Mewborn,

I have a mind to write a few lines to tell you I have enjoyed the **Zion's Landmark** so very much. I feel God has surely blessed you in the work of publishing it. Elder (T.F.) Adams could not have made a better decision in my humble judgment. I feel he was so led (from above) to do it, when he left the paper in your hands. The writings, Elder Mewborn, for the past two or three years, have been wonderful, the writers have been wonderfully blessed in writing sound articles, and I have been wonderfully blessed in having them to read.

I sincerely hope you will continue the wonderful work you are doing,

and you will, as long as it pleases God to bless you to this end. I also hope that you and your fine family are well.

Elder Mewborn, I am enclosing a new subscriber to the paper for Sister Thelma Wilson, Portsmouth, Va.; she is a very dear person to me.

With love to you and your family, I am,

Yours in hope,
Mrs. Clyde Murden
449 Mount Vernon Avenue,
Portsmouth, Va. 23707
December 13, 1976

Please send us new subscribers when you have the opportunity. This is one of the main helps in keeping the paper going and in circulation. Editor.

(CORRECTION)

In the poem entitled, "MR. McCOMBS' MISTAKE," by Elder Thomas C. Hart, published in the December, 1976, issue of Zion's Landmark, the last word in the first line of verse No. ten should read "hill," not Hull.

"He saw the nails, the crown, the hill
He saw firm Peter who must flee;
Yea forsaken of God and left alone,
Was e'er such love for mortals known!"

TO THE BRIDE

(Composed and dictated by Elder Thomas Hart)

Let us speak of the bride;
Tell how she's been tried,
In her welfare while here below;
Sometimes we can't, we feel as very faint;
When the bride is overwhelmed with woe.

When she feels forsaken and by trouble is o'er taken
In her pilgrimage here upon earth;
To her advocate she'll go, who can soothe every woe
And turn her sighing to mirth.

Oh! Let us praise in sweetest of ways,
The One who has lifted her up;
And loosened her tongue to the song that is sung,
Of Jesus who drank all the cup.

That song she will sing in the praises she brings,
An offering she lays at His feet;
Oh! What a blessed thought, that with blood He has bought.
The bride who at His table shall eat.

Christ died and arose and the way did disclose,
To lift her from the vortex or flood;
His choice He made and her debt He has paid,
Which alone could be done by His blood.

He opened the road to that blessed abode.
That leads to bright mansions above;
Where the bride may rejoice that He made her His choice,
And accepted her through mercy and love.

She will sing of His love when she's carried above,
To the place prepared for the blest;
Where the song Free Grace will fill Heaven's space,
And the bride be forever at rest.

GRATEFUL FOR PAPER

Dear Elder Mewborn,

I am enclosing a check for $6.00 to

pay my subscription to the Landmark for another year. I do not want to miss one single copy and I look forward very much in getting the paper each month. I hope you can continue with the publication of it.

Respectfully,
Mrs. Nellie J. (J.H.) Hawkins
Sandy Ridge, N.C. 27046
December 14, 1976

ON THE STRANGEST BATTLEFIELD OF THE AGES, THE VICTOR DIED.

WHAT A PECULIAR WAY

Dear Brother Mewborn,

Enclosed is a sheet of paper that I found in a writing table the other night. On it is written a single thought and the beginning of another. (These are the same, identical words that are the heading (above) of this writing. Except for the fact that it is my own handwriting, I would deny ever having written it because I don't remember the words, or ever writing them down. As you can see it is an unusual statement. As so often happens, it has brought forth many other thoughts. In its simplicity it has become one of the most beautiful things I have ever read. Since it seems to be in such harmony with your good editorial on "The Pearl of Great Price", I felt compelled to write to you about the occurrence.

Here are the words exactly as they appear on the page. "On the strangest battlefield of the ages, the victor died. What a peculiar way --."

What a strange battlefield it was suspended there between heaven and earth. The foe was unseen to mortal eyes. The weapons were spiritual, not carnal. It was determined beforehand that the vicotor and not the vanquished must die. What a strange rule of war this was, and so contrary to the ways of the world. One of the Cambatants had all power in heaven and in earth but could not stay the hand of death when the appointed time came.

Let us look at the greatest battle of the ages with some of those who witnessed it. We see a lone Figure, meek and lowly in heart, set to battle the force of evil for His friends. How bleak the outlook! He says, "I must go away." Why? Why must you go away and leave us when you have promised never to leave us or forsake us? Stay and heal our wounds and feed us as you have done so often these past few years. We want you, and not some unknown Comforter that you say you will send to teach us.

But the battle must be enjoined. The time had come. This commandment He had of His father. Thus it was that the battle was set on a field that has been called in a song, "An Old Rugged Cross, On A Hill Far Away."

How strange it was that the promised victor, at the very peak of the battle said, "Eloi, Eloi, la ma sabach tha-ni?", which is being interpreted, My God, My God, why hast Thou forsaken me? How, Oh how, can one forsaken of God ever win the battle and secure the victory? We hear Him cry with a loud voice, and give up the Ghost. He is gone, and our despair is complete. The battle is lost.

Thanks be to God that giveth us the victory through our Lord Jesus Christ, the battle was not over. Somewhere in the bowels of the earth it continued, and on the third

day the foe was vanquished forever, the victory was secured. One who seemingly lost the battle has thrown off the cloak of death that He wore for His friends' sake. He is risen. What glorious words! He is risen! Yes, He rose from the dead by the glory of God and in that He liveth, ye shall live, also. We hear Him say, "I am He that liveth, and was dead, and behold, I am alive forevermore." Rev. 1:18 Through death, He conquered death, and has brought life (eternal) and immortality to light through the gospel.

Yes, beloved brother, on the strangest battle field of the ages the victor died. It brings joy to our heart to believe that God's ways are not man's ways. I thank God for bringing this thought my way.

A brother in hope, if one at all,
Lynwood Jacobs,
Route No. 4, Box 258
Orange, Texas 77630
February 11, 1977

OUR RIGHTEOUSNESS MUST EXCEED THAT OF THE SCRIBES AND PHARISEES

(SEE MATT. 5:20)

Elder J. M. Mewborn,
Dear Brother in Christ, (I hope I can call you brother),

I feel so weak and unworthy to call anyone brother. I just wanted to write a few lines to you and express my love for the things you were blessed to set forth in your editorial in the October issue of Zion's Landmark. Brother Mewborn, if I know my heart, God blessed you to set forth the truth as I hope that I have been given to understand it. There is a lot of difference in gospel church order and legal church order which prevails under the law. It is my heart's desire, could it be God's will, to uphold the former. Sound gospel church order is Love. The Love of God is one of the fruits of the spirit. "But the fruit of the Spirit is Love, Joy, Peace, Longsuffering, gentleness, goodness, faith, etc.," "against such there is no law." Gal. 5:22. According to my little understanding, if God has blessed me to that extent, the Lord Jesus Christ fulfilled the law to a jot and tittle, for His people. Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17,18. According to this scripture, Brother Mewborn, I have to believe that He fulfilled the whole law or all of it for His people, and not just a part of it. It is recorded, "For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, that a man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:), etc." His people have surely been taught by experience, as based upon their worth in nature, that they were found ten thousand talents in debt with not a farthing to pay.

Jesus told them in olden times saying, Ye have heard that it was said by them, "Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in

his heart." Matt. 5:27,28. Christ was merely telling them in this scripture that all are guilty of adultery, and not only this, but that all were guilty of the whole law. The Apostle James spoke of a wisdom which is not from above and described it in this manner, "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work." James 3:14,15,16. According to my little understanding in this matter James was describing in this instance the wisdom that is according to the works of the law. The wisdom that is contained in the law of Love as it is in Christ, he (James) described as follows, "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace in them that make peace." James 3:17,18. The Apostle Jude said that there would be those in the last time whom he called mockers, "who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit." Jude 1:18,19. The definition of the word "sensual" as used in the above scriptures is, as I understand it means to gratify the desires of one's self. This can be none other than the self-righteousness of man that is contained in the law. If it were not for the precious Love of God in His blessed Son, all would be cast into that lake of fire and brimstone. Brother Mewborn, there is no justification in the works of the flesh. My desire is that God keep me in such a way that I never judge any man after the flesh. Jesus said, "the flesh profiteth nothing." "It is the Spirit that quickeneth." "The words that I speak unto you, they are Spirit, and they are Life." John 6:63.

Brother Mewborn, I just wanted you to know that I greatly enjoyed the things God blessed you to write in that editorial on the subject, "The Candle and the Candlestick." My humble desire is that God will bless you and give you strength to stand firm in this truth and that He will bless you to withstand opposition that may arise against you for it. We think of you often in your burdens given by him in behalf of His people. May we all be given "to run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Hebs. 12:1. All of our trials and tribulations in this world are necessary. God has a purpose in them, and they will surely "work together for good to them that love God, to them who are the called according to His purpose." Roms. 8:28. When Christ told the disciples, "Have not I chosen you twelve, and one of you is a devil?", and "Verily I say unto you, that one of you shall betray me," they were exceeding sorrowful. They "began every one of them to say unto Him, Lord, is it I?" Matt. 26:21,22. When one gets higher than the old publican who stood afar off, and who would not so much as lift up his eyes unto heaven, "but smote upon his breast, saying, God be merciful to me a sinner," this one, whoever he may be, is not a fit subject for the church. Jesus in no uncertain terms said that the Pharisee had no justification. See Luke 18:14.

Written in Love, humbleness and fellowship, from an unworthy one, if one at all.

(Elder) U. V. Wallace
3514 Oscar Avenue,
Fort Worth, Texas 76106
December 24, 1976

ENJOYS SCRIPTURE EXPLANATIONS

Dear Elder Mewborn,

I see my subscription to the Landmark expires in April, so please renew it for another year. Enclosed is six dollars for that purpose. I am nearly blind. Also, my hearing is very bad. By wearing a pair of glasses and also by using a reading glass combination I can see some. I am ninety years old and may have to give up reading soon, but I do enjoy reading the Zion's Landmark and the scripture interpreations as set forth by the Elders and other brethren.

Yours very truly,
W. H. Riggs
1414 Yosemite Dr.
Colorado Springs, Colo.
April 30, 1976

WOULD MISS THE PAPER

Dear Elder Mewborn,

Please forgive me for not sending in my renewal for the Landmark. We would surely miss it, if we did not get it. We dearly enjoy reading the Landmark.

May the dear Lord still bless you, and thank you for continuing to send the paper after our expiration date. Take the rest and use it as you see fit.

Yours truly,
Clyde Hardison
Rt. 4, Box 207
Fort Mill, S.C.
January 27, 1977

NO DISCHARGE

Great God, before thy throne
Thy waiting people bow;
O make their cause thine own
Grant their petitions now.

Consider their sad plight,
With trials overborne;
Bid them no longer fight,
All battle-scarred and worn.

They weary are, and faint,
They long for rest and peace;
Note each afflicted saint,
And grant him quick release.
A voice from heaven sounds:
"Refuse not him who speaks;"
The Word with strength abounds
To him who for it seeks.

Have ye forgotten quite
The chastening of the Lord,
And will ye do despite
To his reproving word?

Consider Jesus, who
Such contradiction bore;
Let that your faith renew,
And strength to you restore.

Your strivings against sin,
And your resistance made.
To blood have not yet been;
Why then so soon dismayed?

Consider those of old,
Who untold suffering bore
And count, as you are told,
"Them happy which endure."

Clarice E. Durand. (Dec'd.)

(Sister Clarice E. Durand was the widow of the late Elder Silas H. Durand, Southampton, Penna., and was also the mother of Sister Mildred Durand Gordy, currently a resident of Ann Arbor, Michigan. Editor)

Zion's Landmark

" Remove not the ancient Landmark which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editor

GEORGE A. FULK
Pilot Mountain, N. C. 27041

VOL. CX **NO. 3**

Second Class Postage Paid at Wilson, N. C. 27893

Wilson, N.C. 27893 **January, 1977**

EDITORIAL

MAN'S DEVICES VERSUS GOD'S COUNSEL

Proverbs 19-21, reads, "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand." These evil devices in a man's heart started early in time. Since the Lord did not have respect unto Cain's offering, Cain slew his brother, Abel. Jealousy and evil thoughts began early in the hearts of Joseph's brethren since the Lord had respect unto Joseph, their brother, These evil devices began coming into their hearts as to what was the best way to do away with him. They thought the best way was to slay him and cast him into some pit, and say some evil beast hath devoured him. Reuben thought it best not to kill him, but just cast him into the pit in the wilderness that he might rid him out of their hands to deliver him to his father again. These evil devices led them to cast him into the pit. Another device appeared to them to sell him to the Ishmaelites who were coming by with their camels. The thought came that he was their brother and their flesh, and they were content with this thought. And so they lifted him up out of the pit and sold him for twenty pieces of silver. The Ishmaelites brought him into Egypt. One evil device always brings on another. So to cover up their crime, they killed a kid of the goats and dipped Joseph's coat in the blood. Then they brought it to their father. They said we have found this coat. Is it truly Joseph's coat? Jacob felt of a truth that it was his coat and that some evil beast had devoured him. This was a terrible burden for Jacob to have to bear.

Then another evil device came to sell him again. This time it was to an officer of Pharaoh's guard. Joseph found favor in the sight of his master there in Egypt, but another evil device came into the heart of his master's wife, for she cast her eyes upon him and asked him to come lie with her, but he refused. She pulled a garment from him and used it for evidence to prove to her husband a falsehood.

Joseph was not afflicted it seems with these evil devices, because he is a type of Christ. He, like Christ, had to suffer for the evil devices of his brethren. He interpreted the dreams of the butler and the baker, and asked the butler to remember him to the king. But, the butler forgot him. And when it came to pass after two years of unjust imprisonment of Joseph that the king himself had a dream, and then the butler remembered what Joseph had requested of him. He told them that Joseph could tell him the meaning of his dream.. Joseph told the king his dream meant that there were to be seven lean years and seven years of

plenty. The king then appointed Joseph to be second in command unto him over all of Egypt. Joseph, like Christ, had to suffer as well as bear the reproach for the evil devices of his brethren. But, as with Christ, everything he did the Lord made it to prosper. All the way through this account of Joseph, it proves there are many evil devices in a man's heart, nevertheless the counsel of the Lord, that shall stand. The Lord blest Joseph abundantly by reconciling him to all of these evil devices that his brethren and others devised against him, but in the end it was made plain that the wrongs that his brothers did to Joseph were intended against him for evil, but the Lord meant it for good.

These evil devices that afflict God's chosen people are found recorded all through the Scriptures. In the Book of 1st Samuel is the account of how Saul envied David, because what David did, the Lord made it to prosper. Because of this prosperity, Saul became envious. The evil device in Saul's heart led him to try to slay David time after time, but the Lord was with David, and like Joseph, what David did the Lord made it to prosper. And so there are many evil devices in men's hearts, nevertheless, the counsel of the Lord, that shall stand. Saul had many devices in his heart to kill David, but the counsel of the Lord prevailed and prevented it in every case.

In the New Testament there is another one who was first called Saul (of Tarsus) who was bothered with these evil devices, because he stood by and held his clothes while they stoned Stephen to death. But, the counsel of the Lord prevailed again for the Holy Ghost was upon Stephen and he asked the Lord not to lay it to their charge as Christ did on the cross. Stephen, like Christ, asked the Lord to receive his spirit. Stephen knew that these evil devices could go no further than slay his body, which was only the temple of his precious spirit. He was blest here in the jaws of death to see Christ standing on the right hand of God. Here the counsel of the Lord prevailed. But this very Saul who was standing there, holding Stephen's clothes and consenting unto his death, with these evil devices in his heart, was the one who was named Paul after the Lord struck him down on the road to Damascus, and taught him of a truth that the counsel of the Lord, that it shall stand. These evil devices worked in Saul for sometime before he was strickened down. He persecuted them in many synagogues and imprisoned them that believed on the Lord Jesus Christ, but after he was strickened down he was called Paul. He, like Stephen, was made willing to be God's anything, even glorying in tribulations, saying tribulations worketh patience, and patience experience, and experience hope. Oh, what a difference it had made with Paul when he had been blest to see that only counsel of the Lord, it shall prevail.

If one were only free of these evil devices, how great it would be. But Peter, being an Apostle, still had them, for he denied Christ and cursed and swore. So, we need not expect to be free of them either until the breath leaves this body. That is what Paul wanted so much that he even besought the Lord thrice, but the Lord told him where offences doth abound, grace did much more abound. This means they are

necessary, or the Lord would have removed them. But where there are evil devices in a man's heart, the counsel of the Lord, it shall stand. This one who is trying to write is tormented in his own heart so much continually with these evil devices that he thinks sometimes they are going to prevail, but then he is blest to sit at the feet of one of the Lord's anointed ones and the windows of Heaven are opened, as they did down at Sardis Church an Saturday at the Salem Association in the introductory sermon where a great shower of the Lord's love was permitted to rain down on the Lord's little ones. On the following Monday even the roof, was opened, and it just poured in, the like of which this one in fifty years in going among these people had never witnessed. During one brother's preaching sisters who had never shouted before shouted because they could not help it. The brethren were going up to the front to embrace the minister. For a time there it was no doubt but that the counsel of the Lord was standing, and all evil devices had to stay back, for the power of the Lord prevailed.

One brother's text was, "Whom do men say that I the Son of man am? And they said, some say that thou art John the Baptist: some Elias, and others Jeremias or one of the prophets. He saith unto them, but whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. Jesus answered, and said unto him, blessed art thou Simon Barjona: for flesh and blood have not revealed it unto thee, but my Father which is in Heaven." Matt. 16:15-17. Then this one hopes that the Lord showed him the true church. The men referred to were living then and could see Him in the flesh, yet they could not know Him. He had not revealed Himself unto them. If they, being with Him and seeing Him in the flesh, did not know Him, how are men to know Him today? They know now, as they did then, and that is only by revelation. Who is the "YE?" It is only the church, His Bride. They will know Him, as the Chiefest among ten thousand and One altogether lovely. Why, because He has from time to time revealed Himself to them as He did to Stephen, when he was being stoned to death and this love in him was so great that he asked the Lord not to hold this sin to their charge. And, too, He reveals Himself to a group sometimes as He did there at Sardis Church on Monday following the third Sunday in June, 1976, at the Salem Association. At this time it is needful that it be repeated that this one has been blest to be at these Old Baptist meetings for at least fifty years, but it was never made plainer before to him than at this meeting that the counsel of the Lord, that shall stand. There are many evil devices that get into the hearts of men, but the Lord overcomes them all.

These same devices in men's hearts and the counsel of the Lord over them, were not only seen manifest in the lives of such patriarchs as Joseph, David, Stephen, Saul of Tarsus and others, but even in the life upon earth of the Lord Jesus Christ. King Herod learned of the birth of the Christ Child from the wise men from the east when they came by Jerusalem on their way to Bethlehem. "When Herod the king had heard these things, he was troubled." Matt. 2:3. He demanded of these wise men

where Christ should be born as well as the time that the star appeared. All of this was under a false pretense saying "that I may come and worship Him also." Worship Him, all right, was his desire, for his desire was to kill . God's counsel overruled this device in Herod's heart when he warned the wise men in a dream that they should not return to Herod, but should depart into their own country another way. See Matt. 2:12. God also warned Joseph in a dream, "saying arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destory Him." Matt. 2:14. Also of this was to fulfill the ancient predetermined prophecy of the Lord, "saying, Out of Egypt have I called my Son." Matt. 2:15. "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men." Matt. 2:16. There was an old prophecy that read, "Touch not mine anointed, and do my prophets no harm." 1st Chron. 16:22. Although there was a device in Herod's heart to murder Jesus, the counsel of the Lord was that he could not touch Him. Not at least could he touch Him until it was God's determinate counsel and foreknowledge for it to come to pass, and this was when God delivered Him into the hands of wicked men to be crucified and slain. See Acts. 2:23.

It can be seen all through the life of Jesus how that these devices in men's hearts were made manifest. One occasion was when the Pharisees brought unto him the woman taken in adultery. They said to Him, "Now Moses in the law commanded us, that such should be stoned; but what sayest thou: This they said, tempting Him, that they might have to accuse Him." John 8:6. It is very clear from this scripture that their (The Pharisees) interest was not so much in the woman as it was in Jesus to ensnare or trap Him because of their envy and hatred for Him. "This they said, tempting Him." John 8:6. Nothing could touch Him, according to the counsel of the Lord, that shall stand, until Judas asked Jesus, after He had foretold that one of them (His disciples) would betray Him. See Matt. 26:21. "And as they did eat, He said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began everyone of them to say unto Him, Lord, is it I? And He answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of Him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed Him, answered and said, Master, is it I? He said unto him, Thou has said." Matt. 26:21,26. John carries the point on beyond where Matthew left off. "Then the disciples looked one on another, doubting of whom He spake," John 13:22. Peter had been leaning on Jesus' bosom, and he (Peter) asked Him of whom He spake. "Jesus answered, He it is,to whom I shall give a sop, when I have dipped it. And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon. And after the sop

Satan entered into him. Then said Jesus unto him, **That thou doest do quickly**. Now no man at the table knew for what intent He spake this unto him." John 13:22-26. It was in this instance that God, His Father, had predestinated from His eternal counsel that the device would stand for His Son to be delivered by the kiss of the traitor into the hands of wicked men, the ultimate result being the salvation of His church.

This dragon, that old serpent, which is the Devil, and Satan, whom we have already mentioned in this writing, has ever sought Him. This is the reason why the true church is so persecuted and hated while she is here in the world. John saw it in the true light when he left on record saying, "And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." The dragon was after the child. The scripture has borne this out. This child was Jesus. "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne." Rev. 12:5. He speaks here of His resurrection from the dead. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." Rev. 12:6. The pronoun "they", as used in this scripture is none other than the chosen servants of God whom He has called and qualified to feed His (Gospel) Church until the end of time. He prepared a place for her in the wilderness, and regardless of all the extreme persecution, malice and hatred that is brought down upon this woman because of this child, who is now in Heaven with His Father as the Son of God, His people will worship Him, regardless, for these number of days until the end of time.

So, some might ask why doth God permit these evil devices anyway? The question might even be asked why did God form Satan in the first place? "By His Spirit He hath garnished the heavens; His Hand hath formed the crooked serpent." Job 26:13. "And He laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years." Rev. 20:2. Satan, who is a liar and the father of it is also the father of these evil devices. Jesus said, 'Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8:44. All of these devices, rest assured, which do not show forth the power and give praise to God, will not be permitted. They just cannot transpire. Many conspiricies and evil devices of mankind have entered into the hearts of men, but all of them just could not take place. David in Psalms 76-10 writes, "Surely the wrath of man shall praise thee; the remainder of wrath shall thou restrain." So, now it becomes clear by David why these evil devices and the wrath of man are necessary. They oftentimes build up a force that seems unconquerable and the Lord shows forth His power and very easily overcomes both the horse and the rider as He did with Pharoah, and He said the work of Pharoah was that God might show forth His power. All evil devices that do not show forth His power will be restrained.

According to the wisdom that God has given to man in the process of time, he has been enabled to discover strong instruments with great magnifying glasses known as the telescope and the microscope. One is strong enough to explore the great depth for millions of miles into space or the natural heavens, even beyond the point where in recent years that astronauts have gone. The microscope is able to cause one to see the tiniest or smallest of microbes in existence, ever known to mortal, finite man. Yet, neither of these is capable of seeing or beholding these devices in a man's heart. By nature the hearts of men are evil. Only the Eye of God is sufficiently able to behold these devices, even as Soloman said, "The eyes of the Lord are in every place, beholding the evil and the good." Prov. 15:3. These devices, whether we may call them either good or evil, are worked according to his sovereign purpose for and in behalf of His blessed people.

We are just as depraved and helpless as the log that is floating down the river to the sea. We hope that when we float over the dam into the final sea that it will be into the place of complete, eternal rest and that we, like Stephen, may be blest to see Jesus standing by the Father, and rest with Him in the Paradise of God until the glorious resurrection when we hope our bodies will be raised and re-united with the glorious bodies of the saints who will be raised in that glorified state like unto that of their Elder Brother, the Lord Jesus Christ, and there to remain with Him forever and know that we are His. Then will we know that our hope has become a reality and our faith has become sight.

George A. Fulk
June 26, 1976

TO ASSOCIATION CLERKS

It will be deeply appreciated if all association clerks, who will want their respective notices printed in the Zion's Landmark, will send them at this time to insure that they are published in ample time prior to the 1977 sessions. By sending them in now will insure that they are published on time. Please help us by sending them at this time. This is for all associations that will be held, the Lord will, during the year 1977.

Editors

OBITUARY OF BROTHER TRAVIS EARL ALLEN

Brother Travis E. Allen was born October 22, 1917, a native of Johnston County, N. C. He was a son of the late Travis and Dora Vance Byrd Allen. He departed this life December 15, 1976, after apparently suffering an heart attack while driving his car. He was fifty nine years, one month and twenty three days old. He came before the church at Fellowship, Johnston County, N. C., and asked for a home the first Sunday in January, 1967. He was gladly received and was baptized March 2, 1967, by his pastor, the late Elder W. D. Barbour.

He was married to Sister Ogolia B. Honeycutt on June 2, 1968. He was a devoted husband to his wife, and a faithful member to the church. We miss his presence there and the humble, friendly manner with which he greeted each and everyone. This wonderful characteristic will not soon be forgotten.

His funeral was held at Fellowship Church December 17, 1976, being conducted by Elders Curtis Parrish and Allen Johnson after which his body was laid to rest in the Fellowship Church Community Cemetery beneath a mound of beautiful flowers to await the coming of the Lord. We desire to extend our heart felt sympathy to his family. May God reconcile them in their loss.

Survivors are his wife, Sister Ogolia B. Allen:two sisters Mrs. Mack Byrd of Coats, N. C., and Mrs. Lacy Tart of Route 5, Dunn N. C.; two brothers, Robert Lee Allen of Route 1, Four Oaks N. C., and Paul Allen of Garner N. C., with a number of neices and nephews.

Be it resolved that a copy of this obituary be given to the family, one be sent to the Landmark for publication, and one be placed on the church record.

Done by the order of the church in con-

ference January 1, 1977.

Elder Curtis Parrish, Modorator
Brother E. H. Dupree, Clerk
Clyda Parrish, Committee

EFFIE ADAMS OGBURN

Our Father, who made this world, saw fit to put into it on July 14, 1889, a baby girl, born to Brother Daved and Sister Helen Adams. She was the sister of the late Elder T. Floyd Adams and was named Effie Jamone Adams, whom He possessed with many good qualities. She was talented and fifted in many ways. On February 11, 1911, she was married to Brother Simeon L. Ogburn who, along with three sons, predeceased her by several years. To this union were born five sons and two daughters. Being possessed with that great love for the church, and being burdened with the welfare of her soul, she was brought to the end of her own strength, and was blessed to ask for a home with the church at Sandy Grove, Johnston County, N.C., Saturday, March 15, 1924. She was baptized into the full fellowship of the church on Sunday following, March 16, 1924, by her pastor, the late Elder L.H. Stephenson.

She is survived by two sons and two daughters who loved her dearly, along with the many friends and brethren in the churches with whom she enjoyed discussing and exchanging their experiences. When blessed to think upon her life, we see three figures: Faith, Hope, and Charity. The greatest of these is Charity. (I Cor. 13:13). We see Faith which we feel led her through the storms of life. Paul says, "For we walk by Faith, not by sight." (II Cor. 5:7). She was truly blessed in walking and living by this Faith. We see Hope which kept our sister pushing on and it was the anchor of her soul both sure and steadfast. Her Hope we feel was a lively Hope with which the God of all Grace possessed her, for she believed in the resurrection of Jesus Christ. It kept her ever faithful.

Then comes Charity which is love. She was in possession of this charity for she so loved the Household of Faith. We feel that she proved this for she always had a smile and a good word for everyone. She was ever present in the church meetings as long as her health permitted. She never swayed from this gift of love, even when she was very sick. With these three possessions, she was a good wife, mother, and church member. She was ever faithful. Many times she would say she didn't know why God kept her here. But God has a purpose in everything, a time and place for everyting, and all we can do is wait upon Him. She was ever kept in the Faith until the Lord was ready to call her home on August 22, 1976. We believe her soul is now basking in the glorious eternal light of the paradise of God and her body is awaiting the coming of the Lord and Saviour Jesus Christ to gather together His jewels to be caught up in the Heavens to be forever with Him and be like Him, where there will be peace and love and no more troubles, heartaches, nor pain.

Her funeral was conducted by her pastor, Elder Calvin T. Harward, who was assisted by Elder J.M. Mewborn. Her body was laid to rest in the church cemetery beside her husband beneath a beautiful mound of flowers.

Done by order of the church in conference.
Elder C.T. Harward, Moderator
Layton Dupree, Church Clerk
Committee: Layton Dupree
Eurice Ogburn

BLACK RIVER UNION

The next session of the Black River Union Meeting is appointed to be held with the Church at Bethsaida, Harnett County, N.C., beginning Saturday before the fifth Sunday in May, 1977, and will continue, the Lord will, through Sunday following.

Bethsaida Church is located approximately two miles northwest of Benson, N.C., about one mile west of N.C. 27 Highway.

Elder W. C. Noles is appointed to preach the introductory sermon and Elder R. L. Fish is his alternate.

A cordial invitation is extended to our brethren, sisters and friends, especially our ministering brethren.

Alonzo Barefoot, Union Clerk
Route No. 1,
Newton Grove, N.C. 28366

WHITE OAK UNION

The next seesion of the White Oak Union is appointed to be held with the Church at Maple Hill, Maple Hill, N. C., the Lord will, beginning on Saturday before the fifth Sunday in May, 1977, and will continue through Sunday following. Elder Owen Kennedy is appointed to preach the introductory sermon and Brother Furney Wood is his alternate.

We invite our ministering brethren together with brethren, sisters and friends to come and be with us.

H. A. Young, Union Clerk
Route No. 4, Box 362,
Jacksonville, N. C. 28540

C306.4
Z81

ZION'S LANDMARK

PUBLISHED MONTHLY

BY

PRIMITIVE OLD SCHOOL BAPTIST

AT

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

University N. C. Library
CHAPEL HILL, NC 27514
Ex.

VOL. CX FEBRUARY, 1977 NO. 4

PSALMS

CHAPTER 10

WHY standest thou afar off, O LORD? why hidest thou thyself in times of trouble?

The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined.

For the wicked boastesth of his heart's desire, and blesseth the covetous, whom the LORD abhorreth.

The wicked, through the pride of his countenance, will not seek after God. God is not in all his thoughts.

His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them.

He hath said in his heart, I shall not be moved; for I shall never be in adversity.

His mouth is full of cursing and deceit and fraud; under his tongue is mischief and vanity.

He sitteth in the lurking places of the villages; in the secret places doth he murder the innocent: his eyes are privily set against the poor.

He lieth in wait secretly, as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

He croucheth, and humbleth himself, that the poor may fall by his strong ones.

EDITOR

ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

GEORGE A. FULK PILOT MOUNTAIN, N. C. 27041

$6.00 PER YEAR — 2 YEARS $11.00
TO ELDERS $5.00 PER YEAR — 2 YEARS $9.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

WRITING IS MORE DIFFICULT THAN, PERHAPS, SOME MAY REALIZE

Dear Elder Mewborn,

I am enclosing ten dollars as sent by my uncle, G. W. Blanton, 1855 43rd Avenue, Vero Beach, Fla., 32960, for a one year's subscription to the ZION'S LANDMARK. He said for you to use the balance as needed.

I just read your editorial, "The Pearl Of Great Price," and I have no words to express how much I enjoyed it! I do not believe that I ever read anything that I enjoyed more. The Lord was surely good to you when He enabled you to pen that down.

If you do not find the enclosed article proper to be used, I shall understand, as I do make so very many mistakes!

It is quite an experience to try to write our thoughts on paper. When blessed to speak them, it is the easiest thing to do, but my heart goes out to those who write for God's children to read for it seems to be much more difficult than attempting to speak.

May God continue to look down on you (all of them) who are associated with the paper in tender mercy and compassion is our prayer, we hope, for His dear sake. Remember us in yours, we trust, when blessed to that end.

A brother in Christ I sometimes hope,

H. Leon Blanton
P.O. Box 249,
Winter Beach, Fla. 32971
February 22, 1977

THE GREAT MYSTERY

Dear Elder Mewborn:

Though minded on many occasions to pen down a few thoughts on the wonderful promises and fulfillment thereof which God made to those whom He loved with an everlasting love, even when we were His enemies, I am always made to feel so unfit and unworthy and to know so little. I also have such a poor command of the English language, being unable to phrase words in the beautiful lines, even as those whom I so enjoy hearing and also reading that have such deep, wonderful gifts. But though the least of the least, if, indeed, one at all, I am awakened on this occasion, way in the night, with a word on our mind. There are millions of texts penned down in the sacred testimony. I feel this one to be one of the greatest if, indeed, there is such. Realizing that it will take unction from on High to enable me to tell anything that would be glorifying to God or comforting to His humble poor, it is with much trembling and fear that I make the attempt.

Jesus said in Mark 4:9-11, when speaking in parables to the multitudes, "He that hath ears to hear, let him hear." When speaking to the twelve disciples along Jesus said, "Unto you it is given to know the mystery of the Kingdom of God: but unto them that are without, all these things are done in parables." Mark 4:9-11. We have heard from the Primitive Baptist bookboards that Jesus spoke in parables so that

it could be understood. Also, Webster states that parables are used to compare spiritual things with natural or homely things.

So, we can see that Jesus makes it clear that the parables were spoken to hide it (their meaning) from those without. But, those to whom it had been revealed by the Holy Spirit understood. The word mystery, we believe, embraces the entire Gospel of Jesus Christ and is the experience of every child of Grace, who has been called out of nature's dark night into His marvelous light. Mystery is that which cannot be known, understood, or explained until it pleases the One who holds the mystery to reveal it. A mystery is that which is a secret. We remember that Jesus said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hath revealed them unto babes, even so Father for it seemed good in Thy sight." Matt. 11:25, 26.

God does work in mysterious ways, His wonders to perform, and we find when we are enabled to examine the Holy Testimony, together with our experience, that it pleased the all-wise Lord God who is perfect in all His works and ways to move upon those who penned down His written word as they were moved by the Holy Ghost. They did it perfectly in that of its wording, its location, perfection in numbers and punctuation, to the extent that it can't be taken out of context and applied elsewhere in many cases. Yet, we feel for a surety that those who did the writing in many instances did not realize the significance of what they were penning down. Even though many hundreds of years separated their thoughts, they worked in perfect harmony, line upon line, precept upon precept, here a little, there a little, until the perfect Design of salvation is unfolded to those whom He chose to reveal it to by spiritual revelation.

Now, we find that mystery is spoken of many times in the sacred volume. Saul after he had been born again, while on the road to Damascus, was given a Holy name by God after the circumcision that was performed on his heart. He was made to hate the things he once loved and love the things he once hated. He was commissioned by God as PAUL to explain many mysteries, but the great mystery is the one on our mind. We find that it is recorded as the great mystery only twice.

In Romans 16:25 Paul talks about the mystery being his Gospel and in the sense that he was the first to which the great mystery was revealed. It was his Gospel, although it is the Gospel of Jesus Christ, the Man of sorrows and acquainted with grief. Under the grace dispensation Paul, though being unworthy in that he had persecuted the children of God as much or more than any, was wonderfully blessed, being one of only three that was lifted up to the third Heaven. He first speaks of the mystery when writing to Romans the first epistle of the fourteen, all of which he was so wonderfully blessed by the Holy Spirit to pen down. There are fourteen epistles, being two times seven, and seven being the perfect number of spiritual perfection. Seven is the number used more than

any other number in the written word of God, and there are twenty-one epistles with Paul writing two thirds of them. With God's blessing only upon us, we can be made thankful of his wonderful blessing of this writing. No wonder he was able to say, "'But by the Grace of God I am what I am: and His grace which was bestowed upon me was not in vain, but I laboured more abundantly than they all: Yet not I, but the Grace of God which was with me." Ist. Cor. 15:10. Also please note that Romans 16:25, 26, 27 states "the mystery which was kept secret since the world began, but now is made manifest and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of Faith." He was not talking or speaking here of the prophets of the Old Testament for this mystery was hid since the world began, but "now is made manifest." The NOW under consideration was when he was writing to the children of God in the Church at Rome. In verse 26 the nations under consideration are those children in every nation, kindred, tongue and people, which God chose in Jesus Christ, His Son, before the foundation of the world. See Rev. 5:9. Paul was speaking to the Church of the living God and not to the Adamic world, "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." Ist. Cor. 1:19.

The obedience of faith, spoken of in verse 26 is not that faith that the religions of the world tell us to have more of. A ton of this kind will not move an ant hill, but that Faith spoken of in the scripture, "For by Grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Eph. 2:8.), will move whatever is in its way. Yes, this faith is the substance of things hoped for, the evidence of things not seen. This faith comes by hearing and the hearing is by the Word of God. "In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1. "And the Word was made flesh, and dwelt among us." John 1:14. Any amount of this faith, even the size of a mustard seed, will move mountains and this faith is the gift of Grace to the unworthy. "For we are His workmanship, created in Christ Jesus unto Good works, which God hath before ordained that we should walk in them," is where the obedience of Faith, spoken of here in verse 26 comes into this picture.

Now may I bring to your attention Ephesians Chapter 3. Paul began by stating that he is a prisoner of Jesus Christ, as are all His children for the Saviour led those captive under the strong into captivity, He being stronger. Reading verse 3, we see that it was made known to him the mystery. Reading on to verse 5, we see it was revealed to the apostles and prophets of that day. Then it seems in verse 6 that the great mystery is that Paul was sent to the Gentiles to inform them that the wall of partition was broken down and that the Gentiles were included. But, remember that this great mystery was hid before the dust of the highest hill was ever laid, even before the fountains abounded with water, even down through the ages until revealed to Paul. Beloved children of God, the mystery could not have been the Gentiles because

they were made known to those prophets of old.

Isaiah 49:6 makes it quite clear that the atoning work of Christ embraces the Gentiles; also Deut. 32:43, Isa. 11:10 and many more scriptures show that the Gentile blessing is not the great mystery. Reading in Eph. 3:8, Paul states that he was given Grace to preach the unsearchable riches of Christ and that which is unsearchable cannot be searched out. So, the only way to understand that great mystery of Godliness is to have it revealed to us by the Holy Ghost. Jesus said in St. John 16:7, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." Now, we can see manifested in our brothers and sisters that the comforter has come.

In Eph. 3:9 we make known again that the "all men" referred to is not the whole Adamic world, but **all men** which were given through Paul to be revealed the mystery. Please note in this verse that it states the mystery had been hid from the beginning in God who created all things. The intent of the revelation of this mystery, as shown in verse 10, is that the manifold wisdom of God be made known unto the church. It was for this church and none other, according to the eternal purpose of God which He purposed in Christ Jesus, our Lord. Verse 11 says that it was for this cause Paul bowed his knees unto the Father of our Lord Jesus Christ of whom the whole family in Heaven and Earth is named that He would grant us strength according to the riches of His glory that we might be able to comprehend the love which passeth all knowledge.

As we said before, it is called the great mystery twice. The first time is in Eph. 5:32, then in 1st Tim. 3:16. But in Eph. 5:32, he says, "This is a great mystery: but I speak concerning Christ and the Church." Now, speaking concerning Christ could not be the mystery because He was not hid in God, so far as the scriptures declare, from the beginning. The promised seed is first mentioned in Genesis 3:15. Throughout the Old Testatment Christ is spoken of in types and shadows. The entire Bible is concerning Christ, the promised seed, and the Devil, or Evil Spirit, or Satan, or the Crooked Serpent, all of which are one in the same. He was created by God and is always trying to destroy the promised seed. For sure thought, as it appeared, that he had succeeded in destroying the Saviour at the cross. But, thanks be to the only true, living God, whose Word goeth forth out of His mouth and will not return unto Him void, it was not so! He further said, "I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure." Isa. 46:9, 10. It is also recorded, "The Lord of hosts hath sworn, saying, surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Isa. 14:24. Everything that He (God) ever thought shall come to pass, and all that He has purposed shall assuredly stand! Your Saviour (and I hope mine) rose triumphantly over death, hell, and the grave. The conquering of the last enemy of those that the Father gave the Son shall stand forever. Neither could

the mystery just be the church for in many places in Matthew and in many other places in the Acts of the Apostles, the Church is written about. Paul spoke about those who preached the law doctrine to repent, turn to God and do works meet for repentance. For we note in Romans 11:29 that after the mystery was revealed to him, he preached, "For the gifts and calling of God are without repentance." Now, if not deceived, the secret of the great mystery is in Romans 12, especially verses 2-4, but is set forth even more completely in 1st Cor. 12, especially verses 12, 13, 14. Yes, to Paul was it first made known by revelation that the all-wise God did choose them because He loved them with an everlasting love; also, because that it was His own good pleasure to elect or choose a certain number of both Jews and Gentiles to form the body of Christ of which we are members in particular. We know those back in the Old Testament knew that there was an elect people, chosen through the promised seed. Yes, they were looking for their Messiah, and we find that the Gentiles were embraced in the covenant in times of old, but we've been unable to find where they knew that the Lord God chose before the foundation of the world a certain number of Jews and Gentiles to form the body of Christ which is the Church. O how thankful we are made to feel when we read in Eph. 1:9, "Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself."

Beloved children of God, wasn't it so beautiful to you when at God's appointed time He revealed the secret to you after you had been setting forth the same Mosiacal law doctrine which Paul (as Saul) set forth when he was preaching repentance, you know! When you were working out your own salvation! O, but when the fear and trembling set in within your soul after your six days' of labouring, it is God working in you "both to will and to do of His good pleasure." Phil. 2:13.

Christ Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" .... not an invitation to rest, but that you have already entered your rest at His command. Dear brother, that is a sabbath you cannot break. It shall be kept Holy. Oh! the revealed secret was so wonderful that you not only felt you wanted to tell all those so dear to you by nature about the mystery, but the Adamic family. Most of us have tried this at times, but thank God, it is still a mystery you can't tell unless the listener has also been given that spiritual ear that Jesus was speaking about when He said, "He that hath ears to hear, let him hear." This is a spiritual ear. Why didn't He reveal the mystery to those of old with whom He chose to walk by faith, those whom He called the friend of God, those after God's own heart, or even those who were here when God was made flesh and walked among men. Jesus said, "that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Matt. 13:17. These who had not seen and heard were Enoch, Abraham, David and others. But now He says, "But blessed are your eyes, for they see: and your ears, for they hear." Matt. 13:16. Any man will preach law doctrine, he has no

choice by nature, until it is God's time to reveal the mystery to him. Then, it will be revealed (the righteousness of God) from faith to faith.

God hid the mystery in Himself because the Jews would have had a reason for rejection of Christ in the four Gospels and for their rejection of Christ again in the Acts. Can't you just see the proud heart of man getting behind predestination, pleading that they were only fulfilling the prophecies which would have destroyed their responsibility. Had they known the secret of the mystery, they would never have crucified our Saviour. Paul verifies this fact when he said, "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God." Ist. Cor. 2:7, 8, 9 & 10. So, when these things are revealed, then the mystery is made known. Yes, the rejection of Christ was foretold, but we've been unable to find a word foretold about their rejection of the renewed gift of the King and the Kingdom which was made after the ascension. It had never been revealed to them the secret of the great mystery for Jesus came to His own, and they received Him not. See John 1:11. Yes, this was in order that the purpose of God according to election might be fulfilled. But, they rejected Him not because they wanted to fulfill the prophecies, but because they had evil in their hearts. They stood justly condemned for they had no reason to condemn Him, for no fault was found in Him. He walked the law to a jot and tittle, which divine justice demanded, shed His blood for your sins, and I sometimes hope mine, and He rose for our justification. We hope that He has rightly divided the Word of truth for us in this writing, and in Col. 2:2-3, we find the reason He has revealed it to us. But, let us remember that there was a time when those to whom Paul was talking to were not ready to receive it. He said, "I have fed you with milk, and not with meat? for hitherto ye were not able to bear it, neither yet now are ye able." Ist. Cor. 3:2.

Oh! it is a hard doctrine and who can hear it? Even some of His disciples turned and walked with Him no more on one occasion. See John 6:66.

Paul also said, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Ist. Cor. 2:4. Some are taken up with the bodies of man, some declaring, "I am of Paul; and I of Apollos; and I of Cephas." Ist. Cor. 1:12. "Are ye not carnal?" Ist. Cor. 3:4. But, finally brethren, Thanks be to God, He looks on every member of that body with the same degree of Love. There are no big I's or little you's, and glorious thought one sweet day in the not too distant future the Head of that body shall come again and receive unto Himself that grown (completed) body, and united they will be in the Perfect Man. Not that one shall be

added to or that one shall be taken from, but in the fullness of time, each member will have experienced that spiritual birth, and the body will praise Him perfectly in that world which is everlasting, being enabled to sing everlasting praises of Salvation by Grace and Grace alone, adoration and thanksgiving forever and ever!

I would that a more abler pen than mine would have penned this attempt at writing.

Remember us when you are brought low to His mercy seat.

A brother in Christ
I sometimes hope,
H. Leon Blanton

SISTER MISHOE SHARED HUDBAND'S BURDEN IN EARLY MINISTRY

Dear Elder Mewborn,

You will find enclosed a check for eleven dollars for a new subscriber. The name is, Layton C. Hardee, Route 5, Box 236, Loris, S.C. 29569.

I am sending you a letter I received August 26, 1946. I came across it sometime ago and I asked Sister Mishoe if it would be all right to send it to you to put in the Landmark. She said it was all right with her. So, you can do with it as you see fit. Your decision will be all right with me. This letter was written thirty years ago on the 26th day of August, 1946. which is my birthday. I would like to have the letter back when you have finished with it. (Thank you).

We trust you and yours are all well. We are doing fair for us.

Yours in hope,
H. Grady Cox
Route 2, Box 488
Laris, S.C. 29569
July 5, 1976

THE LETTER

Elder Grady Cox, Loris, S.C.
Dear Brother and Sister Cox,

I will write you a few lines, hoping you're all well and blessed to feel the Spirit of the Lord with you. It seems so many times that I feel as nothing and wonder just what I am. I have a little hope sometimes that maybe I am one of God's children, and sometimes it seems to be gone. If I could only know this, it would seem that I would be satisfied. Every place I go I meet so many people that I feel are God's people, and I feel so unfit to be with them. Brother Cox, I have a love for you and Sister Cox I can't express and I long to be with you both and hear you both talk some. I have wanted to do this for a long time. But, it seems that I never will. I hope that the Lord will bless us to have this opportunity sometime. I feel so many times that the Lord blesses us and we just don't realize how much. If I could just feel as good as I feel like other people are, then just maybe I would be all right.

I feel that Gardner has been called to serve God's people and I feel so unworthy to be with him. When he gets so low in spirit, I feel so sorry for him. But, I know there is nothing I can do to help him. That is all in the Hands of the Lord. When he gets up and doesn't feel blessed, it seems like his load is so heavy that he can't go. I have felt this with him so many times. I believe you felt this was the trouble at Pee Dee Church that Sunday. When these times come, I can only beg the Lord to have mercy and that He will give me a few words I can speak to comfort him. I feel like Sister Cox has experienced these things. I heard you preach about some of your ex-

perience in planning to wreck your car, intending to kill self. But, I feel that the Lord will take care of His people and they will do His work that is ordained for them. Gardner has thought he would do this same thing too. The night he was in this condition, I didn't want him to leave and go to work. I wouldn't get out of the car and leave him. I begged and pleaded with him not to go, but he would not listen to me. I could not do anything with him. When it seemed that I could not bear it any longer, the feeling came to me that everything was in the Hands of the Lord and His will would be done. I do thank God for this reconciliation and how good it is when He relieves our minds!

When I was down so low, completely buried in my sins and felt that hell was my home, my prayers didn't go any higher than my head. Realizing I was not fit for anything, the Precious Saviour blessed me with this precious hope that I am blessed to feel sometimes. I would not take anything in this world for it. Brother Cox, that is a gracious feeling, and the same thing is true when I am made to feel sometimes that Jesus is my blessed Saviour, even when I have never done anything good in all my life. I am so weak, unfit, and unworthy to have this blessed feeling at times.

I have felt many times so unworthy to be with Gardner and to go with him to preaching as well as being with all the other dear brothers and sisters. But the Lord has blessed me to go. I have a desire to go every time there is preaching at some place. That is all that I have to look forward to in this world. It is all my joy. The time may come when I can not always go with him, and I do hope the Lord will make me willing to part from him with a smile, always being submissive to His will. Brother Cox, I feel like all the Servants of God have a hard road to travel. I hope the Lord will bless all of you and all of their companions for I feel like they must carry the burden too.

Brother Cox, you and Sister Cox, write to me if you feel like you ever can. I feel so unfit to write to you. But, I have had this desire and I couldn't get rid of it. Not that I feel this letter will be of any comfort to you both, but it makes me feel a little better to try with the Lord's help to write a few lines to some of God's children which I feel you both are. Please try and pray for this sinner that God may have mercy on me and ever keep me humble, that I may have just a little place at my brothers' and sisters' feet. This home is the only one that I desire to have here as long as I remain in this world.

A little sister in hope of a better home,

Armathey Mishoe
Myrtle Beach, S.C.
August 26, 1946

"IN THE WORLD YE SHALL HAVE TRIBULATION"
(John 16:33)

"In this world ye shall have tribulation, but in ME PEACE." John 16:33. It seems to this sinner, we always have tribulations and trials (darkness) before we have peace (light). "And the earth was without form and void, and darkness was upon the face of the deep, and the spirit of God moved upon the face of the waters and God said, let there be light; and there WAS light." Deut. 1:2-3. There never could be

peace in total darkness (despair). When God says, "Let there be light," there is light and peace in our soul, heart and mind, for God IS light. Darkness, afflictions, troubles, sorrows, trials, and all adversities, precede light and peace. "Thy rod and thy staff they comfort me." Psm. 23:4. The rod is an instrument of punishment or correction; hence chastisement, as a staff is a means of support.

We experience the chastisement of the rod before we are comforted by the staff. And, oh, it takes much of the rod before this sinner feels the support and comfort of the staff. My weakness overwhelms me! But we are comforted when we read: "MY grace is sufficient for thee; for My strength is made perfect in weakness." II Corn. 12:9. Let me add, I deserve all the chastisement I get, and more. God has been abundantly good to this unworthy writer. And it gives me some hope when I read, "He will speak peace to His people." Psm. 85:8. We have to "wait on the Lord" for support and peace and desire the blessing to trust in His promises, but, rest assured, if we are a child of God, He will visit us with rest and peace for moments of resprite along the Way and we will have everlasting joy and happiness at the end of our journey. "Thou hast proved mine heart; Thou hast visited me in the night (darkness.) Psm. 17:3. "Ye shall be like Him and be SATISFIED." To be satisfied is to want NO more. What a GLORIOUS thought! We long for peace and we long to be satisfied. Only in Him will be find these. "Peace I leave with you, My peace I give unto you; NOT as the WORLD giveth; give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. The only time this sinner is not afraid is during the few moments of resprite when the light dispels the darkness and gloom of life and I am given a hope the blessed promises includes such a one as me. At that time I am made to "Lie down in green pastures and "the still waters" look peaceful as He leadeth me by them. (I hope it is He).

Adversities, trials and troubles so overtake me sometime I am made to cry out: "Oh, that I had wings like a dove! for then would I fly away and be at rest." Psm. 55:6 But life on this earth is short and we "shall soon be cut down like grass, and wither as the green herb." Psm. 37:2.

"And when our days are past and
We from time removed
O, may we in Thy Bosom rest,
The Bosom of Thy Love."
(Elder Leland)

NO One but the good Lord knows the limit of our time. "And it is appointed unto men ONCE to die but after this the judgment." Heb. 9:27. And, Oh, Dear Reader, "after this the JUDGMENT! If we were not made to lean on the Staff of HOPE for support, we would fall prostrate by the wayside. We live by hope, and, according to Scripture, we are saved by hope. What would a poor, unworthy sinner, like I feel to be, do without the dim hope God (I hope) has so graciously given me? I never would pass the judgment without it. I am guilty on ALL counts, and only the Great Redeemer could pay SO great a price and serve the sentence for me. He served the sentence BEFORE He paid the price. And think what a price He paid! He paid it all along the way with persecution and humiliation. He made the

SUPREME sacrifice when He hung on the tree of the cross. Think, Dear Child of God we, who feel so sinful and unworthy, have a HOPE that HIS Great SACRIFICE and Price included us. It is far beyond my finite comprehension that it would have possibly included me. "Nothing in my hands I bring; simply to the cross I cling." If we are one of those for whom He died, trials, sorrows, the grief, sickness and afflictions that we experience while on this earth are worth every bit of it. If it were possible to always remember this, we could actually "Glory in tribulations" and feel comforted when we read, "If you suffer, you will also reign with Him." I Tim. 12:12. It is a privilege, if we are among those He CHOSE, to "SUFFER for HIS sake." We might say, what difference does it make if we suffer for the short time we are in this earth if, in the end, we have EVERLASTING life and PEACE, and REST, and JOY and are SATISFIED, and suffer NO MORE. The presence of God (His Spirit) and a spiritual mind makes us rejoice in such truth. ONLY God can do this. But He is ALL power and He says,- "Behold, I am the Lord, is there ANYTHING too hard for ME?" Isa. 32:27. And we poor dependent worms of the dust say, "NOTHING, Lord!"

Do we humbly ask for the things we long for? Do we "cast our burden on Him?" He says, "I will sustain thee;" Psm. 55:22. "I will GIVE thee rest." Mat. 11:28. Do we poor sinners have faith to believe it? "Oh, ye of little faith." Mat. 6:30 We are assured that "With God ALL things are possible." Mat. 19:26. "For the JUDGMENT IS GOD'S and the cause that is too hard for you, BRING IT UNTO ME and I will hear it." Deut. 1:17 And, be assured, if the cause is your NEED, "HE WILL SUPPLY IT." He says He will and that is proof enough. He is so POWERFUL and His mercies and forgiveness are so abundant it is hard for the carnal mind of man to comprehend the enormity of it. He is our King and He rules over us. He is our Wisdom and He guides us. He is our Sufficiency and He supplies our need. He is our Redeemer and He saved us from our sins. He is our Strength and our Staff and we lean on Him. He is our SALVATION and, if we are His children, He GAVE us EVERLASTING life. And, with all these attributes, the children of God are SAFE in His Mighty Hands and they have NOTHING to fear. "Safe in the Hands of Jesus!" What more could a sinner want? We poor mortals should not be afraid if we have a hope in Him, but should praise His Holy Name every single day. "Bless His Holy name. Bless the Lord O, my soul, and forget NOT all His BENEFITS, Who forgiveth ALL thine iniquities, Who healeth ALL thy diseases; Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies." Psm. 103: 2-4. And all the darkness shall fade away; the veil shall be lifted and His children shall have PEACE and REST forever and forever. For His love never ceaseth and His mercies never faileth. "Having loved His OWN which were in the world, He loved them UNTO THE END." John 13:1 "He will NOT leave NOR forsake thee." Josh. 1:5 If your Way is weary, Dear Child of God, remember this; "Behold, I have refined thee, but not with silver; I have CHOSEN thee in the FUR-

NACE of afflictions." Isa. 48:10. But, remember, again: "If ye suffer; ye shall also REIGN with me." Someday, God's children will be made to see these things with their OWN eyes and understand them with their OWN heart. And, at that time, you will be GIVEN FAITH to believe it — and be SATISFIED, forever and forever — ONLY in Him do we find perfect PEACE.

"O land of rest for thee I sigh,
When will the moments come,
When I shall lay my armour by,
And dwell in PEACE at HOME!"

"In this world ye shall have tribulation, but in ME PEACE."

Elizabeth C. Edwards
417 South Boylan Avenue
Raleigh, N.C. 27603
February 10, 1977

HOPE THOU IN GOD

"Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise Him, who is the health of my countenance, and my God." Psalm xlii. 11.

I have read the article of David's conversation with his soul, written by Elder Philpot, but last night seemed a special night, for I felt the words with impact. From my childhood I have been asking the Lord why my life has been as it has, why do I have some of the feelings that I do, seeming to be different from anyone else?

"Thy word is a lamp unto my feet, and a light unto my path." (Psalm cxix. 105.) "The councel it gives us bids us to cast our care upon the Lord, for that He will sustain us; bid us be still and know that He is God; warns us not to fight our own battles, or go forth to meet the enemy in our own strength; but to watch and pray and wait upon the Lord, for Him to appear. If we are persecuted by our enemies as David was by Saul when he was hunted like a partridge upon the mountains, it is by the power and support of that word that we get strength to bear their cruel accusations and to stand firm against their attacks."

"Not that the Word of God can of itself do all of any of these things in us and for us; but it is in the hands of the Spirit, who works in and by it as His effectual instrument. All these gracious operations are carried on in the soul."

"The word of God is written with such infinite wisdom that it meets every case, suits every circumstances, fills up every aching void, and is adapted to every condition of life and state of body and soul."

Why was David's restlessness, disquietness of soul, so that he rarely knew a moment's solid rest or peace, left on record? It is that we might find rest and comfort in witnessing with David when blessed to do so. Elder Philpot says if we feel all this restlessness, it is because there is life in the soul. I felt to get up and call a friend, Shirley Carroll, with whom I have come to feel very close. In the conversation, she said she was at a meeting where lunch was being served, and everyone was seemingly enjoying the service and rejoicing in the fellowship. She said that she seemed to feel so cold, and so left on the outside of things. She mentioned this to her brother and he said Shirley, maybe the Lord doesn't mean for you to get comfort from people, not even the Primitive

Baptist. She said that was seemingly the first preaching she had heard all day. I could witness with her and felt so lifted up. He said "for where two or three are gathered to-gether in my name, there am I in the midst of them." Matt. 18:20. My soul has seemed to rest last night and today.

The Lord said not one word would return unto Him void, but that it would accomplish that which He pleased and would prosper in the thing whereunto He sent it. See Isa. 55:11. What a Blessing!

So it is all summed up in four words "Hope thou in God." He is "our hope when cast down, and our hope when lifted up." He is our God in life and death, in time and eternity. His is a religion that will do to live by, and to die by." What more could we ask?

Yours in Hope,
Mable Hager
300 Avenue D
New Bern, N.C. 28560
February 15, 1977

CHRIST IS LOVE

Dear Brother J.M.,

It is time again for the subscription to the dear Zion's Landmark to be renewed. It is so wonderful to find in it's pages the truth, love, fellowship, and peace in Jesus' name and for His sake, as it gives the tried, humble souls food and inspiration of spirit to raise a song, praise, and many thanks to His great anme. Without this love and mercy indwelling, seemingly one is dead.

I have and am enjoying every article, every page, and the name and address of each writer for the experiences of each one is quite different; yet, there is the tie that binds. First, last night, I had time to read the editorial, "The Pearl of Great Price," and recall Elder Arnold H. Bellows expounding from the same text; he had great light in the Old Testament and also in the gift in using the numbers, colors and measure which I find you are given also.

As you are aware, such is not just Greek to me, and when I find fellowship, I am much comforted, as I have much fear in what is self. It is such a blessing to find that God meets out to us according to His judgment of our needs, lest we become vain and tread on sacred territory. God also blessed you to expound sometime back so wonderfully upon the text where Saphria looked back and was turned to a pillow of salt. Light it was then given to me for many times I am given to look back, to afflictions, trials, disappointments, as well as joys. Then so it is that I can rejoice in tribulations. It was the blessings bestowed upon me that gave light. All is of grace, charity, by the law of God which is love. God so loved the world that He gave His only begotten Son. If I felt I was not a sinner, then grace or charity is not for me, for I know I have been drawn or led always by grace and in God's wisdom, for nothing in my hand I bring, simply to the cross I cling.

I did ever feel there was much more to life than I could cope with by self. Then a great blinding light amazed me, and I went to a garden seeking under the straw a mulched row of asparagus and found two tiny buds showing above the cold, hard, frozen earth. I folded the straw cover back over the buds and pondered long and much, when in a dream a friend, not a special one,

apparently kissed upon the mouth. The friend, Gus, really was August. The gus is the last syllable of asparagus, and I was concerned about the second syllable "para." Being shown from time to time at words and number which brought me to ponder, to search, I feel that I found by figure and type there was great depth and meaning of this gift. In being given such ability, I trust I never felt I could be worthy to comply with the gift of such understanding. While here in the world, I found I had a love rising above measure in Love, and Christ is love. This known love is not of the earthy for I found the love in earthy means so much disappointment, even unto illness or affliction. And then to know that "all things work together for good to them who love the Lord," fulfilled and satisfied the desire of my spiritual cup.

So much, so many are the precious thoughts but for now I must refrain lest it all be turned to a rambling of words. "Blessed be the name of the Lord forever!"

The enclosed check is for you with enough to cover my subscription for a year to the dear old Landmark.

How I wish I could be of help to you in the labour imposed upon you, but God is your strength and life, the Truth, the Light, and the Way.

I am still with my brother, Leland, and son, waiting for the season of resurrection so I can get ourselves out in the air, sun, and exercise in the great open spaces. We have been snow and ice bound here and can really enjoy it in season. Leland is improving still.

To each one of you at home (your natural family) and the household of Love, and faith in Christ, I send my love with a desire to embrace all of you in Jesus' precious name and for His sake.

Humbly yours,
(Sister) Marion H. Mulholland
Route 2, Box 132,
Lambertville, N.J. 08530
February 12, 1977

NOT WORTHY OF THE LEAST OF GOD'S MERCIES

Dear Elder Mewborn,

I am writing you to subscribe to the Landmark for a year. Enclosed you will find our check to pay for it. We do so enjoy the many good experiences, and the editorials written by God's family. We are surely living in perilious times and how we do desire the blessings in examining self when our eyes are turned within, beholding the corruption of the flesh. Oh! how we do beg to be led by the meek and humble Spirit of the Lamb of God, fearing not the face of man who will bring hurt to us, then can lay down and sleep as if they did no wrong.

I am made to believe God's people have to suffer when they walk in an ungodly manner, and they thank God for the rod of chastening. They have been made to know they are unworthy creatures of the least of God's mercies. They know if they are one of those whom Jesus saved when He hung on the cross and said, "it is finished", they are saved by grace, being chosen before the world began in their saviour, the dear Son of God, Jesus Christ.

My dear companion's sister in the flesh and spirit also, Sister Melba Vaughn, of Wadesboron, N. Car., has been so much comfort to our poor needy souls in her encouragement as we travel this wilderness today. We thank God for such blessings, dear angels of mercy

as we hope.

We hope someday to meet you in this world; if not, may we someday be gathered together when this world has ended in an association that never ends! No more tears, no more sad parting, no more heart-aches, what a glorious gathering! All for whom Jesus died will be there to praise Him in perfection. Our hope is that He died for helpless sinners such as I.

In hope and love,
Mrs. Fred Cobb
Route 1, Box 160
Ruffin, N.C. 27321
February 15, 1977

THE DEAR LORD JOINED ME TO THEM (HIS PEOPLE)

Dear Brother Mewborn,

Enclosed you will find a check to cover my subscription for two more years. Elder Carl DuBose sent my name to the Landmark which I think is the best paper, I have ever read. I just love it and hope I can continue to receive it the rest of my life. The dear Lord joined me to these precious people in 1932. There people are the absolute predestinarians, "hard shells", I hope. At least, it was made manifest, I trust, in that year. They saw fit to ordain me a few years later to the full work of the Gospel ministry. The gospel is the power of God. I was born January 15, 1895, in Jasper County, Texas. I am still blessed with good health, making my stay here on this earth eighty-two years. I am still blessed to go in the stand with Elders Lynwood Jacobs, U. V. Wallace and Elder Carl D. DuBose, in whose presence I feel greatly humbled.

Please keep sending my paper. I read them and then hand them to other church members. They dearly love that paper. Now Elder Mewborn, I hope you can keep publishing it and continue to have it sent to God's elect people, for I do believe it (the paper) contains the testimony of the truth, which is Jesus Christ. May the Great I AM keep us all in His Great love, looking over one another for good and not for evil. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Isa. 52:7.

Your unworthy brother, and yoke fellow in Christ, I hope,

(Elder) Elmo Withers
Rt. 3, Box 239-B
Kirbyville, Texas 75956
February 7, 1977

FEELS GRATEFUL IN HAVING THE PAPER

Dear Elder Mewborn,

Enclosed is a check for renewal of the Landmark, for two more years. Please use the remainder for anything you think best for the Landmark. I just wisv it could be much more. I wish to say that I think the letter that Mrs. Elizabeth Edwards wrote concerning your work on our paper was very thoughtful and that it will encourage you along your way. I think of you often and am made glad you have charge of the publishing of the Landmark, as well as all the help you have. Brother George Fulk is so wonderfully blessed in his writings. He sure does go deep in all of his editorials. I am made to think of what Elder Sam Gilbert said at Oak Forest Church once. "The lillies are in the valley, just think how

beautiful they are," he said.

May our God of all grace and mercy, keep you and yours always in the shadow of His great love.

The least of all,
if one at all of
His blessed children,
Elsie Stewart
Route 1, Box 432
McLeansville, N. C. 27301
January 25, 1977

"THE LORD HAS PROMISED GOOD TO ME"

Dear Elder Mewborn,

I am sending $6.00 for my Landmark. I don't want to miss a single copy. I receive so great a blessing in reading it. I love the Old Baptist. I don't get to go to church very much but they still are the best. I hope you and yours are getting along fine these cold days. The good Lord has blessed me greatly. I can still do all my work. I live alone, but I am happy. I know that the good Lord is with me and taking care of me. I hope all of your family is well and enjoying life.

Leola D. Rimley
4009 Yanceyville St.
Greensboro, N.C. 27405
January 31, 1977

REMEMBERS RIDING ON HORSE AND BUGGY WITH PARENTS TO CHURCH

Dear Elder Mewborn,

Please add my name to your mailing list of Zion's Landmark. How glad I am to know of this publication! The Primitive or Old School Baptist people have always been dear to me. I have a name at Mill Branch Primitive Baptist Church near Tabor City, N. C. My parents, James Albert and Balzura Wright Porter, were members of the Simpson Creek Primitive Baptist Church near Loris, S. C. I have recently learned through church records that my grandfather, Simpson Wright and wife, Prudence Norris Wright, were members at the Mill Branch Primitive Baptist Church.

My grandfather Simpson was a messenger to the different associations. Simpson Wright was a diptheria doctor or physician and was awarded the Cross of Honor for Civil War bravery.

I would like to share some of my experiences with others, perhaps later, if I can be blessed to write to you about them. I clearly remember riding for miles on a horse and buggy with my parents to church. Now I know why my eldest brother, Stedman Porter, walked several miles to the Primitive Baptist Church meetings.

My love to all,
Loula Porter Watts
Route 1, Box 252
Tabor City, N. C. 28463
February 21, 1977

NOT FIT TO BE A CHILD OF GOD

Dear Sister Virgia and Elmo,

I will try to write you a few lines. My wish is that I could write someting worthwhile or as I would like to write. As you have been on my mind for sometime, I just felt that I wanted to write to you. I get to thinking about the times Charlie and I have spent with you two dear people of God and how we did enjoy being with you. You dear people were so good and kind to us, and now it is getting late! I feel my time here is not long off. Sometimes, I feel I can say, "Come welcome death, I'll

gladly go with thee." That will be in deep despair, fearing that I have no hope in the Lord Jesus Christ. I am such a sinful wretch. At times it seems that I am carried back and can see my whole life span fade out before me. I cannot see one good thing, I feel, that I ever did! It seems to me my whole life has been a mistake from the beginning until now.

But, then I am carried back when I was fourteen years old when the great power of God brought me down into the very belly of hell. My God showed me what a dreadful sinner that I am! I verily believed that He would cast my soul into hell before I could take another breath. My soul was condemned to death. I carried this burden for two years, and, if I was ever delivered from it, it was in a dream.

In the dream I saw Jesus on the cross. I saw Him arise from that tomb and ascend up into Heaven. I stood gazing up as He went out of sight. I dreamed this same dream three times before I woke up. When I had been awakened, all of my heavy burden had left me. I was so happy! I thought I would never see any more trouble for Jesus was my Friend. He had put away all my sins.

But Oh, dear sister in the dear Lord, the troubles I have been through since, none can know but the dear Lord.

I have had some wonderful things that the blessed, Holy Spirit has shown me all down trough my life. I wonder why the good Lord has been so good to a hell deserving sinner as I am. But, it is all of Grace for it is nothing good that I have done. There is nothing called good in me. If I can claim Jesus, He is my all-in-all. He is my hope, if I truly have one.

Dear Sister, I did not intend to write as I have. I hope you can forgive me. I just felt that I wanted you both to know how much Charlie and I enjoyed being with you and how much we loved you. He's been gone now for nearly six years, but I feel that I can speak for him. Oh how I do miss him. I loved him so very much!

May God's richest blessings be upon you and yours. If you ever think of me, I hope the God of all blessing and grace will enable you to pray for poor me. I feel so alone and forsakened by the people I love above all others in this world.

In much love I desire to remain, I hope, your sister in the Lord.

Mrs. Lillie (C. J.) Thomas
50 Morris Avenue,
Danville, Va. 24541
January 26, 1977

(Sister Lillie Thomas is the widow of the late Elder Charlie Thomas. Many will remember both of these two dear people. Elder Thomas visited the Churches in Eastern N.C. for many years and was dearly loved for his plain manner in preaching the Gospel of the Son of God. Our prayers and love go out to her in her loneliness. Editor)

FIRMLY BELIEVES IN THE SOVEREIGN GOD

Dear Brother Mewborn,

This is the second morning in a row I have opened my bible to II Corinthians and read, "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh." II Cor. 12:7.

Brother Mewborn, I often am made to think what my life would

have been had God not given to me a thorn in the flesh! Now and then, if we have been made strong in the faith, we are given to know that God has done all things well. See Mark 7:37.

Strong faith accepts that which God allows, knowing that nothing can transpire to one of His (God's) little children without His permission. The scriptures tell us that God had to give His permission to Satan for him to test faithful Job. God allowed the devil to go just so far, then He stopped him. "And the Lord said, unto Satan, Behold, all that he hath is in thy power, only upon himself put not forth thine hand." Job 1:6,12.

I am made to believe that what so ever God permits is for our good and His glory. When the devil desired to test Peter it is recorded, "And the Lord said, "Simon, Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee, that thy faith fail not." Luke 22:31.32 I believe Jesus prayed not only for Peter, but for me and for every believer down through all the ages of time. He said, "Neither pray I for these alone, but for them also which shall believe on me through their word." 17:20. I feel that God is more concerned about me than I could ever be concerned about myself. "We love Him, because He first loved us." Ist John 4:19. "Casting all your care upon Him for He careth for you." Ist Pet. 5:7.

Our God is Sovereign, He is Holy, Righteous, All-wise, and perfect in all His works and ways, God knoweth all things, and God doeth all things well! I am made to accept that whole heartedly.

So, Brother Mewborn, I am made to know that I am in God's hands. He is may all in all, and I am made to rest in the assurance that whatsoever comes to pass, whether it be joy, sorrow, sickness or health, comes to me through God's permission. Since my soverign God permits whatever comes to me, I have no right to ask why? "For whatsoever is not of faith is sin." Romans 14:23. God loves His children and I hope that I am in that number that know that all things work together for good to them that love God, who are the called according to His purpose. If God is for us, who can be against us? Even though I can not understand the full meaning of Romans 8:28, I know it is true. Some day I will see and know the full meaning of all that has taken place with me. Be it good or seemingly bad, I know that it is all for my good and His glory. For God surely knows what is best for us. "The Lord is merciful and gracious, slow to anger, and plenteous in percy." Psalms 103:8. Yes, "whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Hebrews 12:6.

I know some answers must wait until that morning when I shall stand before Him, and I am persuaded to believe that when I shall see His face, I will no longer desire to know "why"? But I know "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Roms. 8:18. My prayers are for you, Brother Mewborn, I hope.

Your sister in Christ, I hope,
Mrs. Irene (Porter) G. Newman
Route No. 1, Box 271,
Stokesdale, N. C. 27357
February 22, 1977

PAPER' EXISTENCE NOT TAKEN FOR GRANTED

Dear Brother Mewborn,

I hope this finds you and yours all well. And may the new year by healthy, happy and prosperous.

I just want to say I agree with Mrs. Elizabeth Edwards wholeheartedly. Why do we wait to be reminded of our negligence? Because we take so much for granted. The Zion's Landmark will come, it is in good hands, so we just read it, enjoy it, and say nothing. Especially since Elder Adam's passing, so many of us know what an extra load you have had to carry. You are doing, we feel, a wonderful job. May God be praised in your behalf. It doesn't seem enough to say, but thanks a million anyway. I am helpless and dependant on Him for everything, even words to express my own feelings.

May He who watches over all and has the healing power to close to you and bring new strength.

Give my love to Susie and the children. I appreciated a card from your dear mother. We still want you to bring her back to Georgia, some sweet day. Take it easy and come when you can. I love you dearly.

A sister in hope,
Mattie Breedlove
Route 3, Winder Road
Monroe, Ga. 30655
January 9, 1977

LANDMARK APPRECIATED!

Dear Elder Mewborn,

Enclosed please find check for renewal of Landmark for another year. Use the rest for what you see fit. I can't tell you how much I enjoy the Landmark. I appreciate all the extra work and trouble you must have in getting it out. I would like to say "thank you". It means so much to so many. I hope you and all your family are well.

Respectfully,
(Oneeda S.) or
Mrs. J.E. Boone Sr.
Route 1, Box 215
Garner, N. C. 27529
January 28, 1977

WAITS FOR PAPER TO ARRIVE

Dear Mr. Mewborn,

Enclosed you will find a check for $11.00 to renew my Landmark for the next two years. I am waiting for it when it comes. I enjoy it very much.

Verily truly yours,
Mrs. Mabel C. Clayton
Route 1
Roxboro, N.C. 27573
January 18, 1977

LOVES THE CHURCH AND DOCTRINE

Dear Elder Mewborn,

You will find enclosed a check for $6.00 to renew my subscription to the Landmark. I enjoy it very much. I love the Primitive Baptist Church and the doctrine that they preach, but I am not a member. I hope I believe what you all preach.

With love for Christ sake,
Mrs. J. Lavinder Wilson
Route 1, Box 22
Ridgeway, Va. 24148
January 23, 1977

P.S. My husband past away three years ago. I miss him so very much!

ENJOYS THE LANDMARK

Dear Brother Mewborn,

I hope you and your family are well. I want to thank you for waiting

on me. I lost my date of expiration. I had in mind it was the 15th of January. I am enclosing $15.00 for my renewal to the Landmark for two years. You may use the rest as you wish.

I am all most ninety-two years old, but I still feel good most of my time. I am the mother of twelve children. Three have passed away. My husband was killed in 1930 at age thirty-six years. I was forty-five and left with seven small children. I feel in my heart the Lord has blessed me thus far. I am so thankful for everything, I hope. I still go to church each fourth Sunday at Sardis. I have been a member fifty-seven years. I love the dear brothers and sisters. Brother Gardner is our pastor. I dearly love the sound of the gospel proclaimed through him. I love both him and his wife dearly. He has been with us twenty years. I hope he can be with us twenty more, and more, if it is the Lord's will.

I wish you could visit us sometime. We will be glad to have you anytime. Brother Mewborn, I hope I have fought a good fight; I hope I have kept the faith. I have almost finished my course. I hope there is a crown laid up for me. I hope the Lord will continue to be with you in all your endeavors.

Your sister in hope,
Nettie H. Wilson
Route 2, Box 411,
Madison, N. C. 27025
January 28, 1977

PAPER IS BLESSING

Dear Elder Mewborn,

It is time to renew again my yearly subscription to Zion's Landmark. I look forward to receiving each monthly issue, as I still enjoy reading many of the articles that appear in this good publication.

As I read my last issue, received, November, 1976, I agree with the dear believer, Mrs. Elizabeth C. Edwards of Raleigh, N. C., when she wrote, saying that we subscribers should send to you a word of encouragement and express our appreciation for your efforts in our behalf. I hope you know that I, among many others, am extremely grateful for your many hours of devotion to the task of seeing that the Landmark is published each month of the year. Thank you you your labor and efforts over the years and may the Lord continue to provide these readings to be printed for "His Elect" for their edification.

A very humble reader,
Bill Clinton
P.O. Box 63
Exeter, California 93221
January 13, 1977

LANDMARK IS A COMFORT!

Dear Brother Mewborn,

I am enclosing $8.00 money order for Zion's Landmark. You can use the $2.00 for helping send to someone who wants the paper. My sister and I look forward to reading them. We do get a lot of comfort from reading this paper. I hope the Lord will enable you to keep publishing the Zion's Landmark. It would surely be a sad world not reading what you believe and stand for.

Thank you,

(Miss) Irene L. Griffin
528 Church St.

Eden, N.C. 27288
February 7, 1977

GOD'S ATTRIBUTES ARE INSEPARABLE

Dear Brother Mewborn,

I see by the label on this issue of the Landmark that my subscription has expired. I am sending money order for one more year.

I hope that all is well with you and yours. It is also my hope that the most High God will give you and your assoicates of the paper the strength, mind, and wisdom to keep the Landmark coming for I know that you and your associates cannot do this of your own selves, except it be given by the power of God.

When God formed Adam from the dust of the ground, I believe at that time, then and there, that Adam was a man, flesh and bones. It took all of this to be a man; however, life was not there. So, Adam was dormant, being perfectly helpless, until God breathed the breath of life into his nostrils. Then man become a living soul. Then there was action. Adam was albe to walk and talk. I believe that if God were to remove His power from man (every man), he would be just a vapor. He decreed, willed and predestinated that all of Adam's race would travel the road that He had marked out or laid off for them (to travel). This same decree reached out to all the other creatures (of His creation), regardless of how great or small.

I believe God has taken care of this unworthy man for all of these many years for I am not able to take care of mayself. It is my hope that He shed His precious blood for me. Not just one drop of it, but that He shed it all for me.

I am not able to literally separate the attributes of God and say this is predestination or that is predestination. Predestination is that which cannot be added unto, and at the same time, nothing can be taken from it. I do not mind being called an ole absoluter. Being called that does not make it any stronger.

Brother Mewborn, my writing and spelling is poor.

In hope of the eternal home,
John J. Smith, Sr.,
5022 McCorkle Ave., S.W.,
So. Charleston, W. Va. 25309
January 12, 1977

REREADS THE PAPER FROM TIME TO TIME

Dear Elder Mewborn,

It is time for my renewal of Zion's Landmark. Enclosed is a check for another year. I enjoy it so much and I don't want to be without it. It is a lot of comfort to me as I do reread them from time to time. May God richly bless you to continue the good work of the publication of Zion's Landmark.

A little sister
in hope, if
one at all,
Zettie Rivers,
517 W. Madison Street
Lake City, Florida 32055
January 27, 1977

WONDERFUL EXPERIENCES

Dear Elder Mewborn,

Thank you for sending the Landmark so quickly. I am enclosing six dollars for another subscription. Please send this one to Mr. Joseph Hufham, Delco, N. C. Mr. Hufham writes an article for the News Reporter of Whiteville, N. C. According to his articles, he is at heart an Old School Baptist.

I would like to tell you about a few of my experiences. I was one of a family of ten children, eight boys

and two girls. We were raised on a farm in Columbus County, N. C., by Primitive Baptist believers. Ever since I was a small child, I have had a fear as well as a love for the Lord. My parents, all my brothers and one sister, my husband, and my son have passed away. Every day and night I desire to thank God for all my blessings. I am still able to cook and go to church. I am blessed to have a loving daughter and four beautiful grandchildren.

My Mother was an invalid for over six years. One night after I had been up with her, I lay down a few minutes across two chairs in front of the fire. In a second or two, beautiful music came up from the floor and I was caught up in a whirlwind on my way to heaven. As I saw myself go by the bricks of the chimney, I only regretted that I could not tell anyone good-bye.

Another time as I walked to my neice's house next door, I saw a beautiful picture in the clouds. In front of a dark back ground were figures. A black cloud was down in front of the setting sun in a peak. White clouds, as white as snow, were in the perfect shape of a man, woman, child, and dog. The adults wore snow white robes. I cried out and called for others to come look, but by the time they came out, the figures had faded.

Right after my husband's death, I was spending the night at my daughter house, and there was a severe thunder storm. I was lying in a room with three large windows covered with shades. A roll of fire came toward me. I could only think that lightning was about to kill me. Then the ball of fire, resembling a big moon, got into the room, it hovered over me. It did not hurt my eyes to look at it. It seemed to be looking at me! I was not afraid. Then I was made to feel it was a message from Heaven.

Another time I was in the hospital when I had a curious feeling come over me. I pushed the button to summons a nurse. Then I saw beautiful flowers and heard great music. After a time, I was aware of a doctor and several nurses surrounding my bed. If dying is like that experience, it is nothing of which to be afraid.

May God bless you Elder Mewborn, and be with the brothers and sisters in Christ.

Yours, in hope,
Loula Porter Watts
Route 1, Box 252
Tabor City, N. C.
March 2, 1977

"THE TIE THAT BINDS"

Dear Elder Mewborn,

Enclosed in my check for $10.00. Please renew my subscription to the Landmark and accept the remainder as a gift.

The Landmark means a lot to me, even more so since moving to Virginia. It makes me feel a little closer to you in North Carolina. I still miss being able to visit you as I used to when I lived in Fayetteville, N. C. I feel very much blessed to have found an Old Baptist Church near here where I can attend.

May the Lord continue to bless you and all of those who help to keep the Landmark going.

Yours in hope,
June F. Cox,
9 Crumpet Ct.
Charlottesville, Va. 22901
January 27, 1977

DESIRES THE PRAYERS OF GOD'S PEOPLE

Dear Elder Mewborn,

Enclosed is $6.00 for my paper, the Zion's Landmark, for another year. I surely do enjoy reading the articles by the dear people who write for it. Yes, I read the writings from the pens of Mrs. Elizabeth Edwards, Mable Hager, and others. Please tell Sister Elizabeth Edwards, Mable Hager and the others to write more often about our precious Lord Jesus Christ. Elder E. J. Lambert baptized me at Mustui Lake about two years ago. He preaches at our church, Antioch Primitive Baptist.

Yes, I am a Hard Shell Baptist. I am deaf, but I can read and write very well. I am sixty-six years old. I live alone at my home. My parents were members of the Primitive Baptist Church for many, many years. Both of them are dead now. Elder Mewborn, you may tell the dear brethren and sisters to please pray for me?

I sincerely hope that you and your family are doing well. May the Lord Jesus Christ bless you in all of your work.

Your unworthy brother in the
Lord Jesus Christ, I hope,
Aubrey L. Higgs,
Route No. 1, Box 48,
Hampton, Ark. 71744

"TIS A SWEET THING TO DIE!"

(Selected)

"Tis sweet to die, and end the strife,
The sins and cares of mortal life;
This weary frame lay down to sleep,
To toil no more, no more to weep.

"Tis sweet to die;" tis richest "gain,"
To die to weakness, grief, and pain;
To wake in Heaven, and share the joy
Of endless life: who would not die?

"Tis sweet to die" in Jesus blest,
With Him to dwell, and reign, and rest,
Enrobed in righteousness divine,
And spotless in His image shine.

"Tis sweet to die," exceeding sweet,
The ransom'd "saints in light" to meet;
With them surround the sun-girt throne,
And sit and sing, — a child at home.

"Tis sweet to die," and higher stand
Than highest of the angelic band;
A brighter crown to wear, and praise
In nobler strains than they can raise.

"Tis sweet to die," for Christ has lain
A captive in death's icy chain;
His bonds He broke, and plucked his sting,
That "victory" I might gain and sing.

"Tis sweet to die:" the deep, damp grave,
Through His great power Who rose to save,
My body will refine, and then
Give up its charge to life again.

Then, friends in Him, no grief display,
From these low lands when I away;
Rejoice when round my tomb you meet,
For "death is bless'd — to die is sweet!"

(Dying words of Mr. Joseph Hussey, November 15th, 1726.)

CONTINUES STEADFAST IN THE TRUTH

Dear Brother Mewborn,

I am herewith enclosing check to pay for my Landmark from June 1, 1976, to June 1, 1977. I do believe that the doctrine or teaching of the absolute predestination of all things is right. It is the truth from Heaven and is only taught by God's Spirit. Those who are enabled to believe this doctrine believe that God has all power both in heaven and in the earth. The Bible teaches this fact. The Bible also teaches that the "chance" belief is of this world and that it will perish in the ending thereof. Those whom He blesses and give strength to hold out faithful unto the end of the journey will receive the crown of life. John under inspiration of His Spirit said, "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10. There is no promise to them who fall by the way side. See Matt. 13:4.

In the first chapter of first Timothy we read of the guilty that cannot enter the kingdom of God because their sins have not been forgiven. Love (and God is Love) is the moving cause of all things. This is why our blessed Lord laid His own life down to redeem us from under the curse of the law of sin and death. All things stand clear in God's eternal mind and will. All of the nations of the earth are no more than "a drop of a bucket, and are counted as the small dust of the balance" before Him. See Isa. 40:15. Our Lord has said "the very hairs of your head are all numbered," (See Matt. 10:30) and so is the sand of the seashore in His infinite and Holy Will.

It is this same mighty power that keeps His people by His grace and providence, leaving the non-elect to be led by the flesh and the god of this world. Christ said, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Matt. 7:18. So it has to be then that "by their fruits ye shall know them." Matt. 7:20. The redeemed of the ord are embraced in the covenant of everlasting righteousness and shall finally inhert the Kingdom of eternal righteousness and peace, a Kingdom of joy and love, a Kingdom of faith and power.

Your sister, I hope,
Mollie Salmons,
Route 1, Box 47
Woolwine, Va. 24155
March 8, 1976

DESIRES NOT TO MISS A COPY

Dear Brother Mewborn,

Please renew my Landmark for another year. I see it is about out and I don't want to miss a copy. It will be due the first of March. I have been taking it since 1949. I have enjoyed every copy.

We hope you and your family are well and enjoying good health. Thank you very much for your kindness to us.

Mrs. George Capps
307 Fayetteville St.
Clayton, N.C. 27520
February 1, 1977

Zion's Landmark

" Remove not the ancient Landmark which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editor

GEORGE A. FULK
Pilot Mountain, N. C. 27041

VOL. CX **NO. 4**

Second Class Postage Paid at Wilson, N. C. 27893

Wilson, N.C. 27893 **February, 1977**

EDITORIAL
PREDESTINATION, ELECTION, AND OBEDIENCE

Rom. 8-29 reads, "For whom He did foreknow He also did predestinate to be conformed to the image of His Son that He might be the firstborn among many brethren." Some among Primitive Baptist believe that this is as far as predestination goes. They argue that predestination just includes "to whom" and not "to what." In other words, that it just includes the surety of the eternal salvation of the elect of God (or the family of God). They would not agree that it includes events. With them it is only just what this Scripture literally says. People in their carnal minds would bring God down on a level with man, if they could. Because they can not foreknow or predestinate, they do not see how God can. The reason they cannot foreknow is because they cannot predestinate. If one cannot predestinate, he cannot foreknow, because they are tied together. One has to be able to foresee and control the circumstances and situations in a thing or an event before he can predestinate it. That is exactly what God's will is and does do. If events are coming outside and beyond the foreknowledge and predestination of God, then He (God) is learning as events unfold. That way man would act, and God would act or re-act, based on conditions set forth by man. He is not a conditionalist god. **He (GOD) acts in accordance with His eternal thought.** Isaiah 14-24: "The Lord of host hath sworn, saying, Surely, as I have thought, so shall it come to pass; as I have purposed, so shall it stand." We believe that nothing comes to pass that was not embraced in this eternal thought; that it includes not only "the who," but also "the what." If not, one is trying to limit God, and He is an unlimited God in all things and all events as well as with His elect. These events take place by appointment, and not by chance. With God time is one eternal NOW. Even doctors take their patients by appointment. Otherwise, all patients might show up at the same time and this would make an unworkable problem. God has purposed that these things come to pass by appointment. He even said as I have "sworn, saying surely, as I have thought so shall it come to pass." Isa. 14:24. If one is truly blest to pray, it will come to pass, but it will be at God's appointed time. He does not permit man to set the time in praying or preaching. All time is in God's hands; all events at His control.

Job 7-1: "Is there not an appointed time to man upon earth?" Acts 17-26: "And hath made of one

blood all nations of men for to dwell upon the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." The true elect of God much prefers it that way, because they have been taught to have no confidence at all in the flesh. They have learned from experience that the Scripture is correct when it states that the works of the flesh is as filthy rags. Hence, they feel much safer with the God who does not leave their temporal or time salvation to themselves, but to One who loves them too dearly to do that.

Gal. 3-16, reads, "Now to Abraham and his Seed were the promises made. He sayeth not as to Seeds, as of many; but as of one, and to thy seed, which is Christ." Ist Cor. 3-23, reads, "And ye are Christ's; and Christ is God's." So all that are in this Seed are His. They were His from the foundation of the world. They were His before they were born into this world; they are His when they come into this world; and they will be conformed to the image of the Son. When that Seed that is planted in their hearts begins to manifest itself, they will become smaller. "He (Christ) must increase, but I (John) must decrease." John 3-30. That is the best evidence one has that this Seed is or has been implanted in his heart, if he truly does not feel worthy to be with these people, and that he is, indeed, less than the little ones. As this Seed begins to be felt inside the sinners's heart and makes him grow (in grace) inwardly, it makes him become less and less outwardly. In other words, as the inward Man, Christ Jesus, increases and makes His presence felt inwardly, the outer man becomes less and less outwardly. The sinner cannot help this from showing even if he wants to. The June Apple Tree that bears the red delicious, juicy apple first in the spring cannot help but produce this fruit because of the Seed the tree has come from. It has no choice but to produce the good fruit. Now the crab apple tree, growing nearby, has no choice but to produce the sour, bitter, undesirable fruit that it produces. The June Apple Tree can take no credit for its good fruit; for the credit has to be placed where it is due. That is on the Seed. Rom. 11-13, reads, "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth. It was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." Jacob was in this Seed which is (Christ) from the foundation of the world, and he was to come forth bearing the fruit of the Spirit which is recorded in Gal. 5-22, 23. "But the Fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." The offspring of Jacob who are in this Seed which is Christ, that is spiritual Israel, will have to bear this Fruit of the Spirit just as the June Apple Tree has to bear the delicious fruit it bears and can take no credit for its work. Who chooses who is to be called? St. John 14-6, reads, "Jesus sayeth unto him, I am the way, the Truth, and the life; No man cometh unto the Father but by me." So there is none coming unto the Father unless that one is in that spiritual Seed, the Lord Jesus Christ. If he, like Jacob, is in that Seed, he will manifest it in what the Scripture refers to as the **New Birth.**

That comes by the appointment of God. This spiritual fruit of love, joy, meekness, temperance, etc., will begin to manifest itself. The sinner is just as passive or helpless in this as the June Apple Tree is in producing its good fruit. So the sinner is definitely "a can't help it" in righteousness just the same as he is in unrighteousness. Esau was left in darkness where man was left after the fall, because this Seed was not in him. So all the fruit he can bear is the fruits of the flesh, just as the crab apple tree has to bear the sour, bitter fruit. Esau bore the fruits as recorded in Gal. 5-19, 21; "Now the works of the flesh are manifest which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkness, revelings, and such like of the which I tell you before, as I have told you in time past that they which do such things shall not inherit the kingdom of God." So these are the fruits that they bear who shall not inherit the kingdom of God. If one inherits something, he does not work for it anyway. Esau, too, was, and his descendants are, "can't help its" as a dear Elder used to preach it. Some people still believe it. Jacob and Esau were alike, "passive", that is, they were clay in the Potter's hand.

Phil. 2-13 reads, "For it is God that worketh in you both to will and to do of His good pleasure." Now sometimes, it is preached even by Old Baptist that after this re-birth that the sinner is active, is possessed of spiritual life, and can perform the works of the Fruit of the Spirit, if he wishes and at his choosing. They agree that he is passive so far as eternal life is concerned. For they say they believe in election all right, and that takes care of their eternal salvation, but after this rebirth that they can act and behave in a way to avoid the trials and tribulations of life, but if they can, they can beat the Apostle Paul who said that that he would not is what he did, and it was not he that did it, but sin that dwelt in him. One is just as helpless as that tree is. It has to wait for spring to come, and warm weather to come, causing the sap to rise, thus causing life to show up in the tree in the form of buds; then the leaves appear and later the blooms, then the fruit. So it is with the Lord's people. The spiritual south wind that the Scripture records has to blow upon His elect before they can bear any of this fruit of the Spirit. If these people can control the wind, they can control this Spirit that must come before there is any revival of one's spirit. Elder George W. Hill used to call it a **BRAND NEW APPLICATION.** In a sense it is a rebirth every time He appears, and no spiritual life is felt until He appears with healing in His wings.

Now let us conclude by stating that foreknowledge, election, predestination, and obedience are equally, entirely, completely, and totally in the Hands of the eternal God, and man cannot do one thing about it. Salvation of this bride was too important to the Father and the Son and also to the Holy Ghost, who was to comfort her, to leave any of it up to her. She was too weak. Some feel that predestination is a dangerous word and do not want it preached before their children. They want them to follow what they think of as the "do and live system". Other feel that it is a limited doc-

trine based on conditions (conditionalism). That is, that predestination, as it is recorded in Rom. in the eighth chapter, embraces only the "to whom" and not the "to what." That is, that it refers only to the elect. The truth of the matter is that the whole Scripture in both the Old and New Testaments embrace the thought of the doctrine of absolute predestination that is stressed from cover to cover. Election is very definitely brought forth in the ninth chapter of Romans as he takes up the example of Jacob and Esau. He takes care of obedience in Phi. 2-13, where he tells us that it is God that works "in you both to will and to do of His own good pleasure."

Now doctrine without **LOVE** would be of little comfort, but God decreed this **LOVE** from the very beginning when God the Father, and the Son, and the Holy Ghost entered into the **holy will** that cannot be broken. In this will the Father determined and the Son agreed to give His life for this bride, the Lamb's wife. Her surety is just as safe in Him as God Himself. All fruit of the Spirit that she will ever enjoy is in Him, and it will be revealed and made manifest at His appointment. "Greater **LOVE** hath no man than this, that a man lay down His life for His friends." John 15:13. That is what Christ did. His power is exceeded only by His love. He (the sinner) enjoys spiritual life only when that spiritual south wind blows. That Seed that lives in the heart of this bride is never completely dead, but that south wind has to blow to revive it, and bring that precious feeling of safety in the Lord Jesus Christ. The richest man in the world is the one who is blest with the Fruit of the Spirit. It is not fruits as of many; it is only fruit of the Spirit. It is only Spirit; so it is only one Fruit. See Gal. 5-22, 23. This love is stronger than death.

This **love in your heart** and that **hope which is in your bosom** is that Seed which is Christ. It is worth more to you than if you had a deed to the whole earth and could sell it for $1,000.00 per acre.

George A. Fulk
September 13, 1976

TO ASSOCIATION CLERKS

It will be deeply appreciated if all association clerks, who will want their respective notices printed in the Zion's Landmark, will send them at this time to insure that they are published in ample time prior to the 1977 sessions. By sending them in now will insure that they are published on time. Please help us by sending them at this time. This is for all associations that will be held, the Lord will, during the year 1977.

Editors

COREY HOLLEY AND ORPAH NAOMI HOLLANDSWORTH HOLLEY

I have wanted to write a few lines in memory of my parents and have hesitated because I am so prone to make a failure at everything I undertake. There are times that I cannot write, so may His Spirit guide me.

My father was Cory Holley. He was born in Franklin County, Va., October 31, 1881, and passed away June 8, 1961, making his stay on earth seventy-nine years, seven months and eight days. His funeral was conducted at Knob Church June 10, 1961, by Elders R. A. May and P. E. Ingram. He never joined the militant church, but I believe he is resting in peace, awaiting that great day when King Jesus shall come to carry His children home.

My mother was Orpah Naomi Hollandsworth Holley. She was born in Franklin County, Va., May 8, 1884. She passed away August 10, 1976, making her stay on earth ninety-two years, three months, and two days. Her funeral was conducted by Elder H. D. Prillaman in Collins Funeral Chapel on August 12, 1976.

They left three children as follows, viz:

Genus J. Holley, Henry, Va., Clemmie H. Ball, Martinsville, Va., and Vercie H. Bolijack, Martinsville, Va., along with nine grandchildren, twenty great grandchildren and one great great grandchild.

My mother asked for a home with Knob Church on Saturday before the second Sunday in September, 1915, and was baptized the following day by Elder P. H. Johnson. From my earliest recollection and memories my parents were interested in the Primitive Baptist Church and very much enjoyed having them in their home. There were many of them that visited in their home during the fifty-three years of their marriage. My mother very much enjoyed preparing for the meetings. She greatly enjoyed going to the services and also having them (the dear Elders) preach and sing in her home.

Several years ago, she awoke with these words,

"What is there here to court my stay
And keep me back from home,
When angels beckon me away,
And Jesus bids me come?"

She got up, reached for her Goble Hymn Book, and looked it up. She sang it over to herself and that song stayed with her many days and nights. She often sang it and talked about it with tears flowing down her face. I begun to think her time was near, but it was not yet. It wasn't God's time to take her home. In her latter days she often said she wished she could go to sleep and not wake up. She said that she was tired and wanted to go home. If it is not too long, nor am I asking too much, I am asking that this hymn or song be used in closing her obituary, as it so well expressed her feelings these last few years. She was a good singer and loved to sing very much. This song or hymn was sung at her funeral. (My mother's experience was printed or published in the July 1, 1969, issue of **Zion's Landmark.**)

"How happy's ev'ry child of grace
Who feels his sins forgiv'n;
The world, he cries, is not my place,
I seek a place in heav'n;
A country far from mortal sight,
Yet O by faith I see,
The land of rest, the saints' delight,
A heav'n prepared for me.

A stranger in this world below
I calmly sojourn here,
Nor can its happiness or woe
Provoke my love or fear;
Its evils in a moment end,
Its joys as soon are passed;
But O, the bliss to which I tend,
Eternally shall last!

What is there here to court my stay
And keep me back from home,
When angels beckon me away,
And Jesus bids me come?
Shall I regret to leave my friends
Here in this world confined?
To God Himself my soul ascends;
Farewell to all behind.

O What a blessed hope is ours
While here on earth we stay,
We more than taste the heav'nly pow'rs
And antedate that day;
We feel the resurrection near,
Our life in Christ concealed,
And with His glorious presence here
Our earthen vessel's filled.

O would He more of heav'n bestow,
And let this vessel break,
And let my ransomed spirit go
To see the God I seek;
In rap'rous love on Him to gaze
Who gives that sight to me,
And shout and wonder at His grace
In vast eternity.

(Hymn No. 177,
Gobles Hymn Book)

With loving memories and
submitted by her daughter,
Clemmie H. (Mrs. C. R.) Ball,
1420 South Askin Street
Martinsville, Virginia 24112

IN MEMORY OF MY SON, FREDERICK DWIGHT BASS, WHO DEPARTED THIS LIFE FIVE YEARS AGO IN AN AUTOMOBILE ACCIDENT, FEBRUARY, 1972

The day's grow long and years file by,
And dear memories of you still linger nearby;
He is some where out there, not too far away,
Our loved one who is gone, his image grows fair at the end of the day.

Our hearts may be sad and bowed down with grief,

Sorrow does not depart, yet we can be glad
and filled with relief;
His image is kept in our hearts, on the wings
of death and sorrow,
God sends us new hope even for tomorrow.

God in His mercy and in His grace,
Has given us strength with which to face;
Only those who have lost can only tell,
The pain of parting without farewell!

Five years have passed since you went away,
Yet with the passing of days memories do
not fade or decay;
Still my lonely heart recalls your sweet voice
and your tender smile;
They linger with me all the while.

They that think you are now gone,
Because your face no more they see;
Are wrong for in my heart you live,
And always will be in blessed memory!

Written and composed
by his mother
Mrs. Thurman Bass
P. O. Box 52
Black Creek, N.C. 27813

CONTRIBUTIONS TO FUND FOR THOSE UNABLE TO PAY

Mrs. George D. Gray, N.C.	1.00
Mrs. Gara Day, N.C.	4.00
Mrs. A. B. Copley, N.C.	2.00
Mrs. Meta B. Rohrbough, Va.	4.00
Mrs. Kermit Via, Va.	1.00
Mrs. Ellen H. Daniels, Va.	4.00
Mr. E. T. Jones, N.C.	3.00
Thelma B. Ingram, Va.	9.00
Mrs. D. M. Denny, N.C.	2.00
Mrs. Carl Murphy, N.C.	1.00
Mrs. Havis Donaldson, Ark.	1.00
Mrs. Minnie Boswell, N.C.	4.00
Mr. David L. Thompson, N.C.	14.00
Mrs. M. J. Barber, Va.	4.00
Mrs. Julia D. Stallings, N.C.	2.00
Mr. T. D. Flinchum, N.C.	4.00
A Friend	20.00
Mrs. Curtis Chandler, Ga.	5.00
Mrs. A. J. Monk, N.C.	4.00
Mrs. Gladys K. Robinson, N.C.	1.00
Elder McLeon Hardee, S.C.	6.00
Mrs. L. W. Warren, N.C.	3.00
Mrs. J. C. Smith, N.C.	3.00
Elder J. N. Darnall, Ky.	1.00
Mrs. Lillian McLamb, N.C.	4.00
Mrs. Alice Perry, N.C.	2.00
Mrs. Lillie Fridell, Kan.	4.00
Mrs. Lura A. Thompson, Va.	1.00
Mrs. James D. Lowry, N.C.	4.00
Mr. and Mrs. Leonard Tedder, N.C.	4.00
Mrs. I. K. Newnam, N.C.	1.00
Mrs. W. G. Pate, N.C.	4.00
Elder Curtis Parrish, N.C.	2.00
A Friend	4.00
H. Leon Blanton, Fla.	10.00
Mr. W. G. Brown, S.C.	4.00
Mrs. R. C. Bell, W. Va.	4.00
Mrs. W. C. Whittington, N.C.	4.00
Mr. Graham Jackson, N.C.	4.00
Mr. Joe W. Rice, N.C.	4.00
Leland Oliver, N.C.	4.00
Mrs. Oma Flippin, N.C.	5.00
S. N. Helms, N.C.	2.00
Inez Hunt, N.C.	1.00
Roy S. Parrish, N.C.	4.00
Mrs. Hattie Hill, N.C.	2.00
Thomas F. Adams, Jr. N.C.	4.00
W. E. Pollard, N.C.	20.00
Mrs. Allie Cobb, N.C.	1.00
Mrs. C. E. Chandler, Ga.	1.50
Fannie L. Williams, N.C.	2.00
Mrs. W. R. Monk, N.C.	2.00
Mrs. J. N. Berryman, Ga.	4.00
Mrs. Minnie Jones, N.C.	1.00
John M. Moon, Ga.	4.00
E. J. Davis, N.C.	4.00
J. E. Rogerson, N.C.	14.00
A Friend	5.00
E. C. Stanfield, N.C.	1.00
A Friend	6.00
Elder J. O. Pruitt, Tenn.	1.00
Mrs. Mable Hager, N.C.	3.00
Mrs. Oscar Broom, N.C.	6.00
Arthur W. Norris, N.C.	4.00
Mrs. R. E. Strum, N.C.	2.00
Mr. and Mrs. T. M. Clifton, N.C.	4.00
Mrs. R. E. Moore, N.C.	2.00
Reece Gallimore, N.C.	2.00
Miss Nancy Tingle, N.C.	4.00
Mrs. Sanford Rhodes, N.C.	4.00
Mrs. Mamie Watson, N.C.	4.00
Mrs. Lucille Landers, Tex.	5.00
Mrs. Nolan Lanier, N.C.	9.00
T. J. Dean, N.C.	2.00
Elder W. W. Hudson, Jr., La.	3.00
Mrs. Annie D. Dean, N.C.	4.00
Mrs. D. O. Mishoe, N.C.	3.00
Elder J. B. Pollard, N.C.	5.00
Jeffie Fitzpatrick, Ga.	2.00
Rachel Edwards, N.C.	4.00
"In memory of Mrs. Louise P. Temple, former member of the Raleigh Primitive Baptist Church, by her son J. P. Temple, Goldsboro, N.C."	30.00

A Friend	4.00
Mrs. C. A. Bentley, Ga.	4.00
Mrs. Lula Helms, N.C.	3.00
Mrs. I. L. Lunsford, N.C.	4.00
Mrs. Alyne B. Kingsbury, N.C.	4.00
Mrs. R. L. Johnson, N.C.	2.00
Miss Nancy Smith, N.C.	4.00
Mrs. Ervin C. Williard, N.C.	4.00
Mrs. M. H. Clayton, N.C.	2.00
Elder John L. Sanders, Ala.	2.00
Elder Eugene Shepherd, N.C.	1.00
Mrs. Joseph S. Barnhill, S.C.	1.00
Clyde Boyd, S.C.	4.00
Mrs. T. A. Smart, S.C.	2.00
Mrs. J. B. Stephenson, Sr., N.C.	1.00
N. B. Brown, S.C.	1.00
Mr. Dallas Jones, N.C.	1.00
James A. Brooks, W. Va.	3.00
Mrs. Annie H. Hunt, N.C.	1.00
Mrs. Mildred S. Garner, N.C.	2.00
James D. Ballance, N.C.	4.00
James R. Kemp, Fla.	1.00
Mrs. Hettie Beam, N.C.	5.00
Mrs. W. C. Sutherland, Va.	4.00
Mrs. Robert E. Reaves, Md.	4.00
Harry T. Vories, Calif.	10.00
Bessie J. Pittman, N.C.	5.00
W. E. Skittletharp, N.C.	1.00
Alton White, N.C.	4.00
J. B. Kearney, N.C.	2.00
Mrs. Mildred C. Mercer, N.C.	3.00
Mrs. J. A. Bugg, Va.	7.00
Elder B. W. Owens, N.C.	1.00
W. N. Creech, N.C.	9.00
Elder J. G. Gardner, N.C.	5.00
Otha Adcock, N.C.	1.00
Mrs. Lonnie Crenshaw, N.C.	4.00
Mrs. A. Y. Clayton, N.C.	2.00
Mrs. Esther Parsons, N.C.	4.00
Miriam Lee, N.C.	4.00
Elder J. B. Pollard, N.C.	4.00
A. L. Harris, N.C.	4.00
Mrs. Bernice Sauls, N.C.	4.00
Brewer Jackson, N.C.	3.00
Mrs. Deems Jackson, N.C.	1.00
Mrs. Victor Walters, N.C.	1.00
Elder A. F. Langston, N.C.	1.00
Mrs. Mercie B. Slawter, N.C.	1.00
Mrs. J. E. Phelps, N.C.	20.00
Mrs. Ernest Clayton, N.C.	4.00
Mrs. Johnnie Lautares, N.C.	4.00
Mrs. James H. Rose, N.C.	4.00
Mrs. Foster Prince, N.C.	1.00
Mrs. H. I. Hicks, N.C.	1.00
Elder U. V. Wallace, Tex.	1.00
Mrs. Corinne M. Fish, S.C.	4.00
Mrs. Charles B. Gordy, Mich.	10.00
Mrs. Hugh Allen, N.C.	1.00
Mrs. Thurmond Mercer, N.C.	1.00
J. Ray Gallimore, N.C.	4.00
Mrs. Thelma Q. Jones, N.C.	4.00
Tommy G. Clayton, N.C.	4.00
Elder John J. Smith, Sr. W. Va.	4.00
Mrs. C. W. Stewart, N.C.	9.00
Mr. Clyde Hardison, S.C.	4.00
June F. Cox, Va.	4.00
B. C. Clinard, N.C.	4.00
Mrs. J. E. Boone, Sr., N.C.	4.00
A Friend	4.00
Mrs. Nettie H. Wilson, N.C.	4.00
Miss Irene L. Griffin, N.C.	2.00
Miss Beulah Mabe, Va.	1.00
Mrs. J. B. Hill, N.C.	4.00
James S. Denning, N.C.	1.00
Miss Leona Kirby, N.C.	4.00
Mrs. Thurman Bass, N.C.	4.00

EASTER MONDAY MEETING

The annual Easter Monday Meeting of churches composing the Lower Country Line Association will be held with the Eno Primitive Baptist Church on Easter Monday, April 11, 1977, the good Lord willing. It is our sincere desire that our correspondents, elders, deacons, members and friends in the Lord to be with us again at this time.

Those coming from the north by Interstate 85 or 15, from the south by I-85, from the east or west by 70, or from the south by 501 or 15: turn north at Roxboro Road Exit off I-85, 70 & 15 Bypass; (do not turn at exit that says 501 North or Roxboro), follow through Bragtown to the 5th traffic light at state road 1004 (CCB on left); turn right on 1004, go one-fourth mile to the church on the left. Those coming by No. 55 from the east, follow the same directions. Those coming south from Roxboro on 501 to Durham, turn left at the 4th traffic light and state road 1004.

Please remember us at this meeting and come and be with us.

Elder Burch Wray, Moderator
Brother W. A. Wheeler, Clerk

BLACK CREEK UNION MEETING

The Black Creek Union is appointed to be held with Lower Black Creek Church, Wilson County, N.C., the Lord will, on the fifth Sunday and Saturday before in May, 1977.

Lower Black Creek Church is located about three or four miles South from Wilson, N.C., on U.S. Hwy. 117, near Black Creek, N.C. Elder J. B. Wilson is appointed to preach the introductory sermon and Elder E. L. Holland is his alternate.

We wish to invite our brethren, sisters and friends to meet with us with a special invitation extended to our ministering brethren.

J. B. Williams, Union Clerk
225 Braswell Street,
Rocky Mount, N.C. 27801

YELLOW RIVER UNION MEETING

The next session of the Yellow River Primitive Baptist Union Meeting will be held at Harris Spring Church, Newton County, Georgia, on the fifth Sunday and Saturday before in May (28th and 29th) 1977, if it be the Lord's will.

Directions to Harris Spring are as follows: From I-85 exit 53S at Braselton. Travel to 11S; on 11S pass through Monroe and Social Circle, Church is three miles south of Social Circle on Highway 11.

We invite all brethren, sisters and friends to meet with us, especially our ministering brethren.

Jeffie Fitzpatrick, Clerk
Route No. 4
Commerce, Georgia 30529

LAUREL SPRINGS ASSOCIATION

The Laurel Springs Primitive Baptist Association, the Lord willing, will convene at 11:00 a.m. on Friday before the first Sunday in June, 1977, and will continue through Sunday following with Franklin Church, near Dobson, N.C.

For those who wish to come by Dobson, N.C., use S.R. Road 1345, called the Prison Camp Road. Follow this road until you cross the new Interstate Hwy. No. 77, and turn left after you cross the bridge for a short drive to the church. For those who use Highway No. 89, turn at Beulah School on S.R. Road No. 1345, and turn right just before you get to Highway No. (Intertstate) No. 77 for a short drive to the church.

A cordial invitation is extended to all of our corresponding brethren, sisters and friends with a special invitation to the ministering brethren.

Geo. A. Fulk, Clerk
Route 1,
Pilot Mountain, N.C. 27041
Telephone: 919-325-2425

ANGIER UNION MEETING

The Angier Union will be held, the Lord will, with the Church at Hannah's Creek, beginning Saturday before the fifth in May, 1977, and will continue through Sunday.

Elder D.E. Parker was appointed to preach the introductory sermon and Elder Curtis Parrish was chosen as his alternate.

Hannah's Creek Church is located on U.S. 301 Hwy., about four miles North of Benson, in Johnston County, N.C.

E.T. Jones, Union Clerk
Router 3,
Fuquay-Varina, N.C. 27526
Telephone: A.C. 919-552-5845

MILL BRANCH UNION

The next session of the Mill Branch Union will be held, the Lord willing, with Simpson Creek Church, the fifth Sunday and Saturday before in May, 1977. Services will begin at 11:00 a.m. Saturday and at 10:30 a.m. on Sunday.

Those coming by Loris, S.C. will take Highway (S.C.) No. 9 East to Goretown. Turn right on paved road and go about three miles. Turn right on paved road to church. Those coming from the opposite direction on Highway (S.C.) No. 9, turn left at Goretown and follow same directions as shown above.

We invite ministering brethren along with all brethren, sisters and friends to visit us and worship with us.

L.M. Vaught, Union Clerk,
Route 2,
Loris, S.C. 29569

WHITE OAK UNION

The next session of the White Oak Union was appointed to be hled with the Church at Yopps', May 28th and 29th, 1977. Yopps' Church is located on N.C. Hwy. 172, just outside of Sneads Ferry, N.C.

We cordially invite all lovers of the truth to come and worship with us.

Elder J.B. Pollard, Moderator
M.M. Gray, Union Clerk

C2LC4
Z4

ZION'S LAN MARK

PUBLISHED M THLY

BY

PRIMITIVE OR OLI HOOL BAPTIST

A

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CX | MARCH, 1977 | NO. 5

University N. C. Library
CHAPEL HILL, NC 27514
Ex.

PSALMS
CHAPTER 10

He hath said in his heart, God hath forgotten: he hideth his face; he will never see it.

Arise, O LORD; O God, lift up thine hand: forget not the humble.

Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require it.

Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless.

Break thou the ark of the wicked and the evil man: seek out his wickedness till thou find none.

The LORD is King for ever and ever: the heathen are perished out of his land.

LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear;

To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

EDITOR
ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR
GEORGE A. FULK PILOT MOUNTAIN, N. C. 27041

$6.00 PER YEAR — 2 YEARS $11.00
TO ELDERS $5.00 PER YEAR — 2 YEARS $9.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

ELDER L. I. BODENHEIMER AND BUNKER HILL PRIMITIVE BAPTIST CHURCH, KERNERSVILLE, N.C.

Dear Brother Mewborn,

I hope you and your family are doing well. I had hoped you would be able to be with us at Bunker Hill meeting last Sunday. I am sorry you were not able to come, but hope you can be with us soon.

I am enclosing the Salem Association notice. I would appreciate it if you would print it in Zion's Landmark.

I am also enclosing a sermon by the late Elder L. I. Bodenheimer which Sister Madie McKaughan, our clerk at Bunker Hill Church, let me borrow. Elder Bodenheimer served the Primitive Baptist congregation at Bunker Hill before the Church was organized in 1907. I believe Elder Bodenheimer was serving Piney Ridge Church at that time, although I do not know this for sure. However, several members of Piney Ridge Church lived in the Bunker Hill community and Elder Bodenheimer held services with them there. Bunker Hill Church was organized in 1907 as an arm of Piney Ridge Church and joined the Mayo Association. Two years later when the Salem Association was organized as an arm of the Mayo Association, Bunker Hill Church was a charter member.

The first meeting house at Bunker Hill was built in the late eighteen hundreds by the community on the site where Bunker Hill Methodist Church now stands. The Primitive Baptist met there one weekend a month and the Methodist another. The time came when the Methodist no longer wanted to share the meeting house with the Primitive Baptist even though it was a community building, erected for use by both congregations. Therefore, the Methodist padlocked the meeting house to keep the Primitive Baptist out. When the Primitive Baptist meeting time came they could not use the church building, so they met on the porch of a store across the road from the meeting house, next to where Bunker Hill Primitive Baptist Church is now located. At the time appointed for services to begin, Elder Bodenheimer knelt in prayer on the store porch. In his prayer, he begged unto God, if it be His will, that the lock be removed from the church door. That evening a storm arose and lightning struck the door of the meeting house and destroyed the lock.

The Primitive Baptist with friends in the community then built Bunker Hill Primitive Baptist Church. The same building is still being used today, although it was remodeled or renovated in the early nineteen fifties.

Elder Bodenheimer was blessed with a wonderful gift and is remembered in much love by all who knew him. We also, who did not know him, when we are blessed to read his testimony with understanding, and our hearts are

comforted, desire to call him beloved brother.

Your brother in hope,
(Elder) John T. Lee)
1956 Webb Avenue
Burlington, N.C. 27215
March 24, 1977

A SPIRITUAL RAILWAY TO HEAVEN

A Sermon delivered at Pine Church, Davidson, County, N.C., on the second Sunday in March, 1897.

Text: "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." Isaiah; 6:1.

When Brother Williard read his text this morning in the first chapter, and the first verse of Matthew, which reads: "The book of the generation of Jesus Christ the son of David, the son of Abraham," I thought of the fifth chapter and first verse of Genesis, which reads: "The book of the GENERATIONS of Adam." The GENERATION of Jesus Christ is in the SINGULAR number, and "The book of the GENERATIONS of Adam," is in the PLURAL number. I also thought of the last word in the Old Testament, and the closing words in the New Testament. The old ends with a curse, see last verse in the last chapter of Malachi, also see the last verse in last chapter of Revelation. You will see that the New Testament closes with the benediction of a blessing, in these words, "The grace of the Lord Jesus Christ be with you all, Amen." By the closing of the Old Testament we see there is nothing in the law but a curse, and by the closing of the new, we see nothing but a blessing. The two Testaments represent the two convenants, the law, and the gospel. The first curses, the second blesses; the law curses, the gospel blesses. Now to which then will the sinner go for help?

All of God's servants have their special gifts. Brother Willard has his, and, if, indeed, I am one, I have mine. He has occupied his talent today, and it can be said of him, "Well done, thou good and faithful servant." I will try to occupy my talent or gift, as He sees fit to bless me, and here I wish to say that every one of God's children are useful and have a place to fill in the mystical building of God, for in a great house there are many very small pieces. Yet, they are all necessary for strength, beauty and completion of the whole. The house could never be complete, if one of the least pieces were left out. Therefore, God has either devised a design or way Himself, or has adopted a plan that men have devised, or there is nothing devised at all. The religious world says that it makes no difference what you believe, just so you are honest in your belief. That will make it right to you. I heard of a man once who went out turkey hunting, and finally he saw an object move in the bushes a distance from him. Fully believing that what he saw move was a turkey, he leveled his gun, fired, and killed a neighbor of his. So, if believing a thing is so, makes it so, the thing shot would have been a turkey instead of a man.

Since it is custom, or fashion, or a necessity to take a text, I will now try to get to my text. I often hear preachers say they will try to preach from their text, and most of them do it, but I shall try to preach to my text. Until I was grown, I could remember every text that I ever

heard preached, where and by whom preached, because I paid strict attention to the sermon. So to my text, "In the year that King Uzziah died." Uzziah was a great king and when he died, the kingdom was convulsed with excitement. Every telegraph wire, every newspaper reporter, and all cable wires, were rattling with the death of an earthly king, and all the nations who were in commercial, or financial relation to the dead king's kingdom were in mourning. Beyond the dying king's crumbling nation, the soaring Isaiah takes a heavenly flight and exclaims in the language of our text: "I saw also the Lord sitting upon a throne high and lifted up." The work "sitting" shows that kings of the earth may die and nations fall, but undisturbed, the Lord is still "sitting," and yet He is "Lord of lords and King of kings" (Rev. 19:16), is mighty in battle and strong to deliver. To show you how great this personage is that the prophet saw "sitting upon a throne," we will stand on the sea shore and see that mighty body of water, the ocean, whose proud waves foam and roar as distant thunder. Yet, when the Master speaks "Peace, be still," (Mark 4:39), you will see those boisterous waves get quiet and serene; then see your Master measure all the waters of the great deep in the hollow of His almighty Hand. Then go with me to those high and mighty mountains and lofty hills, and see them weighed. "He weigheth the mountains in scales, and the hills in a balance." (Isaiah 40:12). "He comprehendith the dust in a measure, and taketh up the isles as a very little thing." (See Isaiah 40:12, 15). It is said of Him that all nations are as a drop of the bucket before Him. The universe is then before Him in proposition as one small drop is to a bucket of water. Then, what is the size of one individual? Suppose there are twelve hundred thousand millions of people in the world! One man would be the twelve hundred thousand millionth of a drop in size! You would have to get a thousand California telescopes to bring him in sight. Then hear this little animalcule talk about resisting or ruling Him that is "High and lifted up" above all worlds, all men, all angels and all devils. All the kings of earth are made rich by their subjects. But, this King of Kings makes His subjects rich. He became poor, that we through His poverty might be rich. (See II Corin. 8:9). All earthly subjects fight, bleed, and die for the defense of their king. The King in Zion fought, bled, and died to defend His subjects, and He is around <u>you</u> as a wall of fire. God's Love embraces <u>you,</u> and His Love is the only Love that is independent of the object loved. Human love depends upon the object loved, or the object loved governs the lover, while the love of God governs the thing loved. "We love Him because He first loved us." (Ist John 4:19). This being the case, nothing in us can, nor will ever change God's love to us. Nothing shall be able to separate us from the love of God which is in Christ Jesus, our Lord. Suppose a young man that is rich could love a lady that was not only poor, but she was blind, she is deaf, she is dumb and deformed, and all her bones are out of joint. I say, were it possible for a man to love a woman in this condition well enough to marry her, and make her by will the heir of his estate, pay all her debts, and dress her in the best robe, and after all

this, her sight is restored, her hearing is restored, her speech is restored, her bones are all adjusted and she becomes the most beautiful and lovely of all her sex, would she, or any one else, ever fear that his love, and protection would ever fail? I know if any woman could make me really believe she ever loved me, I think I would not be uneasy about any change in me ever changing her love, for I know any change would improve my looks! "All the days of my appointed time will I wait, till my change come." (Job 14:14).

I will now notice the second part of my text.

"And his train filled the temple." I shall now try to describe this spiritual train. First, the word "Train" signifies to teach. "Train up a child in the way he should go; and when he is old, he will not depart from it." (Prov. 22:6) Second, it means a chain, or train of evidence, and third, it means several coaches coupled together. In this sense I shall describe the railway to heaven, by showing the perfect design of salvation under the similitude of a train. First, as all railroads are built by a company, so also is this one. There are but three in this spiritual company; the Father, Son and Holy Ghost. This railroad is the only one that is operated by the owners of the road. It is the oldest and yet the newest. It is called "A new and living way." (Hebs. 10:20). "Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." (Matt. 7:14). This railway to heaven is a short train. "A short work will the Lord make upon the earth." (Roms. 9:28) There are but five coaches that compose, or make up the train. The first is the foreknowledge of God. The second coach is called predestination. The third is named called, the fourth coach is called justification, and the fifth is called glorified. Paul in the eighth chapter of Romans names them thus: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Morever, whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified." (Roms. 8:30).

One peculiar nature of this train is that every passenger is seated in every coach. He is in God's foreknowledge, he is in His predestination, he is in His holy calling, he is in His justification and is also in His glorification, and all these coaches reach to Heaven. And Jacob "dreamed and behold a ladder set upon the earth, and the top of it reached to Heaven." (Gen. 28:12).

Again, I had to pay my own fare to the railroad company before they would allow or give me transportation to this place, but this spiritual company pays the fare of all who travel this Heavenly road, and they are also given a guarantee for all future expenses. "Whatsoever thou spendest more, when I come again I will repay thee." (Luke 10:35). Again, when you travel on earthly trains, you have to furnish your own clothing and this often prevents the poor from traveling on the train, but this spiritual company furnishes its passengers (all of them) with clothing. Indeed, a general outfit is furnished. "I will abundantly bless her provision: I will satisfy her poor

with bread. I will also clothe her priests with salvation: and her saints shall shout aloud for joy." (Psa. 132:16). Again, we often hear of excursion trains and would like to go, but our poverty, our clothing and the toughts of so many strangers on board afright us away. But, on this Heavenly train, there are no strangers. "Ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God." (Eph. 2:19)

All in this train are your kinsmen, your brothers and your sisters. It is a special train for the Royal family. The conductor of this train is the Holy Ghost, and many poor wayfaring men say, I would like to go, but I am blind. The conductor says, "I will bring the blind by a way that they knew not." (Isa. 42:16). Another says, I have tried to go, but I always get lost, but the conductor says, "I will lead them in paths that they have not known." Another says the ways are crooked. The conductor says, "I will make crooked things straight." (Isa. 42:16). Another says, the way is so rough and rugged. The conductor says, "I will make rough places plain." (Isa. 40:4).

And all say, we are so vile, and full of evil thoughts and sin, we fear at last we will be forsaken and finally perish by the way. But, your conductor says, "These things will I do unto them, and not forsake them," saith the Lord." (Isa. 42:16). This is, indeed, a wonderful train. There is no wrecking of this train by the devil's train wreckers, no lives are lost: The captain furnishes all the crew on board with "eternal life." (John 10:28) Their lives are all insured, and the policy is, "The promise of the life that now is and that which is to come." (Ist Tim. 4:8 But as you journey from earth's polluted shores in this magnificent train, you will pass many dark seasons. I remember traveling once in a natural train, and I noticed the porter starting at one end of the train, to light up all the lamps about the middle of the day, and the sun was shining brightly. I wonderd why he was lighting all the lamps, but in a few minutes we entered a dark tunnel where no sun could be seen. All outside was dark and gloomy, but within the train (God's purpose) was light enough. God has a purpose in our dark tunnels, through which we pass, and when the train is about to carry you through sore trials, turbulent temptations and deep waters of thick darkness, God will by the Holy Ghost, through His porter, (the Holy Ghost) light up every candle of your soul. So, if all is dark without, you will have light within to trust in the covenant promises of the faithful God.

Again, many of you are scared nearly to death when a dark cloud with vivid lighting, roaring thunder, and howling winds are sweeping over the land and the devil, to add to your suffering, will throw your fear in your teeth by telling you, that if you were a child of God, you would not fear the storm, nor even death. But, go with me a little voyage on the stormy sea of Galilee, and there you will find the disciples with Jesus Himself, tossed by the raging waves, while Jesus slept in the hold of the ship. The disciples were scared nearly to death, as badly as you or I would have been, but like you, they were scared from self to Christ. They woke Him up with frightful cries of prayer, saying, "Master, carest thou not, that we perish? And

He arose, and rebuked the wind, and said unto the sea, Peace, be still." (Mark 4:38,39). Remember my sister, (one in his audience, Editor) they were just as safe when they were scared while the storm was raging, as they were when the winds ceased, and they were rejoicing. During the storm they did not feel as safe.

Our train may run through many dark tunnels, but remember, we are still in the train. The two rails of the track of God's providence and grace have them rebounded for Heaven with our baggage of faith, hope, and charity being fully checked and all freight having been previously fully prepaid to glory. So when all the Royal family shall have been finally called out of nature's darkness into His marvellous light and shall have been dressed in the robe of righteousness and seated in this train of redemption, the final signal will be given, not by the ring of a material bell, but by the voice of an arch angel and the trump of God. "For the trumpet shall sound, and the dead shall be raised." (Ist Cor. 15:52). Then shall this train move out of the depot of first origin or time for the final return and last run in the presence of an assembled world who will be left, "calling for rocks and mountains to fall on them and hide them from the face of Him that sitteth upon the throne and the wrath of the Lamb, for the great day of His wrath is come, and who shall be able to stand?" (Rev. 6:16,17). Those within the train will wave their palms of victory, (a final farewell to a dying world) with shouts of Hosannah to the Lamb, for thou wast slain and hast redeemed us unto God, with thy blood and we shall reign as Kings and Priests unto God, forever and ever. See Rev. 5:9,10. Then, they will see their company's owner. It is recorded, "Every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him." Rev. 1:7) Then as the grandest and greatest of all excursion trains moves onward and upward, till you get in full view of the Holy City, you will see the entire City lighted up. It will not be from the light of the material sun, nor gas, nor electricity, but with the light of the glory of God. Then the everlasting gates that King David saw will fly wide open, the everlasting doors will be lifted up and the King of Glory will enter in. See Psa. 24:7,8,9. Then His train will fill the temple. Then and there you and I will lay our crowns at His feet and "crown Him Lord of all." (Rev. 4:10).

I am now sixty-five years old and have spent upwards of forty-five years of that time endeavoring to preach the gospel of Christ. I have nothing to take back, nor apologies to make for what I have so long preached, but I desire with Paul to say, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day; and not to me only, but unto all them also that love His appearing." (II Tim. 4:8).

(Elder) L. I. Bodenheimer

Elder L. I. Bodenheimer was the founding editor of Zion's Landmark which begun November 15, 1867. In reading the above wonderful sermon one cannot help but being made to see the cardinal or fundamental principles of the doctrine of God our Saviour reflected throughout it.

These embrace the absolute predestination of God in all things, three-one-God, election, total depravity of all mankind, particular redemption, new birth, final perseverance of the Saints to Glory and the doctrine of the resurrection of the dead. In view of the principles for which this dear Elder was made to stand (as depicted in this sermon of eighty years ago), the question arises in our minds, "Is the Zion's Landmark still continuing in as well as contending for the same faith for which he stood and upon which the paper was originally founded?" The answer to this question lies in the minds of those who read it.

There are many interesting things that linger in our minds about the life of dear Elder Bodenheimer which have been told us by many who have passed on from this life. A great-aunt of mine (and sister in the church) who died in 1965 at the age of ninety years told me that he visited in my great-grandfather's home, Joshua Mewborn, (1829-1907) on different occasions in the latter eighteen hundreds and that she vividly remembered him sitting around the fireside with my great-grandfather along with other visiting elders, conversing the scriptures, while she and her mother made preparations for overnight accommodations. This great-grandfather was not an elder in the church but was a deacon for over fifty years, so I am told. He lived near Snow Hill, N.C. Perhaps, someday, if it is the Lord's will, we may leave some of these things on record that have been told us concerning him by relatives, Elder T. F. Adams, and others. Elder Bodenheimer was said to have been a very plain spoken man whose preaching was seasoned with occasionally wry wit, one who always stood uncompromisingly in the doctrine, faith and practice of the Old School Baptist Church.

We have a number of the centennial issue (One Hundredth (100th) Anniversary) of the Landmark on hand that was published November 15, 1967. To those who will send us a new subscriber or subscribers, we will give you one of these issues. This issue contains Elder Bodenheimer's photograph along with the photographs of all the editors since the paper's founding with biographical sketches of each. This issue does not include Elder Adams' photograph but we will send you one (an issue) that does contain his photograph. Please help us to obtain new subscribers whenever and wherever possible.

Editor

ELDER SYLVESTER HASSELL

The following article recently appeared in the DUNN (N.C.) DISPATCH, a local paper published in Dunn, Harnett County, N.C., and I am also told that it appeared in the SAMPSON NEWS, a local paper published in Clinton, N.C. Feeling that it might be of interest to our readers, I am having it republished in the Zion's Landmark, as Elder Hassell frequently wrote for our paper many, many times, as the old back issues or copies will show.

God blessed Elder Hassell with great natural knowledge as well as with wonderful spiritual knowledge. While we know that those of the world have no knowledge of the truth and doctrine of God our Savior, yet it

is significant to note that even in this late day and age, they will acknowledge the church through those men whom God has given such gifts of understanding and knowledge. I have been told that Elder Hassell left a record at the University of North Carolina, Chapel Hill, N.C., that has never been equaled or excelled at this institution of higher learning. He spoke several languages fluently. It is also interesting to note (and perhaps it is unknown to many) that Atlantic Christian College, Wilson, N.C., is today located on the same site where his Wilson Collegiate Institute stood for many years.

His Church History about which the following article has been written is still available at $9.40 per copy. To those who might desire or want a copy of this book, please send check to me for this amount. I shall have them ordered for you. This volume contains a wealth of information concerning the Church of God and its travail of persecution, sorrows and trials down through the ages and centuries of time.

The author of this good article, Dr. H. G. Jones, was for a number of years until recently, Head of N.C. Department of Archives and History, Raleigh, N.C., and is currently connected with the University of North Carolina, Chapel Hill, N.C.

Editor

HASSELL—A MAN OF MANY WORDS

Sylvester Hassell was a man of words. We could even say that he was a man of many, many words.

So many words, in fact, that he told the ecclesial history of the 19th century in one sentence.

That one sentence covers pages 58 to 587 of "the Church of God, from the Creation to A.D. 1885; including especially the History of the Kehukee Primitive Baptist Association."

With 3,153 words punctuated by 390 commas and 86 semi-colons, it is the longest sentence ever found in an English language book.

Some literary scholars may argue that since writers like James Joyce don't use punctuation, there are longer sentences than Hassell's. But that isn't fair, because Hassell did, indeed, use punctuation and his exhausting seven pages meet all the requirements of a legitimate sentence.

The author of the remarkable book was born in Williamston, N.C., on July 28, 1842, the son of Elder Cushing Biggs Hassell and Mary Davis Hassell. The elder Hassell, for many years moderator of the Kehukee Primitive Baptist Association, served at one time as president of the Roanoke Navigation Company and as Martin County treasurer.

Elder Sylvester Hassell was graduated from the Williamston Academy, then the University of North Carolina where he was president of the Philanthropic Society. He chose education as a career, teaching first at Williamston Academy, then at Delaware State Normal University and the William Penn graded schools at New Castle, Dela.

From 1872 to 1886, Hassell was principal of Wilson Collegiate Institute at Wilson, N. C. He was there when his father, who had undertaken the writing of a history of the Christian church and of the

Kehukee Association, died in 1880.

Sylvester succeeded his father as moderator of the Kehukee Association and agreed to revise and complete the unfinished manuscript history. For nearly six years he labored on it and the 1,032-page book was published in 1886.

Conscious that over 3,000 words made a pretty long sentence, Elder Hassell explained, "To economize space ... I have presented, in this one long sentence, the most faithful photograph that I am able to draw of the chaotic nineteenth century."

The "faithful photograph" was not a pretty one, for the author pictured evil as dominating the century. He particularly bemoaned the "infidel tendency" of much of the literature of the day and the tendency of people to try to improve the morals of others while neglecting their own.

A strict Primitive Baptist, Hassell believed that God created Adam in 4,004 B.C., and that Sunday Schools and missionary activity were unscriptural. He criticized other denominations for condoning "worldly amusements" such as ice cream festivals, oyster suppers, Sunday School excursions, picnics, Christmas trees and Easter cards.

Still, Elder Hassell found some encouraging progress in the "improvement of the manners of general society-less open indecency, intemperance, profanity and dueling."

Upon publication of his tome, Sylvester Hassell left Wilson and resumed his old principalship of Williamston Academy. He also took up the pastorship of Skewarkey Primitive Baptist Church, Williamston, N.C.

In 1906, Elder Hassell purchased the Gospel Messenger and moved it to Williamston. The readership of this Primitive Baptist organ extended to half the states and to Canada.

Hassell was married twice—first to Mary Isabelle Garrell, who died in 1871, then Mary Louisa Woodard, who died in 1889. Four children of the latter lived to adulthood—Francis, Charles, Mary and Calvin. Hassell himself lived until August 18, 1928.

Dr. H. G. Jones
Chapel Hill, N.C.
March 16, 1977

EXPERIENCE

Dear Brother Mewborn,

I am sending a check for ten dollars to renew my subscription to the Landmark for one year. Please use the balance as you see fit. I enjoy having the Landmark. I cannot say that I understand or agree with everything that is written because it is not my experience. That is the only way that we know any thing is by revelation or experience. Some say, all we have to do is just knock and it shall open, ask and you shall receive, etc. That is not my experience. Our asking must be of Him as well as the receiving.

I remember during World War II that I had three dear brothers in the flesh away from home. I loved them dearly, and I still love their memories. It was with me day and night, begging that they would be blessed to return safely home. My asking must have been in vain, because, if not, it would have come true. I remember my Dad and I were walking down a road in a dream. I heard the sound of an airplane. I looked up and saw one of the most beautiful planes I had ever

seen. As I looked at it, it began weaving and then came down. It fell to the ground in front of the old house where we were born and hit the ground in front of us. As I said, It was the most beautiful one I had ever seen. It seemed that there was the strongest drawing cord of love from my heart to that plane that I had ever felt. It was so strong that I had to go to it. I started towards it, and my Dad caught my hand and pulled me back, He said, "you can't go." I pulled away from him and ran to it anyway. When I got there, there were two of the most beautiful little angels I had ever beheld. They were both dressed just the same, but I could not touch them with my filthy hands. About two days after that dream, we received notice that one of my brothers had been wounded in Germany. Then a day later we received another notice from the War Department that another brother had been wounded in France. His leg had been shot off at the hip. The way I see this is that if I had ask it in God's name, it would have been received, but I feel I only asked in vain. I believe this was in God's predestination before they were ever born that they had to be at that spot, that minute, that second, that this would take place as it did, because He, God, had in His thought, predestination and purpose. He had purposed it to be as it did take place. He said in His Word, "As I have thought, so shall it come to pass and as I have purposed so shall it stand." (Isa. 14:24).

I believe in the God that made everything that was made, and there was nothing made without Him. It was made for a purpose, and it is that sure to serve the purpose for which He, (God) made it. Everything that He made He pronounced it good and very good. I believe the devil was made by Him to serve in the place for which (He) God made Him, but I believe his bounds are set. I believe he cannot go beyond these set bounds. But, I do believe he is sure to go to the limit of his bounds, that were predestinated or set for him to go, at the time and place for which God has made him. I also believe there is a time and season for every thing, a time to be born and a time to die, etc. I also believe there is a way fixed by God for all the things to take place as they do, and just that sure it will be as He purposed it to be. I believe in the God that controls every living thing that exists on this earth, from the devil down to the least little insect that moves. He said that even a sparrow cannot fall to the ground without Him. What a good and merciful God He is!

I remember one time there was a man that had a red bug crawl up his leg. The red bug bit him. He went out in the dew and it caused his leg to become infected. The blood poison got in it and the man died. I believe this had to be as it was at that time for it to take place, because it was the way God had forseen and purposed it to be. Oh, what a good, powerful and merciful God, He is. Some say their conscious is so clear that they never retire for rest at night but what they can sleep. Oh Lord, that is not my experience! I am in such fear and trembling most of my time that I am not one of His little ones, one of His for whom His blood was shed, one whose man was written in the Lamb's book of life before the world began. I have not just begun to see it this way.

I remember back when I was a

little boy, I was a great eavesdropper. Our home was a stopping point or resting place for the dear old soldiers of the cross. My Dad, the old soldiers of the cross, the brothers, the sisters and believers in Christ would sit around the fire side and express their views and beliefs of this great God. I would get over beside the wall, lay down and listen. Oh what a joy I received. I had such a great love for them that I wanted to be one of them even though I felt to be so vile and little. There was something in my little heart that I had a desire to serve them. I wanted to do something for them. I loved them so much, even though I felt to be such a sinner. Oh what a powerful and merciful God He is! He can take even those who have departed this life and still make His little ones rejoice and be comforted. I feel I am not one of them, but, sometimes, I have a little hope that just maybe I am one. However, most of the time, I fear I am not.

I remember one time I was a patient at the hospital and had been under the surgeon's knife. I had a lot of visitors, whom I believe were His little ones. I had received a lot of cards too. At night when visiting hours were over, I was lying on my bed, looking over the cards I had received and was also meditating over the precious ones who had visited me. The thought came into my mind about a dear sister who had in the past been such a great comfort and witness to this vile sinner in his experience. She was deceased. I thought, if she were living, she would have been to see me, but could not come. I dropped off to sleep and in a dream she came. She was the most beautiful I had ever seen her. Hers was a perfect body, dressed in a beautiful white robe. She came to my bed side and said, "Isaac, I thought I would come to see you. I wanted to hear how my husband was getting along, and I wanted to see you too. I thought if anybody would know, you would. He will soon be with me again where I am now, and you too." She said, "I would like to take you with me but I can't now. I will take you as far as I can and show you where I am staying." We started down the most beautiful street I had ever beheld and it looked like gold. We were carried on for a short distance and turned to the right and there was the most beautiful building I had ever seen. She said, "this is as far as I can take you," and she disappeared. When I was awakened, I had started out the door and a nurse had hold of my arm and said, "Mr. Hill where have you started?" I said, "I want to go to the bath room." She walked with me to the door. I went in and put my head against the door. Oh what a great, powerful and merciful God that can comfort a vile and wretched sinner with the dead! I feel without a doubt that she is sleeping that good and perfect sleep from which none will ever wake to weep. I believe in the God that is so good and powerful that nothing can ever, has never or will ever stay His mighty Hand, and that nothing has ever taken place that was not in His absolute predestination and foreknowledge before the foundation of the world. Some believe predestination is a dangerous word, but I am not afraid of it. I am only afraid that I am not embraced in it as I would like to be, for I know it is not in man to order his own walk or direct his steps. See Jer. 10:23. When I would do good evil

is present, that what I would I do not, that I would not, I do. See Roms. 7:19. I feel I have a strong desire in my heart to live right as any poor sinner in the world, but I do not have the power to do it.

Elder Mewborn, I have tried in my weak way to express a little about what I have experienced, and what I believe. I am not ashamed of what I believe, because it is so good and precious to me. I do not fear for the whole world to know how I stand on it.

Written by, I feel, a sinner in this world, and if one of His, the least of the least.

J. Isaac Hill
Rougemont, N.C. 27572
March 28, 1977

SOVEREIGN GRACE
(Selected)

Said of him that cannot lie
In the day you eat, thou shalt surely die.
O creature obey, and thou shalt live
To enjoy the blessings thy Master would give.

The Creator offended; His holy law broken,
The sinner did die even as God had spoken.
Sin entered by one and mankind did fall,
In Adam we sinned; death passed upon all.

Imputed sin? but this cannot be!
Watch your children and you shall see.
They go forth from the womb, speaking a lie,
For in Adam all sinned and in Adam all die.

Not one righteous can you find,
All are in darkness, all are born blind.
They are all lost and out of the way
Everyone like sheep, have gone astray.

With a reprobate mind and a sin-loving heart
Man's will is in bondage, right from the start.
He cannot will to love God or keep His law
Man is born loving self, and this is his flaw.

He will never seek God, who then can be saved?
For man hates God and is totally depraved.
One way only will man seek Thy face,
If only God makes him willing by His sovereign grace.

But Grace cannot come till justice is met,
Death as a sinner is mankind's debt.
We've broken Thy law, to its penalty we're bound,
We sinners must die, or a ransom be found.

A voice from eternity cries, "Lo, I come."
For out of fallen Adam He is given some
To work out a righteousness and cover their shame,
He dies in their place and bears their blame.

Thy Word made flesh, He walked among men,
The Lamb that was slain: the offering for sin.
From the virgin's womb, and the day of His birth
He honored Thy law before Heaven and earth.

God's righteousness prepared, Who will answer the call?
His elect people will come, redeemed from the fall.
Salvation is with Him, and appointed is that hour,
Having made thee willing, in the day of His power.

Hearing Thy Word and quickened by the Dove,
Thy people are drawn, by an everlasting love.
Tis Grace and not works, lest any man boast,
Salvation is of God: Father, Son, and Holy Ghost.
In the dust, O sinner, crying upon thy face,
He will be found praising God forever in redeeming sovereign grace.

Jimmy Gray
Norman, Oklahoma

LOOKS FORWARD TO RECEIVING PAPER

Dear Elder Mewborn,

Enclosed is check for $8.00 to renew my subscription from March 1st, 1977, to March 1st, 1978. The remaining $2.00 is for you, as Editor of the paper, to use as you see fit.

I look forward to the coming of the **Zion's Landmark** each month. Your editorial, "The Pearl Of Great Price," in the December, 1976, issue was and still is wonderful to read. I do hope the God of Love and Power will continue to hold you up and guide you, and that all will be well with you and your family.

I am sincerely a reader, I hope, and a believer in the truth.

Sincerely,
Mrs. D. K. Phelps,
139 Forest Avenue,
Elberton, Ga. 30635
February 28, 1977

GOD'S PURPOSES SHALL STAND FOREVERMORE!

"For by Grace are ye saved through Faith and that not of yourselves; it is the gift of God; not of works, lest any man should boast." Eph. 2-9. "And if by grace, then it is no more grace; other wise work is no more work." Rom. 11:6. "All our righteousness is as filthy rags." Isa. 64:6. (As unimportant as filthy rags!")

So, we know by reading Scripture there is only one way whereby man can be saved ... by grace — a gift of God. The Apostle Paul was speaking to the Ephesian brethren when he assured them how His church is saved. Could anyone possibly doubt His word? If you have hope of being a child of God, you understand it just as the Apostle said he understood it, by the "revelation of the Lord Jesus Christ." See Gal. 1:12.

What it is all about, it seems to this poor, unworthy sinner, is this: "God made this world for Himself." He did not have to plan anything. He just spake (declared) it in existence: "Declaring the end from the beginning." Isa. 46:10. And since He knew what the ending would be from the beginning." Isa. 46:10. And since He knew what the ending would be from the beginning, everything is just as He declared it would be. "As I have thought so shall it come to pass." Isa. 14:24. And what is prophesied and written in the scriptures have been coming to pass and still are being fulfilled to a jot and tittle. "God is of one mind," so what He said would come to pass does come to pass.

He formed man in His own image of the "dust of the ground", and He gave him strength and power to do only what God purposed for him to

do. His power and authority do not exceed what God ordained or purposed. He sent His only begotten Son, Jesus, to the earth to redeem His people from the curse of their sins. Those "God, Himself, chose before the foundation of the world." "Jesus finished the work His Father gave Him to do," and that ended all the work forevermore, that ever will be necessary for the salvation of God's chosen people. Those He chose are already saved, and they, themselves, cannot add to or take away from what has heretofore been done for them before they were born. Likewise, those whom God did not chose for His own cannot do one single thing, either. Every effort the elect or the non-elect put forth toward trying to change the will or work of God, that has been finished or the mind of God — "Who is of one mind, and changes not will prove as useless and fruitless as man trying to make and govern another world. Scripture proves it cannot be done. The whole thing is as God predestinated, preordained and foreknew it would be from beginning to ending! It never will be any other way regardless of how hard mankind tries or may try to change it.

It seems to this unworthy writer, after all these years of trying and with no progress made, the world would finally give it up as hopeless. The only people who know this truth are God's chosen or elect people to whom it has been revealed. He gave them ears to hear it and a heart to understand it. Those whom He did not choose are blinded and their hearts are hardened. We might ask, what can man do for God that He cannot do for Himself?

Dear believer, if you are one of those who has been given ears to hear and a heart to understand this truth, you are the most blessed people on the face of the earth. Heaven will be your home after this life and will be a resting place forever and forever. You must believe it, as it is the truth as laid down in the Scripture. Oh, if only I knew I were one of these. What a blessing it is to you if your hope is strong. Nothing but His tender mercy could reach this sinner. But, He is a sin-forgiving God. Thus far, He has sustained me. The world never can tell this unworthy writer what I, within myself, can or should do. My vain attempts have long since proven fruitless. All I can say as did one of old: "Let O, Lord, my heart be soft with contrition, fill me with self-loathing, animate me with hope, enlarge me in knowledge and understanding; **melt me in love**, and greatly increase me in faith that I may walk in it. O Lord, let my heart be sincere, make it upright in thy statutes, and stedfast in thy ways. Order my footsteps by thy word. Leave me not and please, Dear Lord, give me some assurance that, "That wilt show me the path of life." (Psm. 16:11) and bless me to walk therein.

Elizabeth C. Edwards
417 South Boylan Avenue
Raleigh, N.C. 27603
February 24, 1977

AGREES WITH EDITORIAL STANDARD OF PAPER

Dear Elder Mewborn,

The truth as we hope to believe it is expressed in the Zion's Landmark in the October, 1976, and December, 1976, editorials. We found writing that embraces our hope in what the scriptures teach. Surely, there is

only one Teacher. He is our Lord and Saviour Jesus Christ. Brother J. M., I believe our God wonderfully blessed you in writing the two editorials. "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith," (Gal. 5,22) Our God is the fruit. God is love, and our hope would be that we are kept by His love, and, if we are blessed with joy and peace, our God gives it to us. It is a great joy to read the writing of a precious one when it is written in comparison with our experience. God's love and truth and those who are embraced in His everlasting covenant grace do grow. They grow smaller. "He must increase, but I must decrease." (John 3:30). We are so unworthy of our brethren. John said that he was not worthy to stoop down and unloose the shoe latchet of Christ. (Mark 1:7). It has to be given to us to love our brethren in the manner that we are unworthy of them.

Brother J. M., I feel to be the least one that ever took pen in hand and made the attempt to write to you. I did want to say that the church of Jesus Christ is beautifully spoken of and portrayed in your two editorials. "The finest flower that ever bloomed, opened on Calvary's tree; When Jesus' blood in rivers flowed, for love of worthless me." The great price of that pearl was paid for by the Lord Jesus Christ.

"David said, What have I now done? Is there not a cause?" Ist Sam. 17:29 I do not believe we could ever say there was not a cause for everything that comes to pass. Our God would surely be the cause. Jesus came to save His people from their sins. Could I please ask what caused His people to be sinners? Joseph was sold to the Ishmaelites by his brethren and taken to Egypt. The Lord was with Joseph and he was a prosperous man. (Gen. 39:2). The evil and sin that Joseph's brethren did came before them and they desired to ask Joseph to forgive them. "But as for you, ye thought evil against me; But God meant it unto good, to bring to pass, as it is this day to save much people alive." (Gen. 50:20). Pharaoh's wife "cast her eyes upon Joseph; and said, Lie with me." (Gen. 39:7). Brother J. M., I have to believe that a merciful God was in this cause. Pharaoh's wife "spake to Joseph day by day, that he hearkened not unto her to lie by her or to be with her." "And she caught him by his garment saying, lie with me: and he left his garment in her hand and fled and got him out." (Gen. 39: 10,12). If God was not in the Presdestination of this coming to pass, then Pharaoh's wife did this wicked act of her own free will. (He gave me a will to accept what He gave.) Goble's Hymn-245. It would be my hope to believe in the God that had all power and who had a purpose in causing the entrance of sin into the world and it was according to His authorization. Joseph was put into prison and was found, but the Lord was with Joseph and showed mercy on him. He open not his mouth and did not complain of the evil done unto him. The butler and the baker were put into the prison for the purpose of bringing Joseph to Pharaoh to give the interpretation of his (the king's) dream. Our God had willed it to come to pass that there should be a famine. The power of His miracles are ever hid from the wise and prudent and are revealed only unto babes. The truth of this dream had to come from God's anointed One. Jesus was ever with His people.

He said, "before Abraham was, I am." (John 8:58). "Pharaoh said to Joseph, See, I have set thee over all the land of dungeon to the high office of the kingdom of Pharaoh's. The corn was stored up for Jacob and his household. Our very hope in that store house of plenty is that He is a merciful God. Our hope is that God's love and His grace will keep you and your family.

Walter B. Wilson
520 South Astell
West Covina, California 91790
February 27, 1977

LUTHER'S SNOW STORM

(A TOUCHING INCIDENT)

Most of our readers probably do not know that Martin Luther, one of the greatest and best men that ever lived, was in his boyhood so poor that he went about the streets of the city singing songs for a little money to buy food to keep him from starving. But he was a faithful student, and God raised up friends for him, and made him, at last the great and useful man that he was.

On a cold, dark night, when the wind was blowing hard, Conrad, a worthy citizen of a little town in Germany, sat playing his flute, while Ursula, his wife, was preparing supper. They heard a sweet voice singing outside:

"Foxes to their holes have gone,
Every bird into it's nest;
But I wonder here alone,
And for me there is no rest."

Tears filled the good man's eyes as he said, "What a pity that voice should be spoiled by being tried in such weather!"

"I think it is the voice of a child. Let us open the door and see," said his wife, who had lost a little boy not long before, and whose heart was opened to take pity on the little wanderer.

Conrad opened the door, and saw the ragged child, who said, "Charity, good Sir, for Christ's sake."

"Come in, my little one," said he. "You shall rest with me for the night."

The boy said, "Thank God!" and entered.

The heat of the room made him faint, but Ursula's kind care soon restored him. They gave him some supper, and then he told them that he was the son of a poor miner and wanted to be a priest. He wandered about and sang, and lived on the money people gave him. His kind friends would not let him talk much, but sent him to bed. When he was asleep they looked in upon him, and were so pleased with his pleasant countenance that they determined to keep him, if he was willing. In the morning they found that he was only too glad to remain. They sent him to school, and afterwards he entered a monastery. There he found the Bible, which he read, and from which he learned the way of life. The sweet voice of the little singer became the strong echo of the good news, "Justified by faith, we have pace with God, through our Lord Jesus Christ." Conrad and Ursula, when they took that little street-singer into their house, little thought they had that they were nourishing the great champion of the sixteenth century Reformation. The poor child was Martin Luther!" Be not forgetful to entertain strangers." (See Hebs. 13:2.)

The following is the whole song which Luther sang on that memorable night:

"Lord of heaven! Lone and sad,
I would lift my soul to Thee;
Pilgrim in a foreign land,
Gracious Father, look on me.
I shall neither faint nor die
While I walk beneath Thine eye.

"I will stay my faith on Thee,
And will never fear to tread
Where the Saviour-Master leads;
He will give me daily bread.
Christ was hungry, Christ was poor;
He will feed me with His store.

"Foxes to their holes have gone,
Every bird into its nest;
But I wander here alone,
And for me there is no rest;
Yet I neither faint nor fear,
For the Saviour-Christ is near.

"If I live He'll near me be;
If I die to Him I go.
He'll not leave me, I will trust Him,
And my heart no fear shall know.
Sin and sorrow I defy;
For on Jesus I rely."

(It would be almost too much to hope that the poor boy really felt the force and sweetness of what he was singing. Yet why not? The Blessed Spirit can in the heart of a child work faith as strong as in an adult.)

(Reprint: Gospel Standard — 1874 - Selected by Sister Mable Hager)

GOD'S PROTECTING HAND OF LITTLE CHILDREN

Dear Ones,

It is the beginning of a New Year, and in our weak way we wonder what the New Year will bring. Elder Adams said in some of his last sermons that "he used to live on frames and fellings," and in his latter years, he said that he "had to live on the promises." The experiences and visions had gotten further and further, apart.

In reading Luther's Snow Storm, I think back to some of the trials that I lived through as a child. I was sick a lot as a child, with what was thought then to be colds. Later it was learned that I had allergies, which carry some of the same symptoms as colds. I remember my father and mother were up talking about four o'clock one morning, wondering how they were going to meet some of their obligations. My father said "that he had always heard that the darkest hour was just before dawn." I believe it was that day that he went out and bought a piece of machinery for $10.00 and sold it for $20.00. In that day, $10.00 was hard to get. My father farmed then, and as he went about his work, he would often sing **Amazing Grace** and **How Firm A Foundation.** Those songs were beautiful to me then.

When I was about twelve years old, I dreamed I was on a narrow path, rough and rocky, steep at the top, and on each side below was a deep dark pit. "There is Just one way," came to my mind. A little later I dreamed I was on that same path. My mother was behind me, and my Uncle was behind her. We were a little nearer the top, when I said there is just one way, I have been here before. This time there was a small branch on the side of the path. Upon leaving the path we came through some zig-zag panels, then we came in view of the Primitive Baptist Church at

Rougemont. I have always felt I had to travel that path again. I haven't dreamed about it again, but I have wondered if I am traveling that path in real life.

When my daughter was about seven years old, she would try or attempt to pray. When she was about twelve years old, she was reading the Zion's Landmark and the Bible. When my father was so sick, she said Mama, "if you believe what you say you do, you will be all right."

When I feel depressed and worried over matters, my son will say, "Mama, you believe every thing is just like it is supposed to be don't you?" It is such a Blessing to feel my children believe as I do!

While I am writing, I will put forth this dream, for what ever it is worth. I am not sure I understand the meaning of it myself.

I dreamed one night that my son Dale (now 21 years old) was just a baby, lying on the bed. I called my mother. I thought he was dead. There was no sign of life. I put my hand on his chest, and a lump that looked like dry clay came up out of his chest. There was no moisture, no blood vessels, just this plain lump. The next scene was my grandmother standing in front of me, dressed just as she used to be, but minus her head. While she was standing there, Dale walked across behind her, in his normal size. My thought has been "These dry bones can walk again."

I dreamed about my Grandfather one night. I dreamed that I knew that he was dead, and that he knew that he had died, but he was back and dressed as he used to dress. I ask him where he had been. He said he had been traveling with a beautiful nurse, and over to the right there was a middle aged woman, dressed in white, doing something at a table. Whatever she was doing, I thought was for his comfort and welfare. I ask Elder Adams about this, and he said he felt that the woman in white represented the church.

I didn't mean to go into all this, but felt I just wanted to present evidence that God does visit and guide little children as well as adults.

In Bonds of Love that only God can give.

Mable Hager
300 Avenue D
New Bern, N.C. 28560
January 4, 1977

WRITING OF THE LATE BROTHER A. D. ALSTON

Dear Brother J. M.,

As per your request, I am enclosing an article by my late beloved husband, A. D. Alston. I see good in all that he wrote; however, God forbid if I am presumptuous. Douglas' trials were so many that I feel I could share with him. I did suffer all those years. To know I am yet living is a mystery to me. In our lives together through His mercy all the mountains and bridges were crossed over. I feel so very grateful I was allowed as his wife to partially suffer with him. I have a deep hope that we were blessed in walking "in the way."

Love and fellowship always,

Your sister,
Carolyn P. Alston
1121 Clairmont Oaks
Decatur, Georgia 30030
April 4, 1977

"I SEND AN ANGEL BEFORE THEE" (Exodus 23:20)

Dear Sister Thomas,

I have thought of you much since our little meeting at Frying Pan. I have wanted to write you, and will try, hoping that the Lord will enable me to say some little thing to you that might reflect some honor unto Him and cause our souls to look up unto the Hills from whence cometh all of our help. It was a sweet meeting to me, and I feel that we were blessed, indeed. I hope that He will give us hearts of thanksgiving for such a privilege as we do enjoy.

Sometimes, our path seems to get very rough and very hard; we meet with disappointments, hurts and afflictions. Sometimes, He seems to have us barren of the Spirit and we are dead and cold. But, we can go back and plead His promises He made to us; we can call upon His Name and plead the promises that He has given us in the Scriptures, and wait upon Him. He says in Exodus 23:20 "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him."

The Lord God has sent His Angel before us. This Angel is spelled with a capital letter; this Angel is our Lord and Saviour Jesus Christ. He has gone before us, and set the path that we must travel; He has smoothed the roughest places that we might be able to follow Him; He has borne every affliction, trial and temptation that any and all of His little ones shall ever be called upon to bear. Was the burden taken away from Him? Did He not come and bear the burden and suffer? Shall you and I go free? If so, how shall we then ever feel any fellowship with the sufferings of our dear Lord and Saviour?

Jesus was a man of sorrows and acquainted with grief. He traveled the byways and hedges. Then let us lament not that we are made to sit in the byways and walk through the hedges and thorns, for it is only there that we can ever get a glimpse of Him, hear the sound of His voice, learn of Him, and find sweet fellowship with His sufferings.

The Lord God has sent this Angel, and for a specific purpose "to keep thee in the way, and to bring thee into the place which I have prepared." Not only to keep us from going out of the way, but also to keep, sustain and protect us while we are in the way. And what way? The right way; the way set, predestinated and fordained for us to travel in; the way that He went as He went before us. "And he led them forth by the right way, that they might go to a city of habitation." Psalm 107:7. So we do travel the right way, whether or not it seemeth right to us. But notice what is at the end of that way! It is the city of habitation, it is the city of Life, Love, Peace and Eternity. It is "the place which I have prepared. John 14:2. He says, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am you may be also." Is that not a wonderful promise? Do we not have a most sure loving and merciful Saviour?

"Beware of him, obey his voice, provoke him not." Now this refers to

the Angel. Beware, take heed unto, hear, obey and provoke not; We are made submissive, obedient and patient in all of the way through which we are led, for this way leadeth to that City of Eternal Habitationn. For my name is in Him! My power, my word, my law and new commandment, my spirit, my life, my flesh and blood, my all is in Him! "This is my beloved Son, in which I am well pleased; Hear ye Him!" Matt. 17.5.

Sister Thomas, I am just running on here. It seems that it is not very connected. It is a very sweet Scripture, whether or not I can point out its sweetness. It is written in the Old Testament, and thus, the word Angel is spelled with a capital letter. In the New Testament it would be referred to as Jesus and the Holy Spirit. For it is His Holy Spirit that keeps us and directs our goings and comings. It is the Spirit that keeps us in the right way of His Will, and sustains us day by day as we travel slowly, fearfully, and prayerfully in hope of that glorious day. "Give us this day, our daily bread." Matt. 6:11.

I do hope that you are feeling well, and that the dear Lord may please to give you something to think upon each day. May He enable us all to meditate upon His mercies, love and loving kindnessess so freely bestowed upon us. Let us not be forgetful of these mercies and blessings. Yours in sweet fellowship and a blessed hope in His redemption.

A. D. Alston
Georgia Military District
P. O. Box 1736
Atlanta, Ga.
February 20, 1950

BELIEVERS IN THE LORD

Dear Elder Mewborn,

I have written the obituary of my brother and would like for it to be published in the Zion's Landmark, if it is acceptable. I did not feel worthy to do this, but I felt led, I hope, by the Lord. I trust that I am not deceived.

I lived a short distance from my brother and we were very close concerning our hopes and beliefs in spiritual matters. We often had long talks, and they were a great comfort to me. I feel it was to him because we were always blessed to agree. I have heard him say many times that he believed in a whole Saviour, one that was able to do everything that ever was or ever will be done.

Our dear parents united with the Primitive Baptist Church at Muddy Creek, Duplin County, (White Oak Association) N.C., many years ago. My brother was not a member and neither am I. I have gone to hear the Primitive Baptist preach as long ago as I can remember. I had great respect for them, but did not like to hear them preach until I was seventeen years old. At that time I was made to know I was a sinner, and without the Grace of God I knew I was doomed for torment. I suffered for quite a while and when he saw fit, he removed the burden. That was the happiest moment of my life. If not deceived, I was made to love our Lord and Saviour with all my heart and soul. I have also heard my brother relate almost the same experience. I believe he loved the Lord in the same way I hope I do.

Elder Mewborn, I have heard you preach many times and read your articles in the Landmark. I have received great joy from both of them. Such is food to my soul. This is first attempt I ever made in writing

to the Landmark, but I felt led to do it. You can do with it as you see fit. If it is not published, there will be no hard feelings. A sinner saved by grace if saved at all.

Mrs. Thelma Q. Jones
Route 2, Beulaville, N.C.
28518
April 13, 1977
(See obituary in this issue.)

HISTORICAL

For mnay years I have been told that the Welsh Baptists, who came to America and settled in the States of Pennsylvania and Delaware in the latter 1600's and early 1700's, were traceable to the early primitive church as established by Christ almost two thousand years ago. Also, it is a recorded fact the Welsh people, properly called Cumry, the inhabitants of the Country of Wales, are generally believed to be the descendents of Gomer, the eldest son of Japheth, who was the eldest son of Noah. (The Gentiles are said to be descendents of Japheth.) The general opinion has been expressed that they landed on the Isle of Britain from France, about three hundred years after the flood.

Knowing for a positive fact that many of the Primitive Baptist Churches in eastern North Carolina have their founding roots from the Welsh people who immigrated from Penna. and Delaware in the middle 1700's, the following article, "A Brief History of the Baptists," by J. J. Porter, has proved most interesting. As the United States developed and grew into the mighty nation that we have known for many years, the Welsh people immigrated from Virginia, North Carolina and South Carolina, where permanent settlements had been made from the first ones in the above two states into Georgia, Alabama, Mississippi, Louisiana, and finally into Texas after the Mexicans were defeated at the Battle of the Alamo in the 1840's. One of the original identifying marks that continues with the church, as practiced by these people, for these many years is "foot-washing," so I have been informed.

The following are Welsh surnames and some of them are still identifiable in churches that are still standing for the same doctrine and practice, as they did anciently, as follows, viz: "Williams, Edwards, Morgan, Griffith, Davies, Evans, Jenkins, Jones, Harris, Francis, Meredith, Phillips, Mathias, Owen, Thomas, Watkins, Lewis, Rees, Stennett, Hiller, Medley, Miles, and others.

The article, published in "The Baptist Examiner," January 1, 1977, was most interesting to your editor, and for this reason, feeling that some of our readers might also enjoy it, I am having it published in the Landmark.

Editor

A BRIEF HISTORY OF THE BAPTISTS

How I want to introduce, just for a moment, a question of historic interest concerning the founding of the first Baptist church in America. There is a great deal of historical discussion concerning that one question, and I must say that our best historians are not agreed as to the exact time of the founding of the first Baptist church of American or as to what church was really the first church, whether the church

connected with Roger Williams at Providence or the church located at Newport. The records are somewhat conflicting. Now the Baptists of Merica are in no sense indebted to Roger Williams or his congregation. In fact, Roger Williams was never really a Baptist. for his great defense of soul liberty and freedom of conscience, but, as a and freedom of conscience, but, as a Baptist, I owe nothing to him whatever.

Roger Williams never organized a legitimate Baptist church. The church he did gather went to pieces in a short time, and no Baptist minister ever went out from it nor any other Baptist church. Dr. Newman shows that in a little while after Roger Williams founded his church, it divided and the original part of it held on for a while and then ceased to exist.

We trace our connection with the English Baptists. Dr. John Clark organized the first Baptist church at Newport, R.I., in 1638. In the same year Hanserd Nollys gathered a Baptist church at Dover. In 1644 Gregory Dexter united with the Baptist church at Providence, R.I., being a minister of the Baptist faith in England, before his arrival. John Emblem, from England became pastor in Boston in 1684. John Burrows came from the west of England as a Baptist preacher in 1711, and labored in Philadelphia. Jasper Menz came from England in 1727, and settled in Virginia, where he labored about 30 years in the ministry. The list of ministers who came to America could be extended if it were necessary.

The American Baptists are also descended from the Welsh Baptists. John Miles, with several Baptists, came from Swansea, Wales, in 1663, and organized a church in Massachusetts, from which many of the present churches are descended. Thomas Griffith from South Wales, emigrated with the church of which he was pastor, in the year 1701. They settled at first near Penepeck, Pennsylvania, and remained two years, and then at Welch Tract, Pennsylvania, now Delaware. From this solid church has come a long line of American Baptist churches.

Morgan Edwards came from Wales, to this country in 1761; Samuel Jones in 1686; Hugh Davis in 1710; Nathaniel Jenkins, in 1701; Griffith Able Morgan in 1711.

All these were Baptist before they left Wales, and they have a large succession in America. From these two lines — the English Baptists and the Welch Baptists — came the Baptists of America.

The English Baptists did not originate with John Smyth for he was first an English churchman, and afterwards united with the Brownites, and died in Holland, and never did have any connection with an English Baptist church. He did not practice immersion for baptism, but sprinkling.

The English Baptist originated from the Netherlands. History shows that there were Baptists living in the Netherlands long before Luther was born; and Flanders was of them in the year 1223. The Netherlands were descendants of the ancient Waldenses; and the Waldenses were direct descendants from the apostolic age.

And through the Welsh Baptists the American Baptists have an equally if not a more direct descent from the days of Christ.

The Welsh Baptists were the first movers in the great reformation. In the year 1400. Walter Brute was a leader of the hosts, and suffered much persecution. He was a Baptist preacher. In the year 606 the Welch Baptists had their associational meetings, and among their leading preachers may be named Dyfrig, Illtyd, and Dinaw. Dinaw was president of a college, and was the chief speaker in a debate with the celebrated Austin in the year 600, on the subject of infant baptism. In the first century Lucien, a Welsh king, and many others of the noble rank were added to the Baptists. The Welsh Baptists descended directly from the Apostles, and the American Baptists are their successors and hence, descended from the Baptists in Christ's day.

These historic facts, briefly stated, show Baptist connection back to the days of the Saviour. Christ is the founder of Baptist churches.

He sent a Baptist preacher before His face to make ready the material. Christ took this material and organized it into a Baptists church. He said that this church **shall stand forever.** The American Baptists are descendants from this Baptist church, the material of which was made ready by John the Baptist — the first Baptist preacher — and constituted into a Baptist church.

J. J. Porter
Joplin Missouri

BEING TAUGHT OF THE LORD

Dear Elder Mewborn,

We surely do appreciate the Zion's Landmark and the doctrine you people believe. My wife and I were blessed to meet a wonderful group of people in East Texas who were so kind to us when we visited them. We live near Dallas, quite a distance from that part of the state, but we hope to visit their annual meetings this summer. I borrowed several Landmarks from Elder U. V Wallace of Fort Worth and have copied some of the articles which are helping me to better understand the doctrine of salvation by grace. I have met Elder Dubose, Elder Jacobs, Elder Luce and Elder Wallace. Some of their articles have made me a nice little book for my collection. We used to attend a church of another faith and order until we became acquainted with the Primitive Baptist. We used to work ourselves to death, as we thought, trying to get to glory, but now we hope God has revealed it to us that it is all of His grace and that (He) the Lord bore our guilt for us. I once heard an elder express his feelings this way. "If an angel from Heaven were to allow me to look into the book of life and I looked to see if my name was written there, I would fear and tremble."

I had a dream not long ago that I was at a very large church and they were singing a familiar old song that the Old Baptists know. This was the prettiest singing I had ever heard. I guess I cried all night because my pillow was wet with tears of joy. We must be made resigned to the fact that it is down here in this old world of woe and sorrow that the little flocks are scattered here and there with the Good Shepherd looking over them. One of these days it will all be over and it is our hope we will be together rejoicing, singing, and praising the One who hath redeemed us to God out of every kindred, nation, tongue, and people. I used to

believe that Christ died for everybody and that we could live in the immortal glory, if we would only believe and hold out to the end. That doctrine will sound reasonable to some people, but how much better it is when we are blessed to understand the truth that all for whom Christ died will live in glory without any necessary if's attached to any conditions. I have a dreaded fear of death and have a dreadful feeling about leaving this old world. Maybe it is because we hate to leave our family and friends behind, but I have a confidence and a hope that God will take care of His children until His time comes to call for them. I hope I can be enabled to love my friends and be as kind to them as they have been to me. If I am not deceived, I love God's children. I love the songs they sing, I love the way you dear ones preach because it makes me feel so miserable and while sitting under the sound of preaching causes me to see myself as I really am. At times I feel so low that I get depressed spiritually, but God is faithful to sustain us in His own appointed time. Those, who have experienced this condemed feeling, know how it feels and what I am talking about!

I beg an interest in your prayers and also ask the writers to pray for me and my family. We have afflictions in our family that are hard to bear. I know He will not put any more on us than He will make us able to bear beause He said that He would not. May God bless you all.

Paul Russell
918 West Shady Grove
Grand Praire, Texas 75050

April 5, 1977

P.S.

I hope it is God's will for you to be enabled to continue with the publication of the paper because it is so encouraging. Sister Brooks of Palestine, Texas, was the one who told me about the Landmark.

P.R.

SPIRITUAL TRUTH MUST BE REVEALED

Dear Brother Mewborn,

I did not receive the January issue of the Landmark. I feel certain that it was mailed, yet we are all human and do err. I thought you might see if it was over-looked or if it was not mailed. They cannot control the delivery anymore than I can.

Brother Lynwood (Jacobs) and his dad (Brother Curtis Jacobs) came to be with the members here during the past weekend (for four days). I only saw them for service yesterday. They had a good meeting and went to Bakersfield one day.

I guess you have heard that Brother Jefferson is so much better after a long, serious, ordeal. They told me yesterday that he is still improving. The doctors had given him up several times but the Lord still has use for him. With all that Sister Grace has been through, she is better also.

The February issue came Friday and I read it twice by Saturday night. I especially like Brother Leon Blanton's writing on "The Great Mystery." No doubt, he will be ordained an Elder soon, as he has the mark of the gift, in my humble judgement. I was in Florida twenty years ago and attended his uncle's or brother's church in Miami for eight months. He was one of the best of preachers. I was well satisfied with the church there also, the

weather as well, but the Lord's will sent me west. I had nothing to do with it, as it was ordained that I would be in California when I was born almost eighty-one years ago.

I am blessed in being made able to take the Landmark and I still can read. I am glad you were led to write your editorial in the December issue on "The Pearl of Great Price." It was so good that I read it three times in a few days. I knew it was something special but was made to desire more understanding. We do not understand anything unless it is revealed as St. Luke says in chapter 24:45. "Then opened he their understanding, that they might understand the scriptures." God Blessed you in bringing out the natural formation of the pearl which is interesting, also the spiritual meaning which is far more important.

We are all human beings and I see much in myself that is detestable, but I don't change. So, I have been made to have charity most of the time. Without it, we are nothing.

The Lord has been gracious to you in your labor of love with the publication of the paper. In love and fellowship, I trust.

Harry T. Vories
722 South Alvarado St.,
Los Angeles, Calf. 90057
April 11, 1977

ATTENDS ONLY TWO CHURCH SERVICES A YEAR —CRAVES PAPER

Dear Brother Mewborn,

I am sorry I have been so long in renewing my subscription. I know my subscription has been out for some time. I just didn't know how I could pay for it, but decided I would order it as long as I could. I really appreciate your sending it to me anyway. I don't get to go to church but twice each year. Brother U. V. Wallace is our pastor since Brother C. U. Landers passed away. Enclosed is a check for six dollars to pay for one year. I will try not to be so long next time. A sister, I hope.

Mrs. George Clour
P. O. Box 124,
Elmore City, Oklahoma 73035
March 24, 1977

"A CONTRITE SPIRIT"
(Psa. 34:18)

Dear Elder Mewborn,

I feel so led to write you a few lines to let you know how much I appreciate your kindness in sending me the dear Landmark. It is a great pleasure to me. Sometimes, I feel so low in spirit. When I receive the paper, it takes my troubles off my mind. I often feel so low that I feel I must be mistaken in what it is all about. I don't get to go to church very often. Since I lost my dear husband, I miss him so much. I dearly love the Old Baptist that are of my faith. I love good, sound preaching and pretty singing so much. I wish I could just tell you my feelings and my experience. I hope I have in part. I hope you can be blessed to have your health and can be enabled to keep your work going in publishing the paper.

Brother Mewborn, please look over my bad writing. I broke my arm in two places so I cannot write too well, but I felt like I had to try. So, remember me in prayer. Your unworthy sister in hope, I feel, the least of all.

Mrs. Morris Jarrett,
Route 4, Box 90,
Bassett, Va. 24055
April 7, 1977

Zion's Landmark

" Remove not the ancient Landmark which thy fathers have set."

Editor
ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editor
GEORGE A. FULK
Pilot Mountain, N. C. 27041

VOL. CX NO. 5

Second Class Postage Paid at Wilson, N. C. 27893

Wilson, N.C. 27893 March, 1977

EDITORIAL REPUBLISHED BY REQUEST

(COMMENTS ON LICENSING AND ORDINATION OF ELDERS IN THE CHURCH)

Dear Elder Mewborn,

I would like to know your opinion, or judgment, as to what length of time a church should keep a member, who has been granted a license to speak in church, standing on the floor. As far back as I can remember (which is more than sixty years) the Primitive Baptist Church has allowed a licentiate to go into the stand. In fact, as I have understood the procedure over these many years, the only purpose, or reason, for granting a member (who has a desire to talk in the church) a license is for the sole purpose of granting him the privilege of going into the stand. Should a church keep a licentiate standing on the floor until he is ordained? Your comments through the Zion's Landmark, if you are given a mind to comment, will be appreciated.

Your devoted brother
John M. Moon
201 West View Drive
Athens, Ga. 30601
November 17, 1975

Let me say in the outset of what I may endeavor to set forth or write on the above subject in response to Brother Moon's question as outlined and written above, or what I may say in this connection is strictly an opinion of my own as based on the procedure that was practiced among the churches in eastern N.C., where I grew up. It is my understanding that this procedure has been in force there for over two hundred years. I am fully aware that the custom of the licensing and ordaining of ministers, or elders, in the church may vary from section to section, and for this reason I shall be grateful if my readers will consider that I am aware that the custom affecting this subject may vary from place to place.

First of all, let me say that there are two vital or fundamental points of order involved in the functioning of local church government that I have seen universally, more or less, practiced among Old School or Primitive Baptist churches all of my life. These two points require what is known as a UNANIMOUS VOTE. The word UNANIMOUS is defined as follows: Being of one mind; consentment or united in opinion; formed with or indicating the agreement and consent of all; a one-hundred per-cent (100 per cent) accord of acclamation.

These two points requiring a unanimous vote in churches are as follows, to-wit:

(1) All cases or points where fellowship is involved (for instance,

receiving members into fellowship within the body; exclusion of members from the church body; dismission of members to join another church by letter, etc.) (2) Choosing to office within the church body (such as the licensing or liberation of recognized gifts within the church, and the ordination of elders and deacons; also, included in this category is the election to office of Pastor, Clerk, Treasurer, and Trustees where the church owns property, etc.)

All other church decisions (other than those outlined above) are decided by a majority vote. If there is a minority objection in this instance, they (the minority) are asked to submit to the majority judgment or opinion, as the moderator of the conference in this instance is not required to obtain a unanimous vote. In cases where a unanimous vote is required, and there is a split vote on the matter at hand, the two groups must labor according to the scripture. If no reconciliation can be had or accomplished, then the matter can be dropped. If it is a case where one of either groups is in the flesh, time will make this manifest; and the church will ultimately be delivered by the power of Jesus from the hand of the wicked one. But let it be remembered that the majority cannot override the judgment of the minority in such cases as have been outlined in item Nos. 1 and two above.

In response to Brother Moon's question, it is my humble judgment that his question is directly related to the subject matter that has been expressed in Item No. 2 above. It does appear that it matters not how long a licentiate or liberated gift may stand on the floor before he is given the privilege of going into the stand, and how long he is allowed to remain in the stand as a licentiate or liberated gift prior to ordination (in the event either the church of the licentiate's membership or another church of the same faith and order may have called for his ordination), one thing is absolutely necessary, or must be required. That in each of the above two steps, the church must be UNANIMOUS in such action, and in such a vote, she should have previously reported in peace in her conference.

Your writer has known of cases where a licentiate stood on the floor for three years before he was allowed to go into the stand. Then he remained as a licentiate in the stand (prior to being ordained) for approximately twelve years. In each step in the above instance, the church was of one mind and in full accord in her decision in such actions. To the contrary, the late Elder P. D. Gold, who was editor of this paper for fifty years, was ordained in the Primitive Baptst Church the same day that he was baptized. Again, in this instance, the church was fully in one mind and accord in her action. If I could be permitted to speak of my own circumstance (not that I feel that I am worthy of such) but I stood before the Bible and table (on the floor) in my home church for about four months, as I recall, before they liberated me to the stand. Then it was approximately eight or nine months before the church called for my ordination. These decisions rest within the body and mind of Christ (collectively, but as one) of the church.

In each of these instances, strictly speaking, it was the business

of that particular church in her one mind as given in Christ to say when (in her judgment) the gift should be raised from one step to the next. How the church labors within her own membership to obtain unanimous consent is given by the Spirit of God and the rule as laid down in the scriptures. It is good and desirable to have the well-being and at-heart interest of sister churches in such matters; yet, there are certain inalienable, God-given rights that are given to and duly belong to the organized body of the Church of Christ. One of these rights is her privilege to recognize, or not to recognize, such gifts within her body as she deems in her best judgment that her glorious Head, her gracious Lord, has bestowed upon her or has not bestowed upon her. Sister churches are wrong when they seek to interfere with these inalienable rights as given to another sister church when she desires to exercise or make use of them. Coercion or force in this respect is carnal, and cannot be inspired from the Word of God. There is one thing that must be thoroughly considered, and such a burden falls upon the deacons and the pastor of any church where such decisions are required to be made. This in my humble judgment is that they should never let such an action relating to the above two points as outlined in the outset of this writing pass through any conference without the UNANIMOUS VOTE. (This vote includes every name that is written on the church roll.) Members who are afflicted and not able to attend conferences and meetings (but have active minds) are at best consulted for their feelings in such matters where such vital issues are involved. Where this procedure has been practiced and followed by churches as outlined above, as a rule, in my humble observation, peace and tranquility have followed and usually have been the result.

If any person, who manifests the desire for any office in the church is humble, and is clothed in the Mind and Spirit of Christ, he will not consent to be a participant in the ordination or placement into office when he knows that the church has not acted unanimously. Anything outside of this feeling would not be of the Love of Christ, and will eventually and ultimately lead to serious trouble for this person and, possibly, the church which called for his ordination under these circumstances. Jesus said, "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." Matt. 16:25.

In closing this article, I would like to say that all spiritual gifts are bestowed upon the recipient through the body of the church, even as members of His own body, and Christ is the Head, the Bestower. These gifts belong to the church just as much as they do to the individual because the church is our mother. We must live under the laws of Her Head, the only law-giver in Zion. When any Elder or minister or deacon takes the position that it is his gift, and that he can do with it as he pleases, this person is headed for more trouble with the trouble he then already has in hand. If this were not true why did Jesus say, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then

come and offer thy gift." Matt. 5:23, 24. This altar to my humble judgment is the reigning power of Christ in the militant church. It is plain to see that the gift and the altar go together. The reigning power of the flesh in every instance means certain destruction! In this sense any gift that the Lord may have blessed us to have belongs as much to the church as it does to the recipient, and to Him as the Giver. May He enable us to have the meek, lowly, and humble walk of Him who gave all things.

J. M. Mewborn
January 1, 1976

Editor's Note: I have recently been requested to have the above editorial, written a little over a year ago, reprinted or republished at this time. In this connection, I will say that I have no change of opinion regarding the things that I have set forth above. However, I would desire to make an additional comment in this respect (concerning church order and practice) as follows.

To my understanding and knowledge, I trust, as God has given me to understand, as weak and unworthy as I am and feel to be, there have always from time immemorial been three ways into the Gospel or militant church and by the same token, there have been three ways out. These are as follows, "By Experience and Baptism, By Letter, or By Restoration." The three ways out are, "By Death, By Exclusion (Excluded), or By Dismission By Letter." It has recently been called to my attention that some of our churches and associations have added a fourth way out of the militant church as follows, "Dismissed By Request." I would like to say in this respect or regard that the true church of God has never had any compromise with the world or the doctrines and teaching thereof. Neither has the true church ever affiliated with the worldly religion and so-called faith by direct fellowship. Such a practice as mentioned above, "Dismissed By Request" will allow members from churches to affiliate wherever they please and with whomsoever they please. I would say in this connection with the Apostle Paul, "But ye have not so learned Christ; If so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus." Eph. 4:20,21. Such practice will not stand nor hold up!

J. M. Mewborn
April 1, 1977

TO ASSOCIATION CLERKS

It will be deeply appreciated if all association clerks, who will want their respective notices printed in the Zion's Landmark, will send them at this time to insure that they are published in ample time prior to the 1977 sessions. By sending them in now will insure that they are published on time. Please help us by sending them at this time. This is for all associations that will be held, the Lord will, during the year 1977.

Editors

WAYNE C. QUINN

If the Lord will, I desire to write in memory of my brother, Wayne C. Quinn. It is with a sad, lonely feeling that I make the attempt to write concerning him. He was born August 21st, 1906, and passed away April 4th 1977, making his stay on earth seventy years, seven months, and fourteen days. He was born in Duplin County, N.C., and lived there all his life. He is survived by his wife, Mable Lanier Quinn, two children, Adonir C. Quinn and Phyllis Quinn Trott. Four grandchildren and four sisters also survive. He was the son of Henry T. Quinn and Anna Edwards Quinn. Both of them are now deceased.

He never united with the visible or militant church in this life, but gave evidence of a lively or living hope in Christ by his belief. He was a firm believer in the doctrine of salvation by the grace of God. He and I had many wonderful conversations concerning our Lord and Saviour Jesus Christ. It gave me great joy to hear him talk and also for me to be enabled to talk with him.

He died of cancer. When he learned he had this dreaded disease, it did not seem to upset him. He never seemed to worry. Instead, he acted as if it was all right and that he was ready to go. When I learned of his condition, I felt like I could not bear it. I begged God to heal him, if it was his will. But, if it was not his will to heal him, then my prayer was that He hold him to His breast with His loving arms, comfort him, and shield him from so much pain. I firmly believe He did, because, he complained but very little.

His funeral was conducted in Edgerton Funeral Home by Elder D. B. Stokes and Mr. Paul Mull. His body was laid to rest in the family cemetary near Beulaville, N.C., beneath a lovely mound of beautiful flowers there to await the second coming of our Lord and Saviour.

I hope the God of all grace and glory will reconcile his wife, children, and all his loved ones to his passing.

Written by his sister and one who loved him dearly.

Mrs. Thelma Q. Jones
Beaulaville, N.C.

ISAAC K. NEWNAM

It is with a very sad heart that I attempt to write the obituary of our beloved Brother, Ike Newnam. He was sixty-seven years old when he was called away from this world of sorrow. He became ill December 18, 1976, while working at the church ground and was rushed to Morehead Memorial Hospital in Eden, N.C. He was pronounced dead on arrival. He was the son of the late James Thomas and Hennretta Furgerson Newnam. He was united in marriage to Martha Lynn Newnam on May 16, 1932. Survivors are his wife; two sisters, Mrs. Mamie N. Scott of Greensboro, N.C., Mrs. Pattie N. Collins of Stokesdale, N.C., and one brother, James D. Newnam of Greensboro, N.C.

July 22, 1967, Brother Newnam came before Sardis Primitive Baptist Church and asked for a home. With open arms he was graciously received by the Church and was baptized on the fourth Sunday (July 23, 1967) by his pastor, Elder J. G. Gardner. Brother Ike was a devoted member and a firm believer in salvation by the grace of God. We will greatly miss him. He had a great interest in his church. His judgment pertaining to the order and rules of the church were always secure and reliable. The church has lost a wonderful member and deacon. He was ordained as deacon of Sardis Church on May 25, 1968. In this office he was so faithful, always giving attention when and where it was needed.

To know Brother Ike Newnam was to love him. He was a faithful husband and a good neighbor. His church, his family, neighbors, and friends have suffered a great loss.

Funeral services were conducted on Monday afternoon, December 20, 1976, at 2:30 by his pastor, Elder J. G. Gardner, assisted by Elder Richard Barham, at Sardis Church. His body was laid to rest in the church cemetary under a beautiful mound of flowers.

May the God of Love console his wife, sisters, brothers, relatives, and friends, including the members of his church.

Therefore, be it resolved, that a copy of this obituary be sent to his wife, one recorded in the church book, and one be sent to Zion's Landmark for publication.

Done by order of the Church in conference the fourth Saturday afternoon in January, 1977.

In loving memory,
Elder J. G. Gardner
Ollie S. Neal
Committee

LYDA S. HOLLAND

We, the Church at Fellowship, Johnston County, N. C., bow in humble submission to the will of our heavenly Father, who does all things for His own glory, and who saw fit to remove from this life, our beloved sister, Lyda A. Holland, on January 12, 1977. She was born April 2, 1904, a daughter of the late George and Mollie Stevenson. She was united in marriage to Mr. Irvin H. Holland, August 22, 1923. To this union were born one daughter and two sons. One son died at the age of about twenty-three years. He was Lee Roy Holand.

On the Saturday night before the second Sunday in April, 1941, several of the members from Fellowhip Church, some friends and neighbors were visiting in the home of Brother Ben Stephenson. The pastor, deacons and clerk were present and they held ser-

vices. At the close of the service, Sister Lyda came forward and asked for a home with the church. She was received into the fellowship of the church with great joy. She was baptized the following day by the late Elder Shephard Langdon. She remained faithful member to the church, always attending her church meeting unless hindered by sickness or some other means beyond her control. She never lost interest in the church. Her trust was in the Lord for salvation by His mercy and free grace. We surely miss her presence and mourn her passing, but we are not without hope for we are confident that He who begins a good work will perform it till the day of Jesus Christ. (See Phil. 1:6) We extend our sincere sympathy to her family, desiring that the Lord will reconcile them to His will.

Sister Lyda's funeral was held at Fellowship Church on Friday, January 14, 1977, conducted by Elders Curtis Parrish and T. Allen Johnson. Her body was laid to rest in the Fellowship Church Community Cemetery, beneath a mound of beautiful flowers.

Survivors are her husband, Mr. Irvin H. Holland; one daughter, Mrs. Shirley Yeargan of Angier, N. C.; one son, Ernest Holland of Route 1, Angier, N. C.; one sister, Mrs. R. M. Smith of Fuquay-Varina, N. C.; two half-sisters, Mrs. Berta Honeycutt of Clayton, N. C., and Mrs. Sue Evans of Garner, N. C.; two half brothers, Bill and G. W. Stevenson of Raleigh, N.C., also survive, along with grandchildren, one great-grandchild, three step grandchildren and two great step grandchildren.

Be it resolved that a copy of this obituary be sent to the family, a copy be sent to Zion's Landmark for publication, and a copy be put on the church record.

Done by order of Fellowship Church in conference, February 5, 1977.

Elder Curtis Parrish,
Moderator
Brother E. H. Dupree,
Clerk
Clyda Parrish,
Committee

SALEM ASSOCIATION

The Sixty-Eighth Annual Session of the Salem Primitive Baptist Association will convene, the Lord will, with Bunker Hill Church on Saturday before the third Sunday in June and continue through Monday. The dates are June 18, 19, and 20, 1977.

Bunker Hill Church is located in Forsyth County, N. C., on N. C. Highway 66, two miles south of Kernersville, N.C. Those coming by way of Greensboro, N.C., should follow Interstate Highway 40 west to N. C. 66. Follow N. C. 66 south two miles to the church on the right. Those coming by way of Winston-Salem, N.C., should follow Interstate Highway 40 east to N.C. 66. Follow N. C. 66 south two miles to the church on the right. Those coming by way of High Point, N. C., should follow U. S. Highway 311 north to N. C. 66. Follow N. C. 66 north five miles to the church on the left.

We desire to extend an invitation to all our corresponding brethren, sisters, and friends to attend our Association. May the Grace and Mercy of God continue with us all.

John T. Lee, Clerk
1956 East Webb Ave.
Burlington, N.C. 27215
Phone-919 226-5686

FIFTH SUNDAY MEETING AT TOM'S CREEK CHURCH
(Near Denton, N. C.)

The Church at Tom's Creek, the Lord will, has appointed a fifth Sunday meeting to be held the fifth Sunday in July, 1977, or July 31, 1977. Services will begin on Sunday at 10:00 A.M.

The Church at Tom's Creek extends to all of our corresponding brethren, sisters and friends in the Lord a warm welcome with an unworthy desire of your presence to be with us at this time. We especially invite our ministering brethren to come and visit with us at this time, also.

Tom's Creek Church is located one mile north from Denton, N.C., just off N.C. Hwy. 109, on Tom's Creek Road, No. 2338.

May it be His will that we have your love and sweet fellowship.

Reece Gallimore,
Route 2, Box 370
Denton, N.C. 27239

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union was appointed to be held with Helena Church, beginning Saturday before the fifth Sunday in May, 1977. Elder L. P. Martin was chosen to preach the introductory sermon and Elder Burch Wray as his alternate.

All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield,
Union Clerk

C2KC
Z91

University N. C. Library
CHAPEL HILL, NC 27514

ZION'S LANDMARK

PUBLISHED MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CX | APRIL, 1977 | NO. 6

PSALMS
CHAPTER 11

In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain?

For, lo, the wicked bend their bow, they make read their arrow upon the string, that they may privily shoot at the upright in heart.

If the foundations be destroyed, what can the righteous do?

The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men.

The Lord trieth the righteous: but the wicked, and him that loveth violence, his soul hateth.

Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.

For the righteous Lord loveth righteousness; his countenance doth behold the upright.

EDITOR
ELDER J. M. MEWBORN — WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR
GEORGE A. FULK — PILOT MOUNTAIN, N. C. 27041

$6.00 PER YEAR — 2 YEARS $11.00
TO ELDERS $5.00 PER YEAR — 2 YEARS $9.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

A FAITHFUL WITNESS IN THE LORD

Dear Elder Mewborn,

I am sorry that I have been negligent in sending my subscription to the paper. I am sending $11.00 for two years. Please use the extra in any way that is needed. I have enjoyed all the articles, but the September, 1976, issue was special to me. The article by Elder David Bartley (as selected by you as Editor) on (Special) Melchizedek and the article by Nancy Clay, Circular Letter of Little Flock and Seclusia churches of California, were outstanding.

My late husband's people (Mr. Allie Neal was his name) came from North Carolina into Illinois in 1807 or thereabouts. Most of the early pioneer settlers here were from North Carolina and most of them were Primitive Baptist. There have been so many divisions since then. Mr. Neal died three years ago. He was an ordained deacon in the Salem Regular Old School Baptist Church, Benton, Illinois. Elder Charles M. Weaver pastored here for fifty years. He died in 1957, at age 89. He preached from a chair in his declining years. Since then, there has been no one. I am the last living member. I do not want anyone to think that I believe that God, our Lord, ever leaves or forsakes one of His children. I only hope that I am one. He feeds, pastors, preaches and supplies all things (their every need) unto them.

I visit Elder J. N. Darnall of Cadiz, Kentucky, and Dry Creek Church regularly when possible, also Zion Church at Mayfield, Kentucky.

In Mrs. Clay's article she said, "I do not believe anyone except the Lord's children commits adultery." I believe that also.

I pray the dear Lord will strengthen you to edit the paper and those who help. I am sending a check also for $12.00 for you, the editor, in appreciation for sending the paper to me.

A lone pilgrim,
Mrs. A. Cecil Neal
Route 1,
West Frankfort, Illinois 62896
April 5, 1977

God be praised, Sister Neal, for those that are such as you!

Editor

TRUTH TRIUMPHS OVER ERROR AND HONORS GOD; ERROR BELONGS TO MAN.

Dear Elder Mewborn,

I am sending you the obituary of Elder Jesse C. Paschal, hoping that you can see fit to print it in the Landmark. I was requested by his family to write it and send it to you for publication. Also, I am sending you a poorly written article, I fear, that I felt to write one morning last week. How many are the trials, heartaches and sorrows for one who is hoping in the shed blood and mercy of Jesus. His people must pass through them on their journey through this vale of tears. If not deceived, I am made to love truth and it will always be found even-

tually triumphing over error. All truth honors God, error belongs to man.

May God continue His blessings you to publish the things God's people love and crave to hear declared.

Yours in hope and love,
Mrs. Fred Cobb
Ruffin, N.C. 27326

(For Elder Jesse C. Paschal's obituary, please see December, 1976, issue of Zion's Landmark. Editor)

TEACH ME THY WAYS OH LORD.

There is so much I would like to say this beautiful cold morning. Yet, I do not know if I can put down even a small part of it.

The above words came to me while in meditation of past enjoyment I have been privileged to be given. One thing that I am made to feel deeply is that my way often leads me into error, heartache and tears. "There is a way which seemeth right unto a man but the end there of are the ways of death." Prov. 14: 12. How solemn and soul searching does this cause one to feel. Many are the lessons that one must learn while traveling this earthly journey. These lessons are not learned on flowery beds of ease. I have often heard the statement, "everything that glitters is not gold." Oh! how true this is. Glittering things are so empty and vain. Gold, when it has been refined with all impurities removed, is a precious, valuable material. Pure gold is costly. So is the gold of each child of God. This gold (God's everlasting Love) is so very costly for it took the blood of the only begotten Son of God to pay for what these ones in possession of this gold have done in sinning. Oh yes, He, Jesus, paid the debt and God remembers it no more against them. They are holy and without blame before God in love. Yes, this causes our meditation to be serious, and on bended knees with humbled hearts. We are made to lift our poor, weak lisping tongues in praise to Him with a thankful hearts and a hopeful belief that we are included in the blood bought throng. God works often out of the visible sights of man and His ways are not to be reckoned with the glitter, pomp and so-called glory and show of this world, or the hireling. Let me be found among the ones who fear to do evil, who are made to strive to live in a Godly way. How dishonoring it is to our God for one to say, "I did wrong because it was laid out for me to do so, by God." I truly believe God purposed all events. Yet, to say and charge our evil acts to God, saying He made us to do so is to me **blasphemious.** The God, I hope, that I am made to serve is too pure and Holy for such a thing. Satan was made for the purpose of evil acts that men commit. He is the very embodiment of every evil thought or every act of evil. He gives this creature so much trouble everyday of my life. Often finding myself out of the way brings about supplication to the One who is on the right hand side of God. "Oh Lord, lead me, teach me thy ways for I am so cold, miserable and full of sorrow when so far from thee I stray! The warmth of thy loving care is such a peaceable feeling. Your gentleness and Holiness I long to have. One small crumb of thy mercy would be so sweet, though unworthy I be of even the notice of You, or one of Your

dear children. I long to be with them and have their Godly fellowship. Oh I can not even fellowship myself and they must be forgiving and possess Your mercy, to even grasp my hand."

Yes, dear Lord, teach me thy ways. I hope I am a repented sinner and my daily cry is, "Jesus have mercy on me."

Mrs. Fred Cobb
Route 1, Box 160
Ruffin, N.C. 27326
December 24, 1976

"YE ARE NOT YOUR OWN" (ALL THINGS ARE OF GOD)

"Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." I Corinthians, 19:20.

I believe a child of God has to be carried through a lot to feel these words with impact. This must be done in order to realize them as a part of our experience and our life. Elder Philpot says, "there was a time when we thought we were our own, we thought we were free when we were really slaves to pride and lust. We thought our time, our talents, our money, the members of our own body, and the faculties of our mind were all our own. But, now assure that you have been brought out of bondage, having been convinced of sin by law, and been brought in guilty, having also found peace and pardon through the blood of Jesus Christ. All of this is evidence that you now have been given the easy yoke of a New Master."

1 — Your time is not your own. It is God's.

2 — Our abilities, all of them, belong to God, to use as He sees fit and for His own purpose and glory.

3 — Your money and all so called natural rights and privileges are not your own. You are but a steward.

4 — The faculties of your body are not your own. Thus, if you are given to look at the whole matter with the gospel eye, there is not a single thing in our so-called possession but what is a gift of God, whether of body or soul, of time, or circumstances, of station or employment that we can properly and truly call our own.

"All must be held according to the final, full and complete disposal of God, and under a strict sense of obligation to Him. If left to ourselves, we go astray. Therefore, we must belong to someone. If God be not our Master, then the Devil will be. If grace does not rule, sin reigns. If Christ be not your all in all, the world will be."

Dear ones, I believe this embraces all of our being, and every phase of our lives both natural and spiritual. The late Elder Charlie Thomas of Danville, Va., use to say, "the only reason he could see why God made this world was to have a place in which to raise up His church." Then all our heartaches, the trials, tribulations, the divisions, and offenses, all of them must needs be. No greater sacrifice could be given than Jesus Himself to give His life on the cross. If then we belong to God, then we are His to use in any way that He sees fit. "Ye are not your own. For ye are bought with a price."

Mable Hager
300 Avenue D
New Bern, N.C. 28560
March 10, 1977

SELECTED

"Sometimes, I feel like a poor forgotten, miserable outcast, with nothing seen, nothing felt, nothing expected, nothing deserved, nothing coming but wrath; mercy is gone, hope gone, peace gone, joy gone, patience gone, light gone, only despair and guilt are remaining with me. These are my old dreaded jailors, who seem to have a fresh charge to keep their prisoner safe. I even wish I had never been born." Written by J. Warburton July 11, 1876.

I feel I could reach back over the span of time, and say that these are my feelings also. Only those who have experienced them can know their depth and captivity. May it be God's will that this may be of comfort to some wayfaring soul for it has comforted me.

Mable Hager
300 Avenue D
New Bern, N.C. 28560

In the time of Job's deepest despair he was carried so low, that he even said, "Why died I not from the womb? Why did I not give up the ghost when I came out of the belly?" "Or as an hidden untimely birth I had not been; as infants which never saw light." Job. 3:11,16. Those who have such experiences embrace that small group, here and there a traveler, on that eternal highway that leads to heaven and immortal glory.

Editor

CONTINUES PAPER AFTER HER MOTHER'S DEATH

Dear Elder Mewborn,

I am sending you a check for ten dollars for the Landmark. I am sorry that I waited so long to send you a check for the continuation of the paper. My dear beloved mother took it for many years, and she passed away January 22, 1976. I have been receiving it ever since she passed away. I enjoy reading it very much. My dear, beloved mother enjoyed it also. It was a part of her life. She was a member at Fellowship church for forty years. We miss her so much. Please pray for me, because I miss her so much. Please use the other four dollars to help some one else to enjoy reading it also. My mother's name was Mrs. Edith Hargis, Route 1, Benson, N.C.

Her unworthy daughter
who loved her so very much,
Onease Westbrook
Route 1, Box 162B
Benson, N.C. 27504
April 15, 1977

THE MEANING OF TITHING REVEALED

Dear Brother J. M.,

At your request I am enclosing the experience of my first husband, Carl Lamm. He wrote this prior to our marriage, as you will see on November 27, 1956. Carl died July 17, 1972. Please use your judgment as to its publication.

I surely did enjoy the services today at Newborn's Church. I went home with Brother and Sister Gray for dinner and this was a blessing to me, also. The people there are very sweet to this unworthy one.

I hope this finds you and your family in good health. Love to all of you.

The least one, if one at all,
(Sister) Mildred C. Mercer
2307 Pink Hill Road
Kinston, N.C. 28501
May 8, 1977

EXPERIENCE

Dear Brethren,

First of all, I want to confess that I am a poor writer, and why I undertake to write is beyond me. I realize that unless God blesses me I will be unable to write anything that would be of any comfort to a poor child of God. But, there has been some scripture on my mind that has been sweet to me. Many times I have thought I would write my views on this scripture. There has been so much fear in this thought that I wondered if I would have a witness. I have never heard a preacher read or talk from this scripture as a text. The scripture is found in the 26th chapter of Deuteronomy, versus one through nine.

One morning about nine years ago, I got up early to go to work. I did not call my wife to prepare my breakfast, as usual. I felt to unworthy to wake her to do anything for me. After I had eaten breakfast, I had a mind to read the Bible. I just let it fall open and this is where it opened. "And it shall be, when thou art come in unto the land which the Lord thy God giveth thee for an inheritance, and possessest it, and dwellest therein; That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place His name there. And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us. And the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God. And thou shalt speak and say before the Lord thy God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there a nation, great, mighty, and populous: And the Egyptians evil entreated us, and afflicted us, and laid upon as hard bondage: And when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppression: And the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: And He hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey." (Deut. 26:1-9).

Dear Brethren, it seems that I live through my very experience in being brought before the church as I read this scripture. This was how it was with me when I was carried before the church, I hope, with that basket of fruit which I feel to be the experience of grace of every child of God. It seems that every time I see a poor child of God brought before the church, this scripture comes into my mind. He comes forth with that unworthy feeling, telling of his weakness. To me this basket contains every experience of grace that a child of God has. This basket is sufficient to hold everything of which the Lord will bless him of that land which is spiritual. This is where your tithes come from, if I know anything about the tithes in the Holy Spirit. This is a land the world knows nothing about. This is because He said that these things are hid from the wise and prudent and are revealed unto babes. See Matt. 11:25. Surely, it seems to me that

there is an appointed time to the child of God. For in the out set of this scripture it says, "and it shall come to pass," not one minute too early or one minute too late, but at the appointed time of God. He makes you willing to go before the church and confess that you love them and that you are not ashamed of Him, of His people and of the truth, but rather on the other hand, ashamed of self. He alone can know his own sinful life that he tried so hard to change to a spiritual life and found himself in complete failure. To me he spent this sinful life down in Egypt, where there was no hope. When the Lord brought us to the end to feel that all hope was gone and that we must die and go to a deserved hell, He heard our cry, and He lifted us up out of the very belly of hell, set our feet upon a rock (Christ), and established our goings, (by faith), put a new song in our mouth, even praises unto God, and made us to say, "The Lord is my shepherd, I shall not want." Psa. 23. Oh happy time it is when we can repeat the twenty-third Psalm and feel that it is for us. This Psalm was with me all day long the day after I was baptized. I looked at everything as being perfect. Not one wave of trouble crossed this peaceful breast of mine. There were only praises unto the Lord who had been so merciful to such a sinner as I. I could sing "Amazing Grace, how sweet the sound, that saved a wretch like me; I once was lost but now I am found, was blind but now I see". This scripture said, "when thou art come in unto the land which the Lord thy God giveth thee for an inheritance," he said, "to place His name there."

Brethren, if I am not deceived in my feelings, and, indeed, if I am one of God's little ones, I was baptized in the old pond in a dream at Upper Black Creek before I ever went before the church by Brother Fly, our dear pastor at that time. I was made to love Upper Black Creek and all her members. I would, if I could, be like them, but am made to feel most of my time that I have deceived them. I am nothing but a thorn among them. I get so low sometimes that I wonder if I have really had an experience of Grace or is it all a mistake! When I united with the church, it seemed for about two years it was my daily bread most of the time. I wanted to tell everyone what a merciful God we have and of His great Love. It seemed that I could quote scripture and find the most comfort in it. I had sweet dreams and after I would go to bed at night I could hear the sweetest hymns being sung and some of the sweetest preaching I had ever heard. Sometimes, my cup would run over. I would have to cry when all my family was asleep. After this it seemed that I began to grow cold, and was made to feel like the one that God gave just one talent. As you know, he went and buried it in the earth, and when the Lord came back and inquired of his gains, he told him he was afraid and that he had gone and buried it in the earth. You know, he called him a slothful servant, and He cast him into outer darkness to be with the unbelievers, where there is weeping and gnashing of teeth.

I went for a long time, feeling that surely I was mistaken in all of it, and that I should go to the brethren and tell them to take my name from the church book. But, I just could not do this for I felt that I wanted them and loved them so much. I knew, if this was done, there

would not be found any place for me. I hated the other way of life and knew there was no pleasure or comfort there. I continued on, hoping the Lord would bless me just one more time.

Since I have started this writing of experience, I have been blessed to enjoy preaching occasionally. It seems so good when I can go and enjoy the dear brethrens' preaching. I feel we have some of the sweetest people in the whole world at Upper Black Creek. I live about thirty-five miles from my church, and for this reason, I do not have a lot of company to go home with me. However, I am invited most of the time by at least five or six of the brothers or sisters, so you can see why I love them so much and have enjoyed their sweet fellowship and being in their homes so much. I just can not express to them how much I appreciate this kindness.

Sometimes, I get so low in my feelings that I feel I can never face them again. But my prayer is that He will keep me in such a way that they will not turn from me, and that they will have a mind to pray for me that we may live together, die together, and serve one God in the same spirit. that we may be raised up together in the glorious resurrection in a world that has no end, where we will be better prepared to sing ceaseless an undivided praise to the Father, the Son and the Holy Ghost for ever and ever. It just seems that there is no place to stop writing.

I have not said one word about our dear pastor, Brother Gerald Pate. He has been blessed in such a wonderful way. He has been blessed in being the most wonderful pastor anyone could possibly have. He is so filled with love and pity. He has served our church several years now, and, if I know anything at all, he has preached sound doctrine and has stood by our church in a time of need. He will always be precious in my memory. I feel that he and all the other members at Upper Black Creek have been too good to this undeserving sinner.

There is a lot more I would like to write on this scripture, but this is getting lengthy. As I have already previously stated, in this same chapter it speaks of the tithes and that the third year is the year of tithing. I heard this scripture or tithing being discussed between different people once, and I became so concerned over this subject that I began to read and search. Soon, it became a burden to me. I lay awake at night, wondering what tithing is and why was it done the third year. My mind went back to the first of this scripture where it speaks of being brought into this land which to me is the church, the spiritual land, that land that the world knows nothing about. The basket that is mentioned here which contains everything you have been blessed with in a spiritual way is all that you have to come with, telling what the Lord has done for your poor soul. In it is no praise on the creature's part. Before you can divide anything spiritual with anyone else, you have to be blessed with a portion first as in your natural life. You were born into this world without anything and before you could ever divide anything with your neighbor, you had to be blessed with this gift (whatever it might have been) before you could give it to your neighbor. So it is in a spiritual sense when we are enabled to sit down

together and exchange experiences with one another as to be of comfort one to another. Then we have tithed and received tithes. All of this tithing comes from God and it goes back to God. This is the reason why God's little children crave from their very hearts so very much with that desire to be together that they might exchange their experiences one with another that we also may be comforted.

I went about three with the question upon my mind as to why it was in **the third year** when they tithed in olden times. One night, I had visited some friends, and as I walked in my house this was on my mind. It seemed it first opened up to me in the sweetest way. It firs seemed like a voice spake within me, and said, "These are the three stations of life in your experience in which you have lived." Each station of life represents a year. The first year represents the timeof life when we were filled with all the law of God, including experimental bondage while in Egypt, even before we knew there was a true and living God or that He had revealed Himself to us as such. We were at this time going about, enjoying the carnal pleasures of this world without the thought of death or eternity. "To be carnally minded is death." Roms. 8:6. The second year to me is the law day when we tried by our own so-called good works to bring ourselves in favor with God. The law made nothing perfect, so our efforts ended in failure. The third year is the Gospel Day which is the glorious and only true year of tithing. We have now crossed the Jordan River into Canaan's land, flowing with mild and honey. Jordan means death, and we have now passed from death unto life. This land, flowing with milk and honey, is a type or figure of God's everlasting LOVE. Those who live in this land possess that basket. All honor and praise is now rendered unto the One and only True and Living God. Brethern, if this is not the truth, then I am deceived in everything that I have ever hoped for.

I hope I am a brother,
Carl Lamm
Rocky Mount, N.C.
November 27, 1956

Brother Carl Lamm was a brother in the flesh to the late Elder W. P. Lamm, Kenly, N.C. God truly blessed him, we feel, with a wonderful experience! We are glad that Sister Mercer was willing to share it with the readers of the Landmark.

"A MAN CAN RECEIVE NOTHING, EXCEPT IT BE GIVEN HIM FROM HEAVEN."
(St. John 3:27)

Dear Brother Mewborn,

I am sending $6.00 to renew my subscription to Zion's Landmark for the coming year of 1977. I hope this letter finds you and family in good health and enjoying the great blessings of the dear Lord. I believe that these (God's) blessings are the only blessings that can ever be bestowed on poor sinners here in this earth. When one is blessed to see and know that He is God and beside Him there is none other, when He puts His law (of love) in their hearts and writes them in their minds and says they shall be unto me a people and I will be unto them a God, then no power can ever turn them or cause them to trust in any other God. Our God is the true and living God. His people know that when I speaks, it is

done, and when He commands, it stands fast. We cannot add or take anything from God's work. I just hope that He has worked in me "both to will and to do of His own good pleasure." See Phils. 2:12.

Brother Mewborn, I have heard you preach many times at our associations and also at the Sealevel and Atlantic Churches. I have never heard you preach any thing except what I believe that God taught you to preach. This has been sound doctrine. I believe that you have been brought through that great school of grace that no man on this earth is able to teach. The only One who teaches it is God. He said that all of His people would be taught of Him. May God bless all His dear people every where is my heart's desire.

A sister in the Lord,
Eva M. Hamitton
Box 13,
Atlantic, N.C. 28511
April 25, 1977

"BLESSED ARE THEY WHICH DO HUNGER AND THIRST AFTER RIGHTEOUSNESS: FOR THEY SHALL BE FILLED." (Matt. 5,6.)

Dear Elder Mewborn,

I did not receive my January Landmark. This morning I did get my February issue. Will you please send me my January issue, as I hate to miss just one of them. The Landmark is the only preaching I have besides a few tapes that my brother, Deacon Noble E. Smith, of California sends me.

I surely did enjoy reading my dad's letter this morning. He is Elder John J. Smith of South Charleston, West Virginia. I also look for Elizabeth Edwards' letters and Brother Fulk's editorials in the landmark, as they write just what, I hope, I believe. A sister in Christ, I hope.

Mildred Crouch
Loves Creek Road,
P. O. Box 15,
Myrte Creek, Oregon 97457

P.S.

I wish that I could get a Landmark every day, as I sit right down and read the issue through when I receive it before I lay it down. Also, I read them over and over again! They are just as wonderful the third or fourth time as they were the first time. I know that it is a physical task for all of you that get the paper together with a lot of hard work put into them to get them publish.

M. C.

DESIRES TO LIVE AND DIE WITH HIS PEOPLE

Dear Elder Mewborn,

I see from the label on the Landmark that my subscription is due and since it means so much to me, I do not want to miss a single copy. The day it arrives, I set right down in a reclining chair and read every word in it before I get up. The messages of truth lift my spirit and, for a while, at least, I can dwell on them and then go on my way rejoicing.

I hear many words of praise from the readers and believers of our faith in behalf of the Landmark, as I visit churches here and there among the dear people in West Virginia and Kentucky. I find this "remnant" of God's elect the same wherever they are. I am thankful, (I hope), and abundantly blessed, that God (I hope) led this sinner to His people. I desire to live and die with them, and

I rely on a dim hope that this may be forever and forever. I have no merit to plead, but the Scripture tells us that God chose His people in Him (His Son) before time was. I myself, am "the thorn in the flesh" but I, on my own, cannot remove it. Since I know it is there, I know it is for God's purpose and I trust, my good. I cannot doubt His wisdom in whatever He does.

Let me say again, I appreciate your efforts in publishing the Landmark, and I congratulate you on the excellant job you do.

Elizabeth D. Edwards
417 South Boylan Avenue,
Raleigh, N.C. 27603
April 20, 1977

"BEING KNIT TOGETHER IN LOVE"
(Col. 2.2)

Dear Brother J. M. and Susie,

I guess you will wonder why I am writing to you instead of visiting since, as you know, we are staying mostly with Sister Pauline Adams. Even though we are so near you, we do not have the opportunity to see you often. I have waited so long since I told you how much the Landmark really means to us and to others. I have heard different ones say they were not able to go to church and could not hear preaching. Yet, they did get the Landmark and could get much comfort from this paper. I have been made to wonder just how much it would mean to me, if I could help just one little one in the way I feel your services have helped so many. I truly hope it is the Lord's will to bless you to continue to do as you have done in the past. I realize you have your family to support. I have been all along that road. Surely, you have burdens along with pleasures. Yet, I know the great God has the power to bring you through it all and keep the Landmark going.

Brother J.M., I have never felt fit to live with you dear people. Yet, never before have I felt the way I have lately. I feel that I am blessed with one of the best husbands in the world. He is good to me and all my children. I cannot understand why I feel so depressed. I cannot live the way I want to live. It seems that I do not have an experience. I cannot tell the sweet things and blessed incidents that others can tell. I find myself saying things I do not even believe myself, and I am made to wonder how in the world can you good people have any confidence in me? If I know my heart, I do love the church and I do believe in the absolute God in every respect. He saw from the beginning to the very end of all things and all things must come or shall come to pass just as He saw them, just as He predestinated and foreordained them, "declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure." Isa. 46:10.

Brother J. M., there is one thing that I would like to know your views on, even though it may not fit my case. I want to know your feelings which I feel will be the truth. I have always had a great desire to love all the members alike and in the very same way. I do not want to love one of His little ones better than another. This question concerns one sister in our church at Bethel, Sister Laylon Young, who passed away last December, 1976. I have known her for almost as long ago as I can

remember. I looked on her as being an humble person. Yet, I did not feel so devoted to her until my first husband joined the church. He joined three years before I hope I was carried there. I loved her so much and in the spirit, I hope. We felt exactly the same way about her deceased husband, Brother Dallas Young. Our children were very small then. Some were not yet born. They grew up to love her, and did as long as she lived. They always went with us to see her until they were grown.

After my first husband passed away, two of our oldest children had all ready left home. I was left with some small children, and, as you may remember, our church at Bethel was at that time in so much trouble. I felt that I had to see Sister Laylon very often, as she could give me such great relief. I wanted to see her more than any one else. I thought it was unusual for small children. Yet, when I would say, "Sister Laylon," it seemed to make them happy, and they were always ready to go. I guess it was because of her sweet sister, Pearl. They knew Pearl, as they called her, would have books, cookies, and goodies with which to entertain them. They loved her, too. My love for Sister Laylon never changed; it only grew stronger. Yet, her health grew more worse as she was getting older and I knew she was not strong anymore. It seemed like in one way I had to give her up about the same time I did my mother. I wanted so much to comfort her in the way she did me for so many times in the past. This grieved me deeply, and I felt like I had lost so much.

My mother, as you know, is still living. She was strickened with a stroke over four years ago and has been confined to her bed ever since. She is paralyzed on one side, and is, more or less, like a little child. She does, however, know who we are. I feel I owe so much to my mother. There have been a few times when I had trials and tragedies which seemed more than I could bear. At that time, I could go to Mama and Papa and they could always make everything sound and seem not quite so badly, and it brought such a peaceful ease to my pour soul.

I think there are other mothers just as good as mine. Yet, I do not think there could have ever been one any better. Getting back to the question I wanted to ask you, "Is it wrong to feel nearer to one of God's little ones than to another?" If it is, I do not think I can help it, for if there has ever been a Mother-in-Israel to me it was Sister Laylon Young. I could not grieve over Sister Laylon's passing because, I feel that she is at rest, although it hurts to know I cannot see her face anymore. I was not planning for this letter to be this long. I realize my experience, if, indeed, I have one, differs from others. The only hope I have is in God's everlasting Love. I believe I love all of you, and for Christ's sake, I hope.

A little sister if
one at all,
Ollie Raper
Route 3, Box 117
Wendell, N.C. 27591
April 20, 1977

God's eternal Love for His people, like Him, is not only everlasting and unchangeable in quality, but there is a oneness in this love that embraces all of His children alike everywhere. I think

that I can understand Sister Raper's question, and after reading her good letter, I can understand her reason for asking it.

God has so dealt with us after our sins and iniquities, has shown us our vileness and corruption by nature, and because of a burdened conscience, we do not want to show or manifest any partiality one towards another; neither do we want to show any discrimination when truly clothed in the Mind of His blessed Spirit towards any of His little children, wherever they are. God spake by Soloman in verifying this point when He said, "My dove, my undefiled is but One; she is the only One of her mother, she is the choice One of her that bare her." S. of S.6:9. His little children are His children forever, "and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." Roms. 8:17. A joint-heir will receive the same size or portion in the inheritance of an estate as any other of that! This means of course that all of them are equal and will share equally in their Father's estate in the resurrection when they are "glorified together." Here they are made to feel to be less than the least, as the Apostle felt, but then they will all be alike.

God's Love in our hearts is the same for His little children everywhere, if, indeed, He has possessed us of it in Him. However, our common, natural ties here in the world draw us together in a stronger tie in this Love because of the underlying, common experiences received together which we share by living one close to another in natural proximity. This is where the difference is made manifest or comes into the picture. We do not love one of His more than another in this Love, but our natural afflictions and sufferings (and experiences) together just cause us to seem more closely bound or knit together in the bond of blessed fellowship and friendship in Christ, when all the time we love His little ones everywhere (some of whom we have never met in this world) in the same pure vein of Love, even as we do those who have seemed so special to us in some particular case or sense.

Paul referred to the common bond of experience as in Sister Raper's case when he said, "that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ." Col. 2:2. What a wonderful blessing it is when He knits us together and keeps us together as a small remnant, hid from the eyes of a wicked world.

Editor

BIBLE AND LANDMARK WERE COMPANIONS

Dear Brother Mewborn,

I am sending a check for ten dollars to renew my subscription to Zion's Landmark for another year, and the balance is to be used on the indigent fund.

I save my Landmarks to read in the long hours of the night when I cannot sleep. My husband, Leo L. Higgins, who passed away January 13, 1977, also enjoyed them very much. As long as he was able to sit up and read, for many years the Landmark and the Bible were his constant companions. He would read the newspaper for a few minutes,

but this other material he enjoyed for hours. He especially enjoyed Sister Elizabeth Edwards' articles.

Life has made a lot of changes for me in the past year due to his illness and passing away. But, I really have nothing to complain of. I have a very good hope for him. I also feel at times that I am blessed with some hope for myself. The Lord has and is so very good to me. I cannot enjoy going to meetings like we did for so many years. It is just not as convenient, but I do go whenever I can. I have been greatly blessed in having so many friends, kind messages, loving children and grandchildren. I am receiving very good care. So, what more can I expect or ask? I just hope I am thankful for what I have been blessed to receive. I look around and know the world and the churches are in a sad condition, but glorious thought, neither the world nor the church has ever been taken out of the Hands of the Lord. "He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest thou?" Daniel 4:35.

May the Lord continue His blessing for you and the household of faith everywhere.

Annie B. Higgins
Route 3, Box 140
Newport, N.C. 28570
May 3, 1977

A WANDERER IN THE WILDERNESS

Dear Elder Mewborn,

I am so sorry that I have been so late in renewing my subscription to the beautiful, spiritual writings in the Zion's Landmark. I always look forward to receiving each publication and always read the issue from cover to cover.

I am hopeful that you and your family are well and are kept under the loving grace of our Master. From one so weak and at times so far from the belief that I have any hope, I truly believe that God has blessed you and the other writers to carry on Zion's Landmark and provide to the blessed, few believers in the Old School Baptist doctrine a filling, nourishing food that salvation by His love and grace is the way.

When you desire a home with God's children and pray so often to be led into some church home as I do, but for some reason known only by God the way has not been opened, the path is long and rocky. Perhaps, I shall wander in the wilderness forever, reaching and hoping to stumble across a blessed hope that I might be one of God's children. If left to this humble and wayward wanderer, I shall never find the way; only God can take my hand and guide me towards the shining, loving light of salvation by grace, love, and mercy of our Precious Saviour.

Here in Georgia, there are so few who believe in the Old Baptist doctrine, but these few are so beautiful and loving and hold out their hands to welcome a stranger into their midst. These good people have bestowed their love upon me, and many times, this love was all that I had to keep me going. In the depths of my heart, there is and shall always be a special love and remembrance of the special treatment received at a time of real need. These beautiful believers in God are not, perhaps, blessed with great wealth, but God has blessed

them with much love and understanding of the truth.

Enclosed is my renewal to Zion's Landmark; please use the remainder to the best advantage of this blessed publication. May God always bless and care for you and yours is my prayer.

Hopefully, a believer
in God
David C. Stovall
125-231 Royale Road,
Athens, Ga. 30605
April 30, 1977

GOOD MEETING IN ALABAMA

Dear Brother Mewborn,

Enclosed find a check for eleven dollars for two years of the Zion's Landmark. We love to read it, and enjoy the sweet letters of the dear people that we believe and hope are God's little ones. We feel deeply that we have something in common with all of you because when we read about your experiences, they are the same as ours.

We have just returned from a wonderful three day meeting at Mount Zion Church, Mobile, Ala. We heard some wonderful preaching and singing. Elders Otis Freeman, Pete Hendrix, Newell Hendrix and our pastor, Elder Neil Luce, all were blessed to preach what we believe to be the teachings of our Lord and Saviour Jesus Christ. Oh, how we are blessed to go to the Meetings and enjoy the sweet fellowship with these people, and we do hope and pray that we are truly thankful to the most merciful God for His blessing. For, it has been made known to us that without Him we could not even lift a finger. May God bless you and yours and all that have a part in publishing this paper, Zion's Landmark, and all of God's little ones, whoever and wherever they may be, scattered over this old world.

We thank you so very much for taking care of our renewal, and taking time to read this for we know your time is pretty well taken up with this work. We enjoyed meeting you when you were in Texas and hope you will come back again.

We hope that we are
your brother and sister,
in Christ.
J. C. and Angie Allen
Route 2, Box 7C4
Athens, Texas 75751
April 20, 1977

A SAINT OF GOD SPEAKS OF THE LATTER TIMES

Dear Elder Mewborn,

There have been many things on my mind for a long time concerning the latter days of time in which we must be living. The tabernacle the Prophet Daniel speaks of in the last part of the 11th Chapter of his prophecy, (Daniel 11:44, 45) that will be planted by the beast in the glorious holy mountain between the seas to me is the United Nations building in New York, N.Y. Concerning the beast it reads, "And at the time of the end shall the king of the south pash at him: and the king of the north shall come against him a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land and many countries shall be overthrown: but these shall escape out of his hand, even Edom and Moab, and

the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him: therefore, he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacle of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1.

One can only follow the events of time today, as they are transpiring and coming to pass in the world, and compare them to the latter portion of Daniel's writing 11 Chapter, and all of Chapter 12, in order to see these things. Out of all the ideologies and political philosophies now governing the nations of the world, they are all represented in this organization, the United Nations. At present I read there are from 100 to 142 nation members there, and the Pope of Rome has spoken there, who is the image of the beast; the number of his name is 666. "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six." This number comprises the completeness of the non-elect and their total number of leaders called Anti-Christ in the scriptures. Rev. 13:18. It is also said that his name is "Vicar" for Jesus. (Latin), (Greek), and (Hebrew). To me, he is the man of sin, spoken by the Apostle Paul, that must be revealed, and I think this is being done or has been accomplished.

In all of these things that are coming to pass, Daniel speaks of the mighty promise of the Jehovah God to His people, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Dan. 12:3. God, who is faithful, will deliver the last one of His chosen people, even unto the resurrection. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Dan. 12:10. Those who belong to Him will at last be raised, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:2. We trust that it has been recorded in His will that we be found among THE WISE. (These wise are those that have been made wise unto salvation, if I make no mistake.) Elder Mewborn, please correct me on these things, if you feel to do so.

I appreciate your republication of the writings of the late Elder David Bartley from the State of Ohio. Some of them I have read as many as three times. He spent a night in my father and mother's home in the year 1902. I heard him preach in the association here. **He was a lovely man!** Surely, the God of all grace, power, and mercy, has given us

great gifts in such men in this last day and age of time. I have been in the arms of the late Elder T. F. Adams, the former editor of your paper, here in Texas over thirty years ago, also the late Elders Jonas C. Sikes, W. W. Slaughter, and L. L. Schenck. That gifted expounder of the truth from your part of the country, the late Elder J. W. Wyatt, preached also in our association here in Texas many years ago, and I had a great love for all of them for the blessed truth's sake, I trust. I also continue to have a great love for all the writers of your paper, **Zion's Landmark.** I wish to say that I have also been in the arms of Elder Lynwood Jacobs, of Orange, Texas.

In closing let me say again that the man of sin is being revealed now, as spoken of by the Apostle Paul, "Let no man deceive you by any means: for **that day shall not come,** except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things." 11 Thes. 2:3-5.

Dear Elder Mewborn, as I close this letter, may I say that I am the chief of sinners. Please pray for me. I am in my ninetieth year. With love and great esteem for you and may the God of Heaven ever bless and keep you.

Your unworthy brother,
I hope,
J. B. McLeod
McLeod, Texas 75565
March 20, 1977

REMINISCENCES OF THE PAST

Dear Brother J.M.,

I am enclosing a copy of the Circular Letter written long years ago, 1936, but it is so very dear to me today. I hope I can say that it still stands today, this truth that is left on record in my old minutes and other papers. I often get a little lonely after reading and searching in some of them for some comfort. I knew all these ministers, many of them of whom have long since past on. It was my privilege to attend that association as long as it stood. Southampton Church is the last one left, and I hope, God willing, they shall have a meeting this year.

Elder Vaughn visited us at our association here in Georgia, when I was fifteen years old, a meeting my late husband wrote about. The shortest prayer was heard aloud, "Oh Lord!" It was one of the most memorable prayers in my life. It was at that time that I became acquainted with him, and a blessed bond was given. Even today with his daughters, it yet stands.

This circular letter was our old custom. One was appointed at each association for the next year. Many today remain in my mind as being of value, for they expressed the meaning of our faith, doctrine and practice then, and also today too what we hope to stand for.

If you feel this Circular Letter is worth printing in the Zion's Landmark, that is up to you. It really made me glad when I re-read it recently, as it carried some points of the doctrine of our people out so clearly.

I hope that you continue so well with the paper. It is not an easy task, but I would like to find someone who

could do it better. So please carry on. My heart rejoiced in the last issue with the sermon Brother John Lee sent of Elder Bodenheimer. What a glorious TRAIN to think of being a passenger on. Also, I always enjoy any article on the historical facts of our faith.

In love and fellowship,
Carolyn P. Alston
1121 Clairmont Oaks,
Decatur, Ga. 30030
May 20, 1977

CIRCULAR LETTER

The Delaware River Old School Baptist Association, in session with the Hopewell Old School Baptist Church, Hopewell, New Jersey, June 3rd and 4th, 1936, sendeth greeting to the several churches and associations with which she corresponds.

Dear Brethren,

As we are favored to assemble as an association and receive your correspondence, we feel to address you in this our annual epistle, giving you the assurance of our love and fellowship, and to direct you to the convictions of our hearts. We call attention to the words of Jesus: "Behold an Israelite, indeed, in whom in no guile," John 1:47. This word "Israelite" applies to every poor sinner that worships God in the Spirit. Which have the narrative of God's dealings with Jacob, when he was called Israel, which expresses the change that had taken place in him. Jacob was a supplanter according to the flesh, and in that relation he was made to flee from the face of Esau, but the power of the Most High touched him, and opened to him, by which he saw the ladder that reached from earth to heaven, and the angels ascending and descending upon it, then he could express, "surely the Lord is in this place, and I knew it not." "And he was afraid, and said, How dreadful is this place, this is none other but the house of God, and this is the gate of heaven." Gen. 28:12, 16, 17. This gives us the difference between the flesh and the Spirit. In the word "Israel" (meaning soldier of God) we get the difference between those who worship God and those who do not. Jacob was called Israel from the time he had this experience, and all of his offspring according to the flesh were called Israelites, and referred to as the people of God, and to whom the kingdom of God belonged. But Paul said, "Not all Israel are of Israel:" Rom. 9:6. We Gentiles who are given to discern between flesh and Spirit know that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. The Israelite, Jesus, points out what was coming to him, and heard and learned of the Father, "for he that hath heard and learned of the Father cometh unto me, and no man can come to me except my Father, which hath sent me, draw him." John 6:44, 45. These are the ones who come to be baptized, who fill the righteous act, and bear the fruit for repentance that John asked of those who came to him to be baptized. We, as an association, believe that we are what we are by the Grace of God, and have fellowship for all who come bearing precious fruit. We do not believe in works of righteousness which men can do for salvation, or by the work of men's hands receive the gift of the Holy Ghost.

Israel, as a people, received the teaching of Moses and Aaron, and followed it by observation. They

verily thought they could obtain salvation thereby, but the Spirit only teaches the words of eternal life, and the deep things of God are searched by it. The one that is taught thereby is made to exclaim, "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are His judgements, and His ways past finding out!" When the riches of the kingdom of God are revealed to the poor sinner, he is given to behold the purity thereof, and to behold the vileness of his mortal state, which causes him to exclaim, "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:24. In this Israel there is no guile. We contend that Jesus purifies the sinner before God, that in Jesus he stands redeemed from all inquity and is as pure as the Son of God Himself; yet he is a sinner still, and has the same sinful nature, and is a partaker of this world in the first man Adam, and, as far as his profile is concerned, he is the same, but the life of that sinner has a warfare that was not previously realized, and he bears in his body, "the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you." II Cor. 4:10, 12. As death is realized in the individual the multitude of the saints see the image of Jesus shining in his walk and conversation, which unites them in one bundle of love and makes them sit together in one bundle of love in Heavenly places in Christ, and the thanksgiving of many redound to the glory of God.

Dear Kindred in Christ Jesus, it is sweet to have your fellowship, and to hear from you and your welfare. We hope to have you come to see us each year, bearing the glad tidings of Jesus and His love for poor sinners. We are made glad in our hearts to realize the enmity that is in our mortal lives is destroyed, and we know not each other after the flesh, because God hath given us the spirit of reconciliation in which we behold each other as Israelites, indeed, in whom there is no guile.

We witness the passing of our companions in tribulation from our militant relations, but we feel our loss is their eternal gain, and when one has filled up the measure God has appointed for him here in this world, we should say, "Thy will be done, not ours."

Israel was under the LAW OF MOSES, and all the commandments were for them to obey in their daily life. As a people God had blessed them above all others, and they bear a relation in that old covenant that identifies them among the sons of men. In the NEW COVENANT there is entirely a new and living way to every Israelite, and the law in which it is written is put in their hearts. As is declared by the prophet, "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Jer. 31:33, 34. Heb. 8:10, 13. The Lord Jesus beheld them from the ancients of eternity, as the chosen of God, the elect, the Israel, or soldiers of God, that worship Him in Spirit. May the Spirit abound in our hearts and direct our steps, that we may go by the way of the foot-

steps of His flock, that we may be Israelites, indeed, in whom there is no guile.

Charles W. Vaughn,
Moderator
Elvira H. Conner,
Clerk

Ministers Present: Elders H. C. Ker, D. L. Topping, T. W. Walker, George Ruston, A. H. Bellows, and C. W. Vaughn.

REMINISCENCES OF THE PAST

Dear Brother Mewborn,

I am sending you a good letter that I received from Sister Carolyn Alston this month. I enjoyed it very much, as it brought back many memories of the past of God's goodness to me also. She has given me her permission to send it to you. I feel that you, as well as others, will enjoy reading it.

In love and fellowship,
Burch Wray
Route 2,
Cedar Grove, N.C. 27231
February 21, 1977

THE LETTER

My very dear Elder Brother, Wife and Sons,

It shall be another long weekend! I do not want to complain, for I feel I have, all my life, been more blessed to get to meetings, both far and near than so many and the beloved brothers and sisters have so graciously shown such kindness to me. In my feeble way, God has truly blessed me in a wonderful measure. Psalms 39:45 reads, "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee, verily every man at his best state is altogether vanity. Selah." Oh how very fittingly the expression of being a worm fits me and then comes Psalms 103:14. "For He knoweth our frame, He remembereth that we are dust." I used to feel I understood all of this; yet, it now becomes more and more to fit me. Douglas (Alston) loved the hymn in **Durand and Lester's Hymnbook**, No. 515,

"Teach me the measure of my days,
Thou maker of my frame;
I would survey life's narrow space,
And learn how frail I am."

During his illness, each day (sometimes more than once a day) to let us know of his thoughts, he would **hum** this tune or No. 574, "Thus far the Lord has led me on, etc. After he had received his overseas orders to Korea, the dear Lord gave me the needed courage and strength to sing these songs, and he could **hum** them in his tenor tone, though not a single word was uttered. But a few times, he would want to repeat one of them.

I knew so well in his life when they (these hymns) became so precious to him! The first time was the day he joined the church at Frying Pan. Our beloved pastor took the text from the 39th Psalm; then he called for this hymn. On the verse 5,

"What should I wish or wait for then,
From creatures, earth and dust?",

he stood up and went as far as the post on the left. Here he seemed to lean completely on the lovely, old hand hewn wood, so smooth from the long years ago (over 200 years old). His strength was completely gone. Elder Lefferts and the dear deacons, Spindle, Norman, Hollandsworth,

Hylton and others that were there surrounded him.

"They make our expectations vain,
And disappoint our trust."

What a precious memory of that longed for day, not just for him, but for me and others. But, it had to be then. Dear Brother Burch, you and Douglas, being brought together in Gower Street Chapel, London, and at dear Brother and Sister Wallis' home for the afternoon, was that not the complete work of God? You were both so far away from home. That bond became sealed that day. Nothing could break it! Then, to think that you are now my pastor! "God moves in a mysterious way, His wonders to perform!"

When he returned at the end of the war (World War II), as soon as he saw his family and mother, sister and brother, he went into my own mother's kitchen and asked her for a favor. "I want to go to North Carolina right away before the Army does something else to me, to visit and meet in person these precious brethren, whom you and Carolyn already know in person, Elders T. F. Adams, George Hill, Broom, Barham and Deacon F. D. Long, and then I want to meet the family of my very dear friend's family (Burch Wray), if you will mind the children about ten days so Carolyn and I can have a new honeymoon!" Of course, she was delighted to do so, and you know the rest of that tour! How very loving and kind they all were! They had written to him in England, Wales and France. There was never a break in that bond of fellowship. Brother and Sister (F.D.) Long were there the day he joined the church and their home became our home as did the others and by God's grace, they are still my own places to visit. To see your home, I feel in my heart such a warm pride of it, the love of every inch of the place. Your Eula has made it a real home. The boys are obedient and loving.

Harris Spring Church has stood all these years, and if it is the Lord's will, we shall have more meetings. My grandfather's expression is very fitting, "Man proposes, but God disposes." The weather has certainly been so very cold here and unusual. But in all of it, He knows our every need. May God bless and keep you in the Palm of His Hand is my humble prayer, in love,

Carolyn Alston

1121 Clairmont Oaks,
Decatur, Ga. 30030
February 3, 1977

ENJOYS PAPER!

Dear Elder Mewborn,

I am sorry my subscription expired. I am sending a check for twenty-five dollars to renew my subscription for two years. Use the rest in anyway you see fit. I enjoy the good writing in every issue more than you or anyone else can ever know!

A little sister in hope, if one at all,

Sylvia C. Kidd
Route 1, Box 100
Timberlake, N.C.

CORRECTION

In the March, 1977, issue of Zion's Landmark, Elder Bodenheimer's sermon, "A Spiritual Railway To Heaven," page 132, second column, line one, should read: "The universe is then before Him in **proportion** as one small drop is to a bucket of water." The word, **proposition**, was erroneously used. It should have been "proportion."

Editor

LANDMARK HELPS TO FILL A VOID

Dear Editor,

Enclosed is a check for twelve dollars to pay my subscription until August, 1979. The extra dollar is to you to use as you wish. I am sorry it has been so long over due, but it better late than never at all.

I enjoy reading the Landmark. As I am by myself, it helps pass away the time. Also, I get comfort from reading it.

C. M. Willis
Grantsboro, N.C.

TRIALS AND SORROWS ARE A BLESSING

Dear Elder Mewborn,

Enclosed is check to renew my subscription to the Landmark for another year. The Landmark is a great comfort to me in my loneliness. There is never a day, or night, but what I think of how God has blessed me through the years with all my trials and sorrows. Surely, God has a purpose in them.

I hope you and your family are well. May God in His mercy enable you to continue the publication of the Landmark.

Please may you and all the household of faith cast the mantle of charity over my weakness and imperfections. In bonds of love, your sister, I hope.

Beulah Parrish
Newton Grove, N.C.
April 5, 1977

FOLLOWERS OF JESUS

When all men had forsaken and left Christ alone,
We see two women there, to hear the last groan.
There was one at the manger and two at the cross,
One at the sepulcher where cold was the frost.

For early the third Morn when Christ must arise,
We see Mary Magdalene and Oh the surprise.
As she looks in the tomb, to behold the cold clay,
The angel exclaims, "Come see where He lay".

She seeks the Disciples to tell the glad news--,
Something that's never been believed by the Jews.
But the grace of God, brings all on a level,
Who are born of God, and not of the devil.

For Mordecai and Esther were of the Jewish race,
Though their station in life was not the same place.
For Mordecai was a beggar, Esther a Queen,
But the Grace of God made each of them clean.

The queen, Esther, could risk her own life,
To save old Mordecai, tho she was the king's wife.
The light of his eye and pride of his heart,
A decree from whose lips struck Hamon as a dart.

For Mordecai by faith was nearer kin to the queen,
Than Ahasuererus who never had seen
Jesus by faith, a sacrifice given;
The only one that will carry poor sinners to heaven.

Elder T. C. Hart (Dec'd.)
LaGrange, N.C.

Zion's Landmark

" Remove not the ancient Landmark which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editors

GEORGE A. FULK
Pilot Mountain, N. C. 27041

VOL. CX **NO. 6**

Second Class Postage Paid at Wilson, N. C. 27893

Wilson, N.C. 27893 **April, 1977**

EDITORIAL
VIEWS ON JUDGES 13:5

A friend requests my views on Judges 13:5. "For lo, thou shalt conceive, and bear a son and no razor shall come on his head."

We acknowledge that we do not understand all, if any, of the deep and hidden mystery of the birth and office work of Samson. However, we do recognize the fact that what was written of him was in the legal or law dispensation which embodied the ten commandments written by Moses. Therefore, the service which he performed was in types and shadows of which Paul said, "The law, having a shadow of good things to come, and not the very image of the things, can never, with those sacrifices which they offered year by year, continually make the comers thereunto perfect."

In many respects his services portray the work of Jesus Christ. Samson delivered Israel out of the hand of the Philistines without the aid, help, or assistance of any man. Isaiah prophesied of the coming of the Messiah when he said: "He saw that there was no man and wondered that there was no intercessor; therefore His arm brought salvation unto Him; and His righteousness, it sustained Him." Isa. 59:16. Again the prophet said, "For the day of vengeance is in my heart and the year of my Redeemer is come. And I looked and there was none to help, and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me." Isa. 63:4, 5.

Samson's mother was a barren woman. She was the wife of Manoah. He was born during the time when Israel was held in captivity forty years by the Philistines. The time had come when God should deliver them from the hand of their enemies. Beginning with Judges 13:1, we read: "The children of Israel did evil again in the sight of the Lord: and the Lord delivered them into the hand of the Philistines forty years. And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bear not. And the angel of the Lord appeared unto the woman, and said unto her, Behold, now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: for lo, thou shalt conceive and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines." Judges 13:1-5.

The requirements of Manoah and his wife were to be in strict ob-

servance of law of Moses, for if a man or woman should desire to become a Nazarite, he or she must vow a vow and adhere to the requirements, which were: "He shall separate himself from wine and strong drink and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, nor dried. All the days of the vow of his separation, there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow." Numbers 6:3-5. But the angel of the Lord said unto Manoah's wife, "The child shall be a Nazarite unto God from the womb."

The length of time that a man or woman should separate himself or herself to the service of the priest was left to their own option; say, one to forty years, or even more. Be this as it may, they must remain a Nazarite until the end of their vow. An unshaven head was no evidence that one was any stronger than other people, but it was a mark of distinction, or identification, which was proof that such an one's life was consecrated to the service of the Lord which continued until the expiration of the vow, after which the hair could be cut and the beard could be shaven as that of other people and such were no longer restricted in their drink or eating habits. The angel of God said to the wife of Manoah, "The child shall be a Nazarite to God from the womb to the day of his death."

Here, in our day, some officers are required to wear uniforms and by these uniforms these officers are identified as such and the one wearing the uniform has power and authority in this capacity, but when their term of office expires, they discard the uniform. So it was with the Nazarite. But Samson was not a volunteer Nazarite. He was a Nazarite from his mother's womb, for the angel of the Lord appeared unto Manoah's wife and told her: "Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not anything unclean: For lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb; and shall begin to deliver Israel out of the hand of the Philistines.

Samson had long hair. I do not understand that his hair added to his strength, but it was proof that he was a Nazarite. He had the power and authority to execute judgment on the Philistines which was given him by God. Jesus was crowned with glory and honor, but He said of Himself, "My Father worketh hitherto, and I work." Jno. 5:17. Jesus also said, "Verily, verily, I say unto you, the Son can do nothing of Himself, but what He seeth the Father do; for what things so ever He doeth, these also doeth the Son likewise." Jno. 5:19.

Samson was a Nazarite from his mother's womb, which was so stated by the angel of God: "For the child shall be a Nazarite from his mother's womb, and he shall begin to deliver Israel out of the hand of the Philistines." His commission differed from those recorded in Numbers 6:2. They were volunteer Nazarites. They separated themselves to the service of God for

certain times, which continued until the end of their vow. Samson was born a Nazarite and continued in this capacity his entire life, thus typifying Christ in this respect, also in strength, and for the purpose of Christ our spiritual Nazarite who came to bring salvation and deliverance to His people. Samson was an instrument through which the Israelites were delivered from the Philistines.

When one nation goes to war against another nation, they draft soldiers, they gather huge armed forces; the purpose of which is to defeat their enemies and seek freedom or gain the cause for which they are fighting. The first account we have of Samson's supernatural strength is when he killed a young lion who roared against him. "He rent him as he would have rent a kid." See Judges 14:5, 6. After this he went down to Ashkelon and slew thirty men and took their spoil. See Judges 14:19. In his revenge for wrong done him, he caught three hundred foxes and took fire brands, and turned tail to tail, and put a fire brand in the midst between two tails. When he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives." Judges 15: 4, 5.

Samson smote the Philistines, hip and thigh. He found a new jawbone of an ass and put forth his hand and took it and slew a thousand men. See Judges 15:5. There have been many wonderful warriors who have done wonderful things with swords and spears, but nothing to compare with Samson who slew one thousand men with the jawbone of an ass.

Samson went forth as a conqueror and to conquer. Samson regarded not his own life. What he did in taking vengeance upon the Philistines was not for his own sake, but to take the reproach and persecution off of his people (Israel). God clothed him with the authority to punish the Philistines which was a righteous indignation against this wicked nation.

Even though the hand of Samson was displayed in a wonderful way in defeating his enemies, this was done by the Spirit and power of God, as it is recorded in Zechariah 4:6. "Not by might nor by strength, but by My word, saith the Lord." The destruction of the Philistines began with Samson and ended with David, both of whom are types of Jesus, of whom the apostle said: "He is the Author and Finisher of our faith." Heb. 12:2.

Let us remember that Samson was a Nazarite from his mother's womb, for the angel of the Lord appeared unto Manoah's wife and said, "For lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines." After Samson slew many of the Philistines they were determined, if possible, to find out where his strength lay. They appealed to his wife who was also a Philistine, to obtain the secret from Samson. They pledged to give her eleven hundred pieces of silver. Here we again see him a type of Jesus who was betrayed by Judas Iscariot for thirty pieces of silver.

In Samson's effort to satisfy his wife's intensive and determined inquiries, he gave her many answers

which, when they were investigated, did not disclose his secret. But she continued to urge him to tell her wherein his strength lay, "And it came to pass, when she pressed him daily with her word and urged him, so that his soul was vexed unto death; that he told her all his heart and said unto her, "There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me and I shall become weak and be like any other man." When Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, "Come up this once, for he hath shewed me all his heart." Then the lords of the Philstines came up unto her, and brought money in their hand, and she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him."

It is not to be understood that Samson's strength was in his hair. The locks or length of his hair added nothing to his strength. His strength was in his Nazariteship and when he displayed supernatural strength, as in the case of his killing a lion with his bare hands (see Judges 14:5, 6), the scriptures tell us, "The Spirit of the Lord CAME MIGHTILY UPON HIM, and he rent him as he would a kid and he had nothing in his hand." So his strength was not in his hair, but it was in his Nazariteship — the Spirit of God that came MIGHTILY upon him. The Spirit of God came mightily upon Samson when he went down to Ashkelon and slew thirty men of them, and "Took their spoil and gave change of garments unto them which expounded the riddle."

Again, the Philistines bound Samson "with two new cords and brought him up from the rock. When he came unto Lehi, the Philistines shouted against Samson and the SPIRIT OF THE LORD CAME MIGHTILY UPON HIM, and the cords that were upon his arms became as flax that was burnt with fire, and his hands loosed from his hands and he found a new jawbone of an ass, and put forth his hand and took it, and slew a thousand men therewith."

After his Philistine wife betrayed him and she had a man to shave off his seven locks from his head, he was no longer a Nazarite and the Lord DID NOT COME MIGHTILY UPON HIM AND HIS STRENGTH WENT FROM HIM: AND SHE SAID: The Philistine be upon thee Samson and he awoke out of his sleep. "He wist (knew) not that the Lord was departed from him," so he had no strength. The Philistines not only bound him and put him in prison, but they put his eyes out. But, howbeit, the hair of his head began to grow after he was shaven. Then the lords of the Philistines gathered to offer a great sacrifice unto their false god, and to rejoice: for they said: "Our god (a false god) hath delivered Samson, our enemy, into our hand and the destroyer of our country, which slew many of us. And it came to pass, when their hearts were merry, that they said, call for Samson, that he may make us sport: and they set him between the pillars."

"Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof three thousand men and women, that beheld while

Samson made sport. And Samson called unto the Lord, and said: O Lord God, remember me, I pray thee, only this once, O God, that I may be at once avenged of the Philstines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life."

Then his brethren and all the house of his father came down, and took him and buried him between Zorah and Eshtaol in the burying place of Manoah his father. And he judged Israel twenty years."

Samson's strength was only a striking demonstration of the great power of God, which "came mightily upon him" and enabled him to defeat and destroy the Philistines. The life of Samson from his birth until his death, portrays in types and shadows the great and marvelous work of Jesus. It was through death that Samson slew the Philistines and delivered Israel. It was through death that Jesus destroyed the works of the devil and delivered His chosen people from eternal death. Paul said, "For asmuch then as the children are partakers of flesh and blood, He also Himself, likewise, took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15.

Many eminent, biblical characters were born of women who had been barren, as Isaac, Jacob, Samuel, and John the Baptist. It is remarkable that the strongest man ever known was born of a barren woman. He was a type of Christ, who was sanctified by God the Father, separated from sinners, and called a Nazarite. He was born of a virgin, as Samson was born of a barren woman.

Jesus Christ came into the world to save His people from their sins. Adam transgressed the Holy Law of God and they who followed after him did the same, for they fell in the ruins of Adam. They were delivered by Jesus Christ from sin and the devil. "His own arm brought salvation to the chosen vessels of His mercy." He kept the law of God to a jot and tittle. He stood between the offenders and God the Father who was offended. He brought in an everlasting righteousness without the aid, help, or assistance of any man. Jesus said, of Himself, "For I came down from heaven, not to do mine own will, but the will of Him that sent me. And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day." Jno. 6:38, 39. Samson's life was a most amazing demonstration of the power of God through man.

The reproaches of the Philistines against Israel fell upon Samson. Even so, the reproaches of those who made merchandise of the house fell upon Jesus; as it is written, "For the zeal of thine house hath eaten me up: and the reproaches of them that reproached thee are fallen upon me." Psa. 69:9.

T. F. Adams (Dec'd)

Reprinted by request.—ED.

IN MEMORYA OF OUR PAPA, ELDER FLOYD LAWRENCE

It grieved us all very much when the gracious Lord took our papa from this life at the age of eighty-five years, eight months, and twenty days on February 6, 1976. He had been confined to Sea Level Hospital, Sea Level, N.C., for two months and seven days.

Papa, the eldest son of the late Ella Gillikin Lawrence and Amos W. Lawrence of Otway, Carteret County, N.C., was united in Holy matrimony on December 10, 1910, to Mamie Gillikin, the eldest daughter of Christenia Lawrence and Bryant Gillkin of Otway. To this union were born eleven children, six boys; Carroll Lawrence of Phenix City, Alabama, Lloyd of Morehead City, N.C., and Frank of Betlie, N.C. Three died in infancy. The five daughters are Vivian Fulcher and Clara Harris of Stacy, N.C., Blondine Siggler and Dorothy Taylor of Otway, N.C., and Iris Davis of Highland, New York. We were left to mourn his departure along with thirty-five grandchildren and forty great-grandchildren. He left a sister, Jennettie Gillikin and two brothers, Roy Lawrence of Mattawan, New Jersey, and Carl Lawrence of Jacksonville, Florida, along with many nieces, nephews and friends.

Papa did not have much to give us of worldly goods, but he gave us love, guidance and understanding of which we are all today so grateful to him from the very depths of our hearts. Papa offered and was received in full fellowship with the North River Primitive Baptist Church at Otway, N.C., over fifty years ago. He was a firm believer in the doctrine of Absolute Predestination of all things and in salvation by the grace of God. He was church clerk for several years. He was ordained to the ministry at North River Church, (White Oak Association), May 4, 1963, by prayer and the laying on of hands by Elders Eddie Humphrey and Harmon Brown, assisted by Deacons S. V. Mans and S. W. Lawrence. He was faithful to the church and enjoyed visiting other churches of the same faith as long as his health permitted him to do so.

The funeral rites were conducted by his pastor, Elder Eddie Humphrey, assisted by Elder Arthur Young, at Mundens Funeral Home, February 8, 1976, at two o'clock, P.M. His body was laid to rest in the Pinner Cemetery beneath a large number of floral designs from his family and friends.

Therefore, be it resolved that one copy be sent to Zion's Landmark for publication, one be placed in the church record, and that one be given to the family.

Done by order of the church in conference this April 3, 1977. Written by his daughters,

Vivian Fulcher and
Clara Harris
Elder Eddie Humphrey,
Moderator
Angus Willis,
Assistant Clerk

BROTHER OBITUARY OF GEORGE B. WALKER

On April 2, 1977, Roxboro Primitive Baptist Church, Roxboro, N.C., while in conference, appointed me to write the obituary of my husband, George. He had asked me to do this, but I had never told anyone until after it was mentioned. I am sure anyone could have been better than me.

He was born May 18, 1909, and passed from this world February 14, 1977, making his stay here sixty-seven years, eight months and twenty four days. We were married December 22, 1935, by the late Elder T. F. Adams. George was a member of another denomination at that time, and was a Sunday school teacher. I can not remember when I did not believe and love the Old Primitive Baptist, but I did not tell him this. He wanted me to attend his church, and attend a class that one of his sisters taught. I went with him one time, and had promised him to go again the next Sunday. When Sunday came, I was so miserable I felt I could not go. He noticed my condition, and ask what was wrong with me? I told him I just knew his sister was going to ask me to pray, and I could not. Too, I felt I was just acting a hypocrite by going anyway. I did not believe anything they taught, but I had promised him I would go that time, but I felt it would be my last time. His sister did call on me to have the prayer to dismiss. I had been trying all morning to beg God to give me something to say that would be to the honor of His matchless name. I did not remember a word I said, but when I finished, she came to me with tears in her eyes and said, "I did not know you could pray like that." I said, "if it was a prayer, it was not me but God." I told George about it when he ask me the cause of my being so blue and low. Then, he manifested that God had been dealing with him, for he said "this is my last time also in coming here. I am going to tell them to take my name off the church book. I have been made to feel that I am nothing, and how in the world could a thing like me teach anyone

about God and His wonderful works and love." He shed many tears and we had a rejoicing time together. It was good to know that God had opened his eyes.

From that time on we went to my mother's church at Wheelers' and we carried her, as my father was dead. We also attended Roxboro Primitive Baptist Church on the first week-ends. He was a policeman at that time and could not be at church the Saturday I was made to ask for a home with the church, as he was on duty. When I told Brother F. D. Long that I wanted to be baptized in running water, I said I feel like George will go with me, but we had never discussed it in anyway. I told him that if George did not go then, I thought it would be evidence that I was not worthy of a home with them. On the next first Saturday he was on duty again, but he asked off and came to church. He laid his gun on the back seat. When the door of the church was announced open for the reception of members, he was brought forward, so humble and fearful, asking for a home with them. This was September 2, 1944, and we were baptized by Elder L. P. Martin and the late Elder S. T. Atkinson, together with Sister Lois Harris on September 3, 1944. He was ordained a deacon of the church October 4, 1970. He was also clerk and a trustee of the church.

I know he was made to love and believe the Primitive Baptist doctrine of the predestination of all things, embracing every thing even as God had ordained it to be. God had carried him low enough in many trials and hard work in this life, and had made him believe that He controlled every living thing upon this earth, sea and heaven. "God had driven the oil trucks for me more than one time to safety," he said, "when I did not see how I came through places, over-turned trucks, and narrow escapes with other drivers and lived." He has come home late many a night, white and shakened and said, "Jip, God has been so good to me today, and, I know I don't deserve it." After he was forced to give up the hard work and sell his oil business due to bad health, he was blessed to enjoy more pleasure in going to church and visiting our corresponding associations. He loved them and felt there was just one church.

He loved and believed the doctrine our pastor, Elder L. P. Martin, is blessed to preach and enjoyed true fellowship with him, as well as other dear servants and saints of God that had been made to believe the same truth.

He was a God-blessed man in that God had given him such a warm, open, and loving nature. He never met a stranger, and had an outgoing personality that made the people with whom he came in contact love him. At times he was of a jovial nature and loved to joke occasionally and have fun with the people whom he loved and thought a lot of. So many were given to love him so much. I have always felt so little compared with him, as I felt to live in his shadow.

George's afflictions were many, and he had suffered so much in the past several years with heart attacks. "God alone knew, and had ordained his every step and pain," he said. He was made to go begging with the desire to be made reconciled to God's will. It was during the last attack he had in December, 1976, when he was in the hospital that he was carried lower than he had ever been before. He was made to realize his time here was not going to be long from the things he told me about our life together. He told Anna, our daughter, and me when we left the hospital the last time in December, he hoped it was God's will for him to never go there with another attack. The next one would be the last, he said, and he hoped he would be able to be bird hunting, which he loved to do so much and fishing too. I hope that I have been made thankful that Brother James Rose was hunting with him the day he passed away. I know he did all he could for him, but none can stay the Hand of God. He had called him to come home, and he had to go. God loved him more than we could, for He is love, and He called him out of the suffering and strife in this world and laid him down in perfect peace and rest, I feel. He loved Brother Rose so much and they had such good times together in the fields and at church meetings too. God blessed us all through our married life as well as always. We had many trials, troubles, sickness and deaths, but by the Grace of God, He had kept us in peace and love. At times God had carried him on the wings of His everlasting love to view a heavenly home and promised land where he hoped one day to be carried at last.

His funeral was conducted by Elder L. P. Martin and Elder Burch Wray at Roxboro Primitive Baptist Church, and he was laid to rest at Flat River Church Cemetery. I would, if only I could, thank God for the many friends, brothers and sisters, far and near, that have been so good to us in every way since his passing. I know all the love they had for him was a gift from God, and that is why

it's so sweet. Occasionally, I am caused to shed tears about his passing. I am just thinking of me missing him so. I do not sorrow for him as for others who have no hope, for I hope, God willing, I will meet him and all God's chosen people some sweet day where there will never be anymore parting.

He leaves his wife, a daughter, Anna Reniers, two grandchildren, George and Kathy and a son-in-law, Dr. Jean Reniers of Antwerpen, Belgium. Also, three sisters of Roxboro, one sister of Jacksonville, Florida, two half sisters of Roxboro and three brothers of Roxboro. He loved his people or natural kin dearly and would have done anything for them he could, although they did not believe as he did. He enjoyed being with them and they loved him and they had wonderful times together. May God continue to bless us all now and forever, for He is the Almighty God, the Everlasting Father and The Prince of Peace. Without Him we can do nothing. George will be missed so much in our church at Roxboro, as well as other churches and every where we went, but God is able to reconcile us to His blessed will and give us to say, "Thy will, not ours, be done, in earth as it is in Heaven."

Written by one in hope of being carried to that house not made with hands eternal in the heavens.

We desire that a copy of this memorial or obituary be placed on the church book, a copy be given to the family and a copy be sent to Zion's Landmark for publication.

Done by order of the church in conference April 30, 1977.

Florence C. (Jip) Walker

ELDER HICKS MEEKS ORDAINED TO THE FULL WORK OF THE GOSPEL MINISTRY

Dear Brother Mewborn,

Enclosed is a check for two years renewal for Brother and Sister Cassell. The address is on the check. I asked that the check be made payable to you.

Goodwill Church held an ordination service this past Saturday afternoon, and Elder Hicks Meeks was ordained to the full work of the Gospel Ministry. Elder Meeks, as far as I am able to tell, is sound in both doctrine and practice.

I am still in the valley, very low in my feelings. There is darkness within and without. I seem to have just a little gleam of light for a fleeting moment. The words of the old son so often appear in my mind, and describes my travels here below.

"Mixtures of joy and sorrow,
I daily do pass through;
Sometimes I'm in the valley,
And sinking down with woe.
Sometimes I am exalted,
On Eagles' wings I fly;
I rise above my troubles,
And hope to reach the sky."

Though the road is rough and rugged, the way is dark and dismal, I would not exchange it for another, even if I could. We are hoping to see you and Susan sometime before too long, the Lord's will. When you have a mind to bow before the throne of redeeming grace, I beg please remember me.

A sinner saved by grace, if saved at all.

In love and fellowship,
Sam L. Gilbert
Box 4391
Winston-Salem, N.C. 27105
May 2, 1977

ELDER THOMAS L. HUFF

Elder Thomas L. Huff, Lawrenceville, Ga., minister in the Yellow River Association of Ga., for at least fifty years, passed from this life in an Atlanta hospital on May 3, 1977. Elder Huff was a faithful soldier of the cross, and was blessed of the Almighty God in defending the glorious cause of truth for many times. He will be greatly missed by the churches and his family. Our sincere sympathy goes out to them at this time of their bereavement. If the Lord wills, a suitable obituary will follow in due course.

Editor

OBITUARY OF WILLIE THORNTON ADCOCK

It is with a sad heart that I attempt to write concerning the death of my dearly beloved, my husband, Willie Thornton Adcock, who departed this earth for the great beyond, June 6, 1976. His stay on earth was seventy-seven years, nine months and eleven days. It seems quite while since he left us. But the memory and sadness of seeing him pass away is still with me, just as it was the day it took place.

He was born August 26, 1898. He and I were married November 21, 1924. There were two children, two boys, Edward Dean and Willie Thornton, Jr., born to us.

He was in bad health for a long time. Even though his physical strength was at a very low ebb during his last several years, his devotion

to his church and his family remained strong and unyielding as long as his health would permit. Likewise, his family administered to him with much tender, loving care in every way possible as long as he lived. Due to his weakened condition, he had to spend much of his time on earth in his last years in hospitals.

"A dear one from us is gone, his precious voice is still; He leaves a vacancy in our home, that never can be filled." He was a member of Surl Church, Person County, N.C., which he always loved so much and attended as long as he was able.

He was such a wonderful husband, father, neighbor and friend to all. He was always willing to lend a helping hand to anyone in need.

During all his suffering he would always meet us all with a smile. He bore his sufferings with such courage, fortitude, and willpower, while continuing to carry on as best he could. I feel like or have hope that he is surely one of God's little children. He was a ardent believer in the all powerful God. David said, "Precious in the sight of the Lord, is the death of His saints." This life seems as a fleeting breath, so to speak. It is so hard to give up our loved ones. But all of us will soon have to say "vain world adieu," and go to meet our reward. Our craving and earnest desire is to meet our loved ones in that celestial land where we will have no more separation.

The sadness of his death brought to us such a shock! But God has a purpose in all things. May the Lord direct our lives, and enable us to live a life of sacrifice, humility, and service to our fellowmen such as he was blessed to have.

He joined the church at September meeting, 1948. Two weeks later I joined the church at Flat River for Surl, and both of us were baptized together October 10, 1948, by Elder L. P. Martin. That was such a wonderful day for both of us.

His funeral was held at Surl Church June 7, 1976. Everywhere we go now, we all miss him. His two sons say that everywhere they go in their place of business, they see things that remind them of daddy, and they miss his presence there so much. It is such a lonesome and empty house each afternoon when I arrive home from work. His body is awaiting the glorious time when Christ shall come again in the clouds of His glory and will reunite it with the soul, take it to Heaven and immortal glory forever.

Our anixety is allayed by our assurance of his devotion to his Lord and Master, whom he endeavored by His grace, we believe, to serve, while here on earth, for we are made to rest assured that he is asleep in Jesus. "The Lord gave and the Lord hath taken away; Blessed be the name of the Lord." Job 1;21.

"Sleep on beloved one, sleep, and take thy rest; We loved thee well, but Jesus loved thee best."

Written by one who loved him dearly, and misses him so much. I hope to meet him someday in immortal glory.

His wife,
Bessie Mae D. Adcock

IN MEMORY OF OUR MOTHER

It is with deep sorrow that we, the children of Sudie Hinson Carraway, record the departure of our dear mother on March 21, 1975, at the Newcomb Rest Home in Mount Olive, N.C., where she had resided the last few months before being called to her Heavenly home by our Lord and Saviour Jesus Chrest. This made her stay on earth eighty-six years, three months and twenty-six days.

Mother was a member of the Memorial Primitive Baptist Church near Fremont, N.C., as was her husband, Mady Bell Carraway, who preceded her in death on June 23, 1944, at the age of fifty-seven years. They attended their church as they were able to be together, but mother was not able to attend, "as her heart desired," after losing her husband.

Mother stayed with her children in North Carolina until 1966 and then went to her son's home in Richmond, Virginia, until 1972. While living in the Richmond, Virginia, area, she attended Elder Bunn's church, to which she became very much attached.

Her health started failing, and she was put in the Eastern North Carolina Sanatorium, Wilson, N.C., on February 6, 1972, and was discharged on September 5 1972. She then went to stay with her children in Elm City, N.C., Garner, N.C. and Goldsboro, N.C., until she was put in Gray's Rest Home in La Grange, N.C., for a few months before going to the Newcomb Rest Home in Mount Olive, N.C.

She is survived by three sons, Milton of Richmond, Virginia, John of Elm City, N.C., and Glenn of Scotch Plains, N.J.; four daughters, Correnner C. West and Cleo C.

Wynn of Goldsboro, N.C., Elender C. James and Reba C. Sills of Garner, N.C.

Her funeral was held at Seymour's Funeral Home in Goldsboro, N.C., by Elder W. E. Turner of Wilson, N.C., and she was laid to rest beside her husband in Dean's Cemetery, near Goldsboro, under a beautiful array of flowers to await the second coming of our Lord.

We desire that three copies of this obituary be made, one for the family, one to be sent to Zion's Landmark for publication and one to be spread upon the church record.

Written by the request of all brothers and sisters and submitted by her son.

Milton Carraway
506 Maple Avenue
Richmond, Virginia 23226

WILLIE HARVEY SMITH

This obituary is written in memory of Willie Harvey Smith, who was born January 29, 1894, and died October 1st, 1976, making his stay on earth eighty two years and eight months. He was the son of Brother James E. Smith and Sister Fannie Pratt Smith. He was married to Miss Callie Biggs April 18th, 1924. She survivies him along with three sons, James Smith, Route 3, Stoneville, N.C., Leroy Smith, Route 3, Stoneville, N.C., Alvin R. Smith of the home, Route 2, Stoneville, N.C., along with four grandchildren and five great-grandchildren. He also leaves four sisters, two brothers and a host of friends and relatives.

Harry did not join or unite with any militant church, but was a strong believer in the doctrine of salvation by grace and grace alone. He always welcomed the Primitive Baptist in his home and was always ready to help in supporting the church. This unworthy writer visited often in his home, and, many times when he and I were alone, we talked concerning the doctrine. I asked him once why he did not ask for a home with the church. His answer was, "I am too sinful to ask for a home with those dear people."

Written at the bequest of his widow, Sister Callie Smith.

Tony E. Stowe
Stoneville, N.C. 27048

FIFTH SUNDAY MEETING
AT TOM'S CREEK CHURCH
(Near Denton, N. C.)

The Church at Tom's Creek, the Lord will, has appointed a fifth Sunday meeting to be held the fifth Sunday in July, 1977, or July 31, 1977. Services will begin on Sunday at 10:00 A.M.

The Church at Tom's Creek extends to all of our corresponding brethren, sisters and friends in the Lord a warm welcome with an unworthy desire of your presence to be with us at this time. We especially invite our ministering brethren to come and visit with us at this time, also.

Tom's Creek Church is located one mile north from Denton, N.C., just off N.C. Hwy. 109, on Tom's Creek Road, No. 2338.

May it be His will that we have your love and sweet fellowship.

Reece Gallimore,
Route 2, Box 370
Denton, N.C. 27239

UNION MEETING
IN HUNTINGTON, TEXAS

Dear Brother Mewborn,

Please announce in the Landmark for us that, the Lord will, our union meeting, beginning on Friday before the second Sunday in June, 1977, is appointed to be held with the Little Hope Church in Huntington, Texas.

Although we know there is some distance between us, we desire the presence of you and yours with us at this time. We humbly ask you to remember us in prayer, and may God's richest blessings be upon you and yours.

Elder Carl DuBose,
Moderator
Ruth Denman,
Church Clerk

LOWER COUNTRY LINE
ASSOCIATION NOTICE

The Seventy-First Annual Session on the Lower Country Line Primitive Baptist Association will be held, the Lord willing, on July 2, 3 & 4, 1977, at the permanent meeting site near Surl Church. This location is about five miles east of Roxboro, Person County, N.C., just off Highway 158. Mebane Church has agreed to entertain at this session.

Due to the death of Elder E. H. Birchett, who was appointed to preach the introductory sermon at our last session, Elder Burch Wray will be in line for this appointment since he was appointed as alternate at our last session.

A cordial invitation is extended to all believers in the doctrine of Salvation by Grace to come and worship with us in this meeting, and we especially invite our ministering brethren.

Reuben Bowes
Association Clerk

C286.4
Z81

ZION'S LANDMARK

PUBLISHED MONTHLY

PRIMITIVE OR OLD SCHOOL BAPTIST

University N. C. Library
CHAPEL HILL, NC 27514
Ex.

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CX | MAY, 1977 | NO. 7

PSALM
CHAPTER 12

Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men.

They speak vanity every one with his neighbour: with flattering lips, and with a double heart, do thy speak.

The Lord shall cut off all flattering lips, and the tongue that speaketh proud things;

Who have said, With our tongue will we prevail; our lips are our own: who is lord over us?

For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him.

The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times.

Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever.

The wicked walk on every side, when the vilest men are exalted.

EDITOR
ELDER J. M. MEWBORN — WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR
GEORGE A. FULK — PILOT MOUNTAIN, N. C. 27041

$6.00 PER YEAR — 2 YEARS $11.00
TO ELDERS $5.00 PER YEAR — 2 YEARS $9.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

IMPORTANT NOTICE TO ALL SUBSCRIBERS! PLEASE READ!

On June 10, 1977, our printer, The Wilson Daily Times, Wilson, N.C., informed me that the price of paper, used in the publication of Zion's Landmark, had increased, effective with the May, 1977, issue. We have all experienced the pains of inflation in recent years, and this sad news has left us with the choosing of one of two alternatives, to-wit: either increase the price of the paper or cut down on the current size. We increased the price of the paper about two years ago from $5.00 to $6.00 annually. I had hoped that the last increase, just previously mentioned, would have lasted longer, but apparently, the price of merchandise is rising rapidly.

Knowing that many of us only have income from Social Security benefits, pensions and other miniminal sources, it is after what I hope has been prayerful consideration of this matter that I have decided, at our printer's recommendation to cut the size of the paper from 32 pages each issue to 24 pages each issue. Our printer feels that he can absorb the recent increased cost of paper in this manner without having to increase the subscription rates.

Beginning with future issues, we will have a (fourth) section of the paper in the smaller eight point type (same as used for obituaries and meeting notices) that will accommodate general correspondence. This material has previously been set in the regular, large 10 point type; however, in using the smaller size type, we can still use a goodly portion of correspondence writing and still have the same standard of publication as heretofore. The only difference will be the use of smaller type for some of the Landmark letters, correspondence etc. We regret this change for those readers that have poor eyesight.

The Landmark will be divided into four sections: (1) Scriptural Comments, Experimental and Historical writing, etc., (2) Correspondence material, general church news, etc., (3) Editorial, and (4) Obituaries, Memorials, and Meeting Notices.

We regret the above change in reduction of size of paper, but we have no choice in this matter. It is our humble hope, we trust, that it is God's will for the paper to continue. It has been His will for it to exist for One Hundred and Nine years, and we realize now, as we have previously, that all things, including it, are in His hands, to make whatever disposal that He has been purposed before time began.

We can only ask for your cooperation and understanding in this matter as well as your continued support of the paper that you have so graciously given for it in the past.

Also, when given a mind to write,

we are always glad to receive your writings, comments on scriptures and letters from the brethren for consideration of publication in the paper.

J. M. Mewborn

HISTORICAL (FOOTPRINTS OF THE FLOCK, GOD'S PEOPLE)

Dear Brother Mewborn,

I received your good letter recently and have been wanting to write to you for sometime. We enjoyed your visit here with us very much and hope, if it is the Lord's will, to meet with you again someday.

You will find enclosed a letter concerning the history of our people, the ones that we believe comprise or make up the true church of God here in this time world. This article was written by the late Elder C. U. Landers of Coleman, Texas, whom you knew quite well. He gave me his permission to send it to you prior to his passing recently for publication, if you saw fit to do so.

Your unworthy brother in hope,

Elwood Spell

21014 Hufsmith, Kohrville Road,

Tomball, Texas 77375

July 31, 1976

"OF WHOM THE WORLD WAS NOT WORTHY" (Hebrews 11:38)

Dear Brother Elwood and wife,

As you have asked me to write concerning the history of the church, I'll do my best. I am sure some of you brethren could do a better job than I, but I will do the best I can. I hope the good Lord will guide my mind and not allow me to write anything that is not in harmony with the scriptures.

There are, as we all know, several hundred denominations all over the world today called churches. I am sure all agree that there is only **one** true church. Where is the church that advocates the true "doctrine of God" and manifests the false. The Bible manifests true history. The Bible is history and prophecy.

It seems to me that a good place to start is in the garden of Eden. "For Adam was first formed, then Eve. And Adam **was not** deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety". 1st Tim. 2:13, 14, 15. Adam was not deceived, so he knew he would get into trouble, if he did eat of the fruit. Paul says, "Husbands love your wives even as Christ also loved the church and gave himself for it." Eph. 5:23. "Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the **figure of Him** that was to come." Roms. 5:14. "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs and closed up the flesh instead thereof. And the rib, which the Lord God had taken from the man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she

was taken out of man. Therefore, shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed." Gen. 2:21, 25. They were not ashamed, so they didn't know anything about **good** and **evil. For no man ever yet hated his own flesh:** but nourisheth and cherisheth it, even as the Lord, the church.

Adam loved Eve with a natural love. Adam got into trouble because it was given to him to love her. He couldn't help it. He wasn't "made able to stand, but liable to fall," as some have advocated in the history of time. God knew he would fall and He fixed it so he would fall. So, Adam fulfilled the law of love, naturally speaking. Christ fulfilled the law of love, spiritually speaking. Now, as Adam was a figure of Christ, was not Eve a figure of the church? I believe so. She was deceived, but she shall be saved in childbearing, if they continue in faith, etc. Childbearing here refers to the new birth or being born into the kingdom. And Christ said, "except a man be born again, he cannot see the kingdom of God." Also, "except a man be **born** of water and of the Spirit, he cannot enter into the kingdom of God." John 3:3 and 3:5.

Brethren, to me, Adam and Eve not only died in trespasses and in sin, but were also made alive unto the righteousness of God and also were given faith to look forward to the time that Christ would bruise the serpent's (deceiver's) head. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:8. "By faith, Abel offered unto God a more excellent sacrifice than Cain by which he obtained witness that he was righteous, God testifying of His gifts: and by it he being dead yet speaketh." Hebs. 11:4.

Now, we can trace the children of faith down to the time that Christ came. Paul gives some of them in the 11th chapter of Hebrews, just quoted! Jude exorts the saints to earnestly contend for the faith. Jude 3. "For there are certain men crept in unawares, who were before old ordianed to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Jude 4. These ungodly men were protesting against the truth. These protestors have been here since Cain. John calls them anti-Christ. See 1st John 4:3. "Many shall be purified, and made white, and tried; but the **wicked shall do wickedly: and none** of the wicked shall understand." Dan. 12:10. Those that are purified, tried and made white are those that God says He has loved with an **everlasting** love. They are the "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience." 1st Peter 1:2. "And this is the work of God that ye believe on **Him** whom He hath sent." John 6:29. So, there is no boasting. It is entirely (salvation) a "gift of God," according to His eternal purpose. We shall now attempt to look back and see how that many have protested against this truth in ages past and gone. There have been many of them, and still are for that matter. Jude says, "These be they who separate themselves, sensual, having not the Spirit." Jude 19.

Orchard's History says, "When

Decius (a Roman Emperor) came to the throne in 249, he required by edicts all persons in the empire to conform to pagan worship." "Many were martyred." In two years, the trial abated when many apostates applied for restoration. One Novation, a presbyter in the church of Rome, strongly opposed the readmission of the apostates, but he was not successful. The choice of a pastor in the same church fell upon Cornelius, whose election Novation opposed, for his readiness to readmit apostates. Novation consequently separated himself from the church and from Cornelius' jurisdication. It seems that Cornelius was looking for numbers, and Novation wouldn't receive them unless they had an experience of grace and were rebaptized. And so Novation and his people were called re-baptizers or "Ana Baptist." Constantine (another Roman Emperor) came to the throne in the year 306, and he tried to unite the Novationists with the Catholics, but he failed in his efforts. He had been lenient with them until 331 A. D., when he changed his policy, and they became involved with other sects in distress and sufferings. Their books were sought for, they were forbidden in assembling together, and many lost their places of worship. It made the Catholics angry because the Novationists in Italy and Donatis if Africa rebaptized those who came over to them.

An edict was obtained, probably by Augustine, who could bear no rival or would he bear with any who questioned the virtue of his rites, or the sanctity of his brethren, or the soundness of the Catholic creed; and these points were disputed by the Novationist and Donatis, two powerful and extensive bodies of dissidents in Italy and Africa. They were, consequently, made to feel the weight of his influence.

These combined modes of oppression led the faithful to abandon the cities, and seek retreat in the country, which they did, particularly in the valleys of the Piedmont, the inhabitants of which were began to be soon called Waldenses. Hassell's Church History will give you some of the Articles of Faith of the Waldenses.

The antiquity of the Waldenses, or believers, is asserted by their friends and corroborated by their enemies. "We may affirm, with the learned Beza, that these people derived their name from the valleys they inhabitated and, hence, from Peter of Lyons was called, in Latin **Valdus**, because he had adopted their doctrine." Remer Sacco spakes of the Lionist as a sect that had flourished above five hundred years (back to 750), while he mentions authors of note among them, who make their antiquity remount to apostolic ages.

The old or primitive Waldenses, as God's chosen people, were distinguished by the doctrine and practice of Christian liberty. They refused baptism to infants when it came into use to their churches and were consequently reproached with the term "rebaptizers" or Anabaptists. "Ana" means against or in opposition to. Reiner, the Judas among them, gave a full detail of their mode of instruction and their view of the Catholic church. Father Gretzes, who edited Reiner's works in the fifteenth century, affirms that this description of the Waldenses was a true picture of the heretics of

his age, particularly of the Anabaptists. Among these admirers may be found the names of Commenius, Scultetus, Beza, Cloppenberg, Cassandar, Erasmus, Heyden, Hoornback, Cocceuis, and Cardinal Hossius. The latter says, "If the truth of religion were to be judged by the readiness and cheerfulness which a man of any sect shows in suffering, then the opinions and persuasions of no sect can be truer or surer than those of the **Anabaptists,** since there have been none for these twelve hundred years past that have been more grievously punished."

It seems to me that history has connected the Waldenses and the Anabaptist: I think persecution of the Novationists of the third century was actually what gave rise to their early identification. Luther and Calvin (of the fifteenth century) were both Catholics, and they both protested against the corruption in the Catholic church. Hence, the Catholics called them and their followers, "Protestants." For this reason, the world today calls everything that isn't Catholic, "Protestant." So, it seems to me that it is a good question to ask, "who is the real **protestor,** or "Protestant." Cain and his kind have been protesting against the truth since the beginning of time.

Orchard says: "When Decius came to the throne in 249, he required by edicts all persons in the empire to conform to pagan worship. Forty years' toleration had greatly increased professors, and they were found in every department of government. They had been so long unaccustomed to trials, that the lives of many were unsuited to suffering. Decius' edicts rent asunder the churches, multitudes apostatized, and many were martyred. In two years the trial abated, when many apostates applied for restoration to Christian fellowship, and sanctioned their application by letters, written by some eminent believers who had been martyrs during the persecution. One Novation, a presbyter in the church of Rome, strongly opposed the readmission of apostates but he was not successful. As we have already previously said in this article, the choice of a pastor in the same church fell upon Cornelius, whose election Novation opposed, from his readiness to readmit apostates. Novation consequently separated himself from the church and from Cornelius' jurisdiction. Novation, with every considerate person, was disgusted with the hasty admission of such apostates to communion and with the conduct of many pastors, who were more concerned about numbers than purity of communion. Novation was the first to begin a separate interest with success, and which was known for centuries by his name. Novation became the first pastor in the new interest, and is accused of the crime of giving birth to an innumerable multitude of congregations of puritans in every part of the Roman empire; and, yet, all the influence he exercised was of an upright example, and moral suasion; these churches flourished until the fifth century. To remove all human appendages, the Novationists said to Candidates, "If you be a virtuous believer, and will accede to our confederacy against sin, you may be admitted among us by baptism, or if any Catholic has baptized you

before, you must come to us by rebaptism." They were at later periods called **Anabaptists.**

Constantine came to the throne in 306. The Anabaptists' soundness in doctrine, evident unity among themselves, with their numbers, suggested to Constantine the propriety of uniting them with the Catholic church, but this union they refused. These churches with other dissidents, realized religious liberty in 313, from Constantine.

In 331 he changed his policy towards these people, and they became involved, with other denominations or sects, in distress and sufferings. Their books were sought for, they were forbidden in assembling together, and many lost their places of worship. Claudius Seyssel, the popish archbishop, traces the rise of the Waldensian heresy to a pastor named Leo, who left Rome at this period, for the Valleys, So, we learn that the Waldenses and the Anabaptists are the same people. Mosheim admits, "the true origin of the Baptist denomination, who espoused the Mennonite views, and who acquired the stigma of Anabaptist, by administering anew the right of baptism to those who came over to their community, **is forever hid in the remote depths of antiquity.**" Christ said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemeth good in thy sight." Matt. 11:25, 26.

I believe Cain was the first man to protest against the truth. And since then, men have been protesting against the truth and persecuting the children of faith. Heb. 11:37 tells us, "They were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

Mystically speaking, actually the serpent (devil) was the first to protest against the truth. Cain's was the first militant evidence or outward expression, to protest. Since then men have been protesting against the truth. This is true with the so-called "Protestant" denominations of the world to this very day!

Who is the largest denomination on earth today that protests against the truth? No wonder that the Holy scriptures calls her the "Mother of Harlots." See Rev. 17:5, 6. She and all of her (daughter) harlots advocate "**do in order to obtain.**" The children of faith advocate "DO BECAUSE OF." The two are exactly opposite. One is contrary to the other. One is active in "the doing." The other has been rendered passive and acts because of the powerful restraint placed upon him.

I believe the children of faith (and God knows them that are His) are **by nature** the children of wrath even as others. See Eph. 2:3. But God, at His appointed time, turns him (the elect) about and keeps him as the apple of His eye. God, through the Holy Spirit, instructs him, causes him to see how great a sinner

he is, and by this, the child begs for mercy. He suffers, sometimes both mentally and physically. But, if we are to reign with Him, we must also suffer with Him. And through suffering he learns or will learn obedience. And the more he is taught, the more he will suffer. But, he never will learn it all. As he walks along the shore of time, he occasionally will find a beautiful pebble. But farther on, he sees so many more, that if he could gather all of them, he couldn't carry them. Yet, through the eye of faith, he sees something still more beautiful, a **Rock,** the Rock of our salvation, the Rock upon which His church is built, even our Lord and Saviour Jesus Christ. The gates of hell are strong, **but this Rock is much stronger,** even with strength **unlimited and unknown** to the minds of mortal men!

Brethren, it seems to me that this little sketch gives us enough information that we can see who the real **protestors** are. Both the scriptures and man's history point to the "Mother of Harlots", even the Anti-Christ, whom John says is "with us" and whom John also says "went out from us." Also, "if they had been **of us,** they would no doubt have continued **with us.**" But, he says, "They went out, that they might be made manifest that they were not all of us. But, yet have an unction from the Holy One, and ye know all things." 1st John 2:19, 20.

This has been written, I feel, hope and trust, in love for my God, my Saviour, Jesus Christ, and my beloved brethren. My dear brother, if there is any part of this article in which you disagree, I hope you will cast the mantle of charity over me, and please remember that I am only a man, subject to err, but know this fact that "charity never faileth." 1st Cor. 13:8.

Yours in hope of a life
beyond the grave with Him,
C. U. Landers
Coleman, Texas

As far as I know at this time, the above writing is the last that Elder Landers did. He wrote by the blessing of God many sound articles and letters for this paper, **Zion's Landmark.** He passed away July 26, 1976, and his obituary appeared in the August, 1976, issue of the paper. He is greatly missed among Old Baptists, especially among those in Texas and Oklahoma.

Editor

DIFFERENCE DEFINED AND DISTINGUISHED BETWEEN OLD AND NEW COMMANDMENTS

Dear Brother J. M.,

Enclosed is a kind letter from a very precious sister that you have met. It has some comments that I felt would be of interest to you and the readers of the Landmark, who know the history of Old Pilgrim Church where Sister Marjorie is clerk.

She was blessed to point out the difference between the old and new commandments. The old was not given with power, but the new commandment is with power. I love that thought, and hope that I have been given the power to love through God's grace and by His Spirit, as I feel this beloved sister has been given to love.

(Elder) Lynwood Jacobs
Route 4, Box 258
Orange, Texas 77630
June 3, 1977

NEW COMMANDMENT IN LOVE FROM GOD TO HIS PEOPLE ALSO CONTAINS THE POWER TO KEEP IT.

Dear Brother Lynwood,

I was so glad to see your article in the last issue of the Landmark. I enjoyed it and hope you will continue to write for the paper. We have missed them too. Last week I was going through all my old issues of the Landmark, looking for an article I remembered that you wrote on Love. I never did find what I was looking for and maybe I was mistaken about it. I did find some other writings of yours and of others too that I enjoyed. They are old but new and I had forgotten them. It is good to go back and get the messages over again. In looking for the article on love I found this in one of Sister Glady's articles, "By this shall all men know that ye are my disciples." He did not say, "I hope you will love one another as I have loved you." He commanded us to do so, and with that commandment **He gave us the power to keep it.** That is what most people leave out, the power to love, which must come from God, since He Is Love, and not from the man.

Our little church is still struggling, but we do have love and peace. In going over the old minutes of the church I find that Pilgrim has had lean years before, and we, in our natural minds, fear that the church (Pilgrim) is going; however, if that is to be, we know it is God's will, and that when His will has been accomplished, then it will be done. Brother U. V. Wallace is faithful to us and is blessed to speak so comfortingly to us.

I have had a few things on my mind lately, but this morning they are gone. I just wanted you to know that we think of you many times and hope to see you again soon.

I hope you and your family are well.

Yours in hope, I hope,
Marjorie Whitescarver
1303 Delwar
Palestine, Texas 75801
April 13, 1977

Pilgrim Church, located near Elkhart, Texas, is the oldest church (other than Catholic) in the United States of America, west of Mississippi River. It was organized in 1833 when Texas was then territory belonging to the Republic of Mexico by a group of pioneers or settlers from Ill. A complete history of this church, (including her founding under the ministry of Elder Daniel Parker, and the Comanche Indian capture and massacre of members of this church) was published in the Landmark about five years ago, the exact date not being recalled. The church at this place is recognized as an historical site by the State of Texas, and the old fort (called Fort Parker) has been restored to a nearly as possible appearance as it existed in the pioneer days.

Editor

BEHOLD, I SEE THE HEAVENS OPENED.
(Acts 7:56)

Dear Brother Mewborn,

I am enclosing my renewal subscription with a small donation for the paper. I mean't to have written sooner to let you know how much I enjoy the paper, the dear-**Zion's Landmark.** I read and reread them. Then I pass them on to

others that enjoy them also. My late husband, Bryan Bowman, had a sister-in-law, Etta J. Dillon, that has recently subscribed for the paper. She has read it for many years, as I gave my copies to her, also her brother, Joe, that lives with her since the death of her husband, Zeb. G. Dillon, in 1972 or 1973.

I am sending a letter I received from a dear sister for you to publish in the **Zion's Lndmark.** I believe others would enjoy, perhaps, reading it, should you see fit to have it published. May God bless you from above.

Your sister in Christ,
I hope,
Mrs. Arless (Mae B.) Hiatt
Route 2, Box 71,
Ararat, Virginia 24053
May 31, 1977

A BLESSED EXPERIENCE

My Dear Sister,

I will in my weak way and manner try to answer your sweet letter. I cannot express how glad I was to hear from you.

Dear Sister, since I saw you, it cannot be told what I have been through. In September I had a heart attack. I was in the hospital until November 10th. The doctors gave me up during the crisis of the heart attack. They were so sure I would go away. They had my son that is in the U.S. Army brought home from Vietnam.

But, dear sister, while they thought I could not live, I was carried to the most beautiful place. I saw so many of God's little children. They were so beautiful and so happy and all were just alike. While in some way I knew I was dying, my heart and breath were getting shorter and shorter. Something I cannot describe came down about two or three feet above me and stopped. So, it was not God's time for me to go. While my dear children were in their great distress, I was being carried through these things. They did not know anything about it, (what I was experiencing at that time), but in my subconscious mind I wanted to live to go to the funeral home and pick out my things that I wanted to be buried in. Just above what I saw that had come down and stopped over me was the most beautiful white casket. The handles looked like fine, polished silver. So, you see there is nothing we can do for God has fixed it all and it is fixed right. Well, I recovered from that crisis. I will never be well anymore. Then in a few days I was taken with double pneumonia. It seemed like it was impossible for me to live with what I had already been through. But, the good Lord was with me and with His blessing the very best of doctors and special nurses.

I had dreamed many times in my life of getting to a river and I knew I could not cross it. I knew I would have to be carried across it. While I was so sick with pneumonia, I was carried through fields and woods. I could wade these rivers I had seen in my dreams. I came to the most beautiful river I had ever seen. I knew it was the one I had previously seen that I would have to be carried across.

I wish I could see you and we could talk and talk. I know what you are going through, but sometime it will be all over with you and me. Then, we will be carried where our loved ones are. In the meantime we will have to be satisfied with God's

will. May it be in His will that we be made reconciled to Him and it. This is when He shows us that He is with us all the way, even to the end.

My husband is not very well. We are doing very well. Our children are so good to us in every way.

I will close with the hope that you will have a good holiday season. It will be a good Christmas to me just to be at home with my dear husband and that our children can come. Write me again sometime.

May God in His love and mercy be with us both. With all my love, dear one!

Your sister in hope
of a better world,
Pearl D. Corns
Route 5, Box 149
Stuart, Va. 24171
December 18, 1971

LANDMARK GLADLY RECEIVED

Dear Elder Mewborn,

Enclosed is a check to renew my subscription to the dear paper for another year May, 1977, to May, 1978; also funds are enclosed for a new subscription for my brother, Raymond Clayton, Dixon, Ky. 42409. You may use the remainder as you see fit.

I have enjoyed the paper very much. It contains such deep, sweet articles. Most of the paper expresses my belief and experiences as we travel through this vale of tears.

May God's richest blessings rest upon you and yours.

Yours in blessed hope,
MRS. S. G. Harralson
137 Comer Drive
Madisonville, Ky. 42431
May 15, 1977

"HONOUR THY FATHER AND MOTHER: WHICH IS THE FIRST COMMANDMENT WITH PROMISE; THAT IT MAY BE WELL WITH THEE, AND THOU MAYEST LIVE LONG ON THE EARTH." (Eph. 6:2, 3)

The following newspaper article was recently handed me by a local member of the church here. It was found in the STAR MAGAZINE, a daily newspaper published in New Garden, Missouri. The article appeared in the May 24, 1977, issue. Feeling that it will be of interest to Old Baptists, we are having it republished in the Landmark. The article in the STAR MAGAZINE was accompanied by a suitable photograph of this couple.

EDITOR

SECRETS OF A LONG MARRIAGE BY COUPLE WHO'VE BEEN WED 80 YEARS

The secret of a long, happy marriage is respect and a desire to stay together, say Leon and Mattie Clevenger. They ought to know — they've been wed 80 years.

Mattie, 96, of New Garden, Mo., told THE STAR: "A couple must have proper respect for each other. If they don't think more of each other than they do of themselves, they'd better not get married."

Mrs. Clevenger and her husband, Leon, 97, have been married longer than any couple in the United States, according to the Guinness Book of World Records. "We got married to stay together," said Mr. Clevenger, who was pastor of the New Garden Primitive Baptist Church.

He added: "In any relationship, sometimes one partner will say

something sharp and angry. I've learned that's a good time for the other to remain quiet. It takes two to make an argument."

The Clevengers were married on Leon's 17th birthday — March 14, 1897. They now have four children, 13 grandchildren, 25 great-grandchildren and six great-great-grandchildren.

The marriage almost ended four years after it began when the couple were crossing the Ozark Mountains in a covered wagon with their first son, Howard, then age 3.

As they neared a cliff, the horses suddenly bolted and the wagon began to leave the road.

Mr. Clevenger managed to grab the child and jump for safety. But his wife stayed with the wagon as it went over the cliff.

Fortunately, a stump brought the wagon to a temporary stop part way down. Mr. Clevenger was able to slide down, or in some miraculous way managed to get to the side of the wagon and pull his wife free.

Moments later, the wagon broke loose again and plunged to the bottom of the cliff. As it rolled over, a heavy trunk narrowly missed Mrs. Clevenger's head. But it struck her on the hand and left a scar that is still visible today.

Mrs. Clevenger vividly recalls those early days of the marital relationship. And she said one of the reasons it has lasted so long is that from the beginning she and her husband vowed never to buy anything on credit.

"I think people were happier back then," she said. "They were more content. Maybe there were fewer things to want."

For the past 53 years, Mr. Clevenger has served as pastor of his church. Outside preaching invitations have taken him to 32 states and his wife has traveled with him to 20.

SPEAKS OF SOUND DOCTRINE AND ALSO OF PERILOUS TIMES

Dear Elder Mewborn

I am sending you a contribution to help send the good paper, Zion's Landmark, to those that are not able to pay for it. I still can read and enjoy the good news contained in it that salvation is by grace alone and not by works.

We hear a lot being said by people that say they are working for the Lord. We wonder what the Lord needs when He said, "For every beast of the forest is mine, and the cattle upon a thousand hills." Psa. 50:10. We read in Soloman's day that the navy of Hiram brought gold from Ophir, also great plenty of almug trees, and precious stones, and I wonder to whom all of this belongs, as well as the silver and pearl? See Ist Kings 10:11. Soloman also said, "The king's heart is in the hand of the Lord, as the rivers of water: He turneth it whithersoever He will." Prov. 21:1. The same God spake by the Psalmist and said, "If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." Psa. 50:12. Now, I would like to know when He became so poor that poor, puney man has had to help or assist Him with His work! He also said that all power is His. What is there left for man to do?

We must be living in perilous times. The word "perilous" means dangerous. I am now eighty-one years of age and I have never before in all my time here seen so much

crime, wickedness and turmoil. I have read in the scripture that in the last days there will be wars and rumors of wars. "For many shall come in my name, saying, I am Christ; and shall deceive many. And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things musts needs be; but the end shall not be yet." St. Mark 13:6 ,7. He said there would be "famines, and pestilences, and earthquakes, in divers places." Matt. 24:7. Also, that the wicked would wax worse and worse. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." II Tim. 3:13. Now, we are seeing all of this being fulfilled in our lifetime.

He said there would be five in one house and they would be against Him. The daughter would be against the mother and the mother against the daughter. The same would also be true with the in-laws. "For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law aginst her mother-in-law." St. Luke 12:52,53. "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be." St. Matt. 24; 37, 38, & 39. Anywhere you travel now, you can see plenty of what is described above.

Elder Mewborn, if I have written anything that you feel is worth publishing, you are free to use it.

Humbly yours in His love, I hope
Mrs. Pearl Martin
P.O. Box 217,
Crab Orchard, W. Va. 25827
April 26, 1977

GOD KNOWETH ALL THINGS

Dear Elder Mewborn,

This morning, as I think of you and all God's dear family, I am in tears. I feel to love them all wherever they may be, in or out of the visible or militant church, and in places we know not. God knows who they are for He knows all things, even the darkest of secrets that man may attempt to hide from the world. He knows all about them and why they have to be. He purposed every event that shall ever come to pass.

Oh, I wish I could put in words and on paper the precious things I see in the doctrine of predestination this morning. Election is dear to those who are given to understand, taste and feel the things that His spirit (Jesus) teaches, even the ones He came to save by **Special atonement!** Oh to think of what He suffered there on the cross. My sins helped to nail Him to the tree of the cross. If I am one of His little ones, and that is my hope, He died for vile, helpless sinners like me.

I had this dream May 4th, 1977. I waked up at 4:00 A.M., and went back to sleep. I was given this vision, as I see it to be. I was on this road traveling towards this beautiful river. One of God's ministers was holding my hand. He is highly esteemed in the Lord and I saw him as a type of Christ Jesus, our

Shepherd, over the Sheep of God's pasture. Jesus gently laid His arm around my shoulders and kissed me softly on the cheek. Oh how I love Him, our Jesus, as we love and esteem highly His under-shepherds who preach Jesus and Him crucified for our sins, even unto salvation of God's humble poor. As I told a dear deacon at Reidsville Church last Sunday, everything is alright, if Jesus just holds my hand and goes with me when I cross this beautiful River of Jordan (Death).

I have suffered much in this hateful world, and sometimes I long to leave it all and go home, my blessed, eternal home. If only my sufferings are with Christ for the scripture says, "if we suffer we shall also reign with Him." II Timothy 2:12. We sometimes are made to count our persecutions and tribulations a joy in this life. This is when we are made willing to bear it all, and we are even made to pray for those who evilly entreat us or despitefully use us at times when His spirit is leading us in paths of righteousness for His name's sake. We are made by His grace alone to do those things.

Let my Jesus be seen as the Captain of my salvation. Oh to sit at His dear feet, love and adore Him and praise Him for what He has done for my poor, helpless, sinful soul.

May you be given strength in your work in the Lord to continue on, though often tired in body I am sure, He promised to supply our every need. He will be with His children all the journey home.

In hope and love,
Mrs. Louise (Fred) Cobb,
Route 1, Box 160,
Ruffin, N.C. 27326
May 10, 1977

SELECTED THOUGHTS FROM SISTER MABLE HAGER

"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no.

"And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deut. VIII. 2, 3.

In reading Philpot's sermon "Pilgrims' Hunger and Pilgrims' Food," it seems that I can see my life so vividly traced. "The children of Israel had been forty years wandering in the wilderness; and they were now come to the borders of the promised land." How precious the thought of coming to the borders of the promised land, as though the worst of the years might be behind, and the hope of better days were just ahead. "The Lord, therefore, commands Moses to set before them promises, and also threatenings; promises to the obedient, and threatenings against the disobedient. Moses from this is divinely led to recapitulate the dealings of the Lord with them during the past forty years, and to encourage them for the future. While traveling through these trials and temptations, we can not realize that we are under divine guidance. Somewhere, it says we do not look upon the face of God but we see the hinder parts. We realize after the trial has passed that it was for our

good."

We have a promised Guide and Comforter of whom the Lord said, "He shall teach you all things, and bring all things to your remembrance." John XIV. 26.

"Our very experience itself is so much connected with nature's depravity: there are so many things in self to humble us, though there are so many things at the same time in grace to bless us, that there are times and seasons when we cannot look back upon the path we have trodden, and wish it were altogether buried and forgotten."

The reason why we have been led in the wilderness is to humble us. We cannot have the effect without the cause. Humility comes through the revelation of the Spirit's knowledge of what we are. And this is brought about by appointed circumstances and events. The late Brother A. D. Alston said, "conditions and circumstances would bring us into every trial we had to bear." Also, humility is taught us by the revelation of the Goodness, mercy and grace of God in Jesus Christ.

Being led through the wilderness is a proving ground. In our nature, we will all go after the world and things of the world, but, if we are God's children, we are made to turn away from worldly things. Worldly things lose their charm. Worldly things are spread as a snare, and God delivers us from that snare in His own appointed time.

During our forty years' experimental pilgrimage, have we not all hungered for spiritual food? At times there has been a guilty conscience, which nothing but blood can appease, a dark heart, which nothing but light can cure, a dead, unfeeling soul, which nothing but the sweet revivings of the Lord can restore and comfort.

"Now, can you not look upon the path the Lord has led you in the wilderness, and see how you were suffered to hunger?" Perhaps, you went months without a testimony, You have come to hear the word Sunday after Sunday, but there was nothing for you. You went down on your knees time after time, and there was no testimony, no whispers, no smiles. You read chapters, and turned the leaves of the Bible over and over, but there was nothing for you. There was nothing to touch, nothing to reach your case.

When your heart is going out after idols, when you are spiritually traveling the same path as the children of Israel in the wilderness, lusting in your affections after Egypt, have you any appetite for spiritual food? None! The store, the business, the wife, the husband, the child, the world, these are all you care about. But, when the Lord begins to deal with your conscience more powerfully, is not this the effect, that like the prodigal of old, you feel an aching void in the very bottom of your heart, which neither farm, nor store, nor house, nor business, nor family, nor the things of this world, nor the things of time and sense, can satisfy? Then, you begin to long after something good from God, dropped down from the Lord's own lips into your heart. "And why is all this?" The Lord sums it all up in those words. "That He might make thee know, that man doth not live by bread only, but by every word that proceedeth out of

the mouth of Lord doth man live." Deut. VIII. 2,3.

Dear ones, I can only say Amen and Praise God!

Mable Hager
300 Avenue D
New Bern, N.C.
January 8, 1977

APPRECIATIVE OF PAPER

Dear Brother Mewborn,

Enclosed is a check for six dollars to renew my Landmark as I do not want to miss an issue. I hope you and your family are well. I wish so much I could hear you preach again. Please remember me to your wife. I thought she was a lovely person when you were serving as pastor at Mebane, N.C. Thank you for the good paper.

Yours respectfully,
Mrs. W. S. Garrett
1119 Border Street,
Burlington, N.C. 27215
April 26, 1977

PAPER SUPPLIES SPIRITUAL FOOD AT HOME

Dear Elder Mewborn,

Enclosed is six dollars for which please send me Zion's Landmark for one year. I have been reading them from my sister-in-law for several years. My brother and I live together. I lost my husband five years ago. We both are past seventy-five and always went to the Primitive Baptist Church. We are not able to go now. We like the Landmark. Reading it is just like going to church. Please send it to us. We want it.

Gratefully yours,
Mrs. Etta J. Dillon
Route 1, Box 63
Ararat, Va. 24053
April 29, 1977

LANDMARK FILLS A PLACE IN LIFE

Dear Elder Mewborn,

You will find enclosed six dollars for renewal of the Landmark. I surely would miss it, if I did not get it. I do not get to go to church very often, due to ill health. I have no way to go. I do enjoy reading the Landmark and the many scripture interpretations, as set forth by the Elders and other brethren. I enjoy the writings of Elizabeth C. Edward very much, as well as many other writers. I love the Primitive Baptist doctrine, if not deceived. I have had a name with them for many years. Pray for me when you are at the Throne of Grace.

Your little unworthy sister,
I hope, in Christ Jesus
Mrs. A. L. Lurecy
Smith McCutcheon
1801 Lakeland Drive
Charleston, West Va. 25320
March 21, 1977

APPRECIATIVE OF EDITOR'S EFFORTS

Dear Elder Mewborn,

Enclosed is a check for renewal to Zion's Landmark. You may use the remainder to suit yourself. I feel I can speak for all the Primitive Baptist that we all are proud of you, and pray that God will continue to give you strength to keep you in good health through all of your undertakings.

May His blessing rest upon you is my prayer, if I could pray.

A little sister,
I hope,
Mrs. Vercelle M. Fleming
Route 1, Box 214
Comer, Ga. 31629
May 2, 1977

"LORD," "HELP THOU MINE UNBELIEF"

(Mark 9:24.)

Dear Elder Mewborn,

Enclosed you will find check for $6.00 to renew the **Landmark** for another year. We enjoy the paper very much. Sometimes, when I am so depressed, I turn to it for comfort. I feel very low and unworthy the most of my time. But we have to press on and hope that the next day that our hope will be made brighter.

If ever you are made to pray, please remember us. We stand in the need of prayer daily. There are times that I cannot even say, "Lord have mercy upon me." I am lost for words, and even at times feel that my little hope is all gone, even with no where to turn.

A sister in Christ, I hope,
Mrs. Chester Taylor
206 Hames Street,
Lexington, N.C. 27292
March 15, 1977

LANDMARK IS EAGERLY AWAITED

Dear Elder Mewborn,

Enclosed you will find my check for renewal of the **Zion's Landmark** for another year. The **Landmark** is eagerly awaited, and each one of them is a source of inspiration and a blessing to me.

May God's blessing continue as you strive in your endeavors.

Sincerely yours,
Mrs. W. D. Jacobs
834 Clinton Drive,
Tuscaloosa, Alabama 35401
March 8, 1977

DESIRES UNDERSTANDING

Dear Brother Mewborn,

Would you please change my address to Route 1, Box 28, Fremont, N.C., 27830. I received my Landmark today and have read part of it. When I am blessed to read it, and, I hope, with understanding, is a great comfort to me. It seems that most of the time, I have no understanding at all, and I am just traveling in the dark.

May the Lord bless you to continue with the publishing of the Landmark. I hope you and the family are all well. May God bless and keep you both now and forever more.

A little brother in Christ, I hope.
(Elder) Walter Barnes Jr.
Route No. 1, Box 28,
Fremont, N.C. 27839
March 22, 1977

A BRIGHTER HOME IN HEAVEN

(Selected)

Calm on the bosom of our God
Fair spirit, rest thee now!
E'en while with ours thy footsteps trod,
His seal was on thy brow.

Dust to its narrow house beneath!
Soul to its place on high!
They that have seen thy look in death
No more may fear to die.

Lone are the paths and sad the bowers,
Whence thy dear smile is gone;
But Oh! A brighter home than ours,
In heaven is now thine own.

(Dedicated to the memory of those of His that have more recently passed from his life.)

Zion's Landmark

" Remove not the ancient Landmark which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editor

GEORGE A. FULK
Pilot Mountain, N. C. 27041

VOL. CX **NO. 7**

Second Class Postage Paid at Wilson, N. C. 27893

Wilson, N.C. 27893 **May, 1977**

EDITORIAL
A CORN OF WHEAT AND THE SEED (THE RESURRECTION)

St. John 12-24 records, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

This corn or covering of the wheat is a fleshly like, bulky covering of the real thing inside of which is the seed. For certain the corn of the wheat does die and go back to the earth from whence it came, but the seed in it where the real life is swells, germinates, and bursts forth. It comes up out of that ground and brings forth much fruit, "some an hundredfold, some sixtyfold, some thirtyfold." Matt. 13:8. The precious part of this object is the soft part, the interior, where the real life is, the seed. The outer layer, the corn or covering, might be compared to the natural body of His saints. This body, like the corn of the wheat, does go back to the earth, but the real Seed in each one of His saints is Christ formed in them or their souls, the hope of glory, and that Seed does not go back to the earth, but goes back to God who gave it.

Gal. 3-16 records, "Now to Abraham and his seed were the promises made. He saith not and to seeds, as of many; but as of one, And to thy Seed which is Christ." So, according to the Scripture, it becomes plain that this Seed is in the one to whom the promise of inheritance was made from the beginning or from the foundation of the world, as the Scripture makes plain in many instances. As the seed that produces the plant has a covering to protect it, as it is called here the "corn of the wheat," so the Lord's little ones have a temple or a body of flesh to serve as a temple for this precious Seed which is Christ. Paul said, "What: know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Ist. Cor. 6:19, 20. It, like the corn for the wheat, serves as a temple as the Scripture refers to it, until the time for it, too, to fall to the ground, but when it dies, it brings forth much fruit where it ascends back to the Father who gave it. There (in the ground or earth from whence it came) will it remain until the morning of all mornings for the church, the morning of the resurrection of these our vile bodies.

St. John 17-23 says, "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent

me, and hast loved them, as thou hast loved me." The great point made here is that Seed which is Christ is in every one of His little ones that He thanked His Father that He had hidden these things from the wise and prudent and had revealed them unto babes. These little ones in whom this precious Seed dwells definitely feel to be a little one in spirit. Ephesians 1:4, says "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." And so this Seed did not just take up its abode in the little ones when they were born again, but This Seed was in them in Christ from the beginning. It, at the appointed time of the Father, like the seed in the corn of wheat, swelled and began to grow inwardly and made itself manifested outwardly in the sinner. Death always brings a separation, and here in regeneration the old man dies. It is felt in the sinner's heart, and he (the new man) could not help but manifest the Fruit of this precious Spirit outwardly. It will show to the others of like precious faith in whom this Seed, the Lord Jesus Christ, dwells. He may try to hide, and, of course, he will try, but he cannot. Neither can this seed in this "corn of wheat" at the appointed time help but swell, germinate and begin to show up outwardly making manifest of what was taking place inwardly. So, this corn or covering for this seed served as protection for it until the real time for it arrived to produce fruit. So, the body serves as a temple for this Seed which is Christ which dwells there until the time for it to produce much fruit.

In whom does this **Precious Seed** dwell? They are only in the children of the free woman. It is not in the children of the bond woman. Gal. 4:30, 31, says, "Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bondwoman, but of the free." Also Gal. 4:27, "For the desolate hath many more children than she which hath a husband." Therefore, they in whom this precious Seed dwells are of the free woman. They are much fewer in number than they of the bondwoman who represents the flesh. This Seed, when it comes up, will produce the fruit of the Spirit, not fruits of the Spirit. Remember, it is in the singular.

Always in the scripture, when the Lord appeared, it was in the singular. As when He was talking to Martha when He was visiting her and Mary, her sister, He told Martha that she was troubled and worried about many things, but Mary had chosen the good part, because Mary was down at the feet of Jesus. When it is presently felt in one's heart, it is seen only by an **eye of faith,** not by eyes of faith. It is always in the singular. It has pleased the Lord in His purpose to create a precious relationship that exists between the ones in whom this precious Seed dwells and the Lord Jesus Christ, His Son. From time to time when it is appointed by the Father for the south wind to blow as expressed in the Song of Soloman, a great enjoyment is felt that the children of the bondwoman cannot feel. The world may not like election, but Paul, writes that it was "to Abraham and his seed were the promise made." And so it is by

promise that it might be by inheritance. Let us remember too that it is also recorded, "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect. Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; but to that also which is of the faith of Abraham; who is the father of us all." Rom. 4:13, 16. Abraham in this instance is a type or figure of Christ. The apostle goes on to say, "(As it is written, I have made thee a father of many nations,) before Him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall they seed be." Roms. 4:17, 18.

As the corn of wheat falls into the ground and dies, the seed germinates, comes up, and produces much fruit, so it is at last with this body which the previously quoted Scripture refers (the body) is planted into the earth, the outer man, the flesh, goes back to the earth. It, the body, like the corn of wheat will in the resurrection come up in as much of a glorified state as the stalk of wheat is greater than the little seed which was planted, for it will be raised in a glorified state like unto that of the Lord Jesus Christ. I Cor. 15:22 records, "For as in Adam all die, even so in Christ shall all be made alive." Also verse 23, "But every man in his own order: Christ, the first fruits; afterward they that are Christ's at His coming." So those in whom this **Precious Seed** dwelt here in time will be raised at His coming. Corruption cannot inherit incorruption. The corruptible must die. The real life is in the Seed. Verse 36, "Thou fool, that which thou sowest is not quickened, except it die." In the corn of wheat the outer layer had to die and go back to the earth. So it is with the saints. Much is said concerning the body that shall be. Verse 38, says, "But God giveth it a body as it hath pleased Him, and to every seed his own body." Some wonder if it will be his own body. This verse says to every seed his own body.

See Ist Cor. Ch. 15 for the following verses. Here Paul describes the resurrection fully. Verse 42 states, "So also is the resurrection of the dead. **It** is sown in corruption; **it** is raised in incorruption." Verse 43, "**It** is sown in dishonor, **it** is raised in glory; **it** is sown in weakness, **it** is raised in power." 44, "**It** is sown a natural body, **it** is raised a spiritual body. There is a natural body and there is a spiritual body." So, then **it is clear that it is the same body that was a natural body,** but **it** is raised a spiritual body that will not be subject to sin, disease, old age, and death, but will be raised, Paul says, in glory. Therefore, the body will be a glorified body like unto that of the Lord Jesus Christ. His bride will be an heir and a joint heir with the Lord Jesus Christ. And heir does not work for what he inherits. So, it is clear that it is by inheritance. In verses 51 and 52 Paul says we shall be

changed, but he does not say exchanged. It will be the same body that has been changed from natural to spiritual, from a mortal state to an immortal state, and will be glorified like unto that of the body of the Lord Jesus Christ. It is God and not we ourselves who has brought this victory through the Lord Jesus Christ. He had to go through this life a man of sorrow and acquainted with grief all the days of His life. "The foxes have holes," said He, "and the birds of the air have nests; but the Son of man hath not where to lay His head." Matt. 8:20. He had to die the cruel death on the cross that mercy instead of justice could be meted out to His bride whom He loved dearly.

Now, by way of attempting to close this article or by way of summary may I say that an effort here has been made to compare our earthly life here in a weak, feeble way as it is hoped the Lord has blest this one, to that corn of wheat that falls into the ground and dies. The seed in that corn of wheat is what that is alive. So it is **the Seed**, not seeds, which is Christ, that has spiritual life in him. Scripture has been referred to showing that Christ was in you and you in Him from the foundation of the world. That did not just take place here in time, but was ever true from the foundation of the world. He is without variableness or shadow of turning. So, since He loves you now, He has loved you from the beginning. God loved you so much He was willing to give His only begotten Son to die the cruel death on the cross, even the just for the unjust. He had to lie in the grave three days and be raised. After that He was seen of over five hundred brethren at once, not five hundred witnesses as it is often quoted. After He arose He was witnessed by believers.

The reader will notice that it is only the corn of the wheat that falls into the ground and dies. I repeat, it is not the seed. In Ist Cor. 15:38, Paul makes it very clear by saying, "But God giveth it a body as it hath pleased Him, and to every seed his own body." So, for every soul and spirit that have gone on to the Paradise of God, it is made plain here that in the resurrection God will re-unite soul, body, and spirit. Just as sure as the head of the church was raised, so it is that sure that the body, the church, will be raised. The salvation of God for His people is completed and this is verified by the Apostle's language, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it." Ist Thess. 5:23, 24. Surely, we believe that Christ's prayer recorded in the 17th Chapter, 5th verse of St. John was answered when Christ said, "Glorify thou me with thine own self with the glory which I had with thee before the world was." Since His people are heirs of God and joint-heirs with Christ, it follows that they will be glorified with the same glory with which He is glorified.

Ist John 3:2, has said, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." Surely, that will be enough to see Him as He is and be like Him. Surely, the bride being submissive to her bridegroom,

as experience and Scripture have taught her to be, is willing to leave all this up to her bridegroom, the Lord Jesus Christ. In conclusion I must confess that it is just too much for this poor sinner while still left here in this body of flesh to understand. He feels so unworthy of the least of God's blessings. The precious thought is that he will be of one mind as Mary was when she was down at Jesus' feet, where there is nothing but love. It will last forever without variation. Here we, like Martha, are worried and troubled about many things, but let us take courage, for if, indeed, that **Precious Seed**, not seeds, as it was with Martha, dwells in our hearts, just that sure we, too, will see Him as He is, and at last know that we are His. Paul said concerning this seed, "that Christ may dwell in your heart by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye may be filled with all the fullness of God." Eph. 3:16, 17, 18, 19. Then we can rejoice, like Mary, in that good part down at Jesus' feet forever and forever and praise Him eternally who has given us the victory through the Lord Jesus Christ. If we are blest here in time to rejoice over these things, it is great evidence that we, too, are embraced in this love that Mary enjoyed at the feet of Jesus. So, dear reader, we should take courage.

George A. Fulk

October 26, 1976

OBITUARY OF
BROTHER SIDNEY FELTS

Brother Sidney Felts passed away on June 30, 1976. He was born in Carroll County, Virginia, September 2, 1918, making his stay on earth 57 years, 9 months, and 28 days. His wife, Sister Opaline Hawks Felts, and one daughter, Mrs. Pamela Gentry, along with four brothers and one sister survive him.

He united with New Hope Primitive Baptist Church of the Laurel Springs Association on May 27, 1951. He was ordained a deacon April 21, 1962.

Brother Felts was a beloved brother, one that was blessed to stand for the doctrine of salvation by grace, the foreknowledge of God, and the election of God according to His will and purpose. He was a good counselor, showing humbleness, slow to speak, and by God's Grace, he laboured for peace. Meeting together with the saints of God was his enjoyment. We were blessed to walk together in one accord, and we also traveled much together in joy and in sadness. Even in the darkest times, he was blessed with words of comfort. Having received the blessed faith in that God gives what He has promised according to His will, he said many times, "everything will be all right." We hope to be kept in the way of truth and at last be raised together on the morning of the resurrection to sing the praise of God with the redeemed church or family of God forevermore! We feel that our loss is his eternal gain and that he has now received that joy that God has promised unto His saints.

His funeral was conducted at New Hope Church, July 2, 1976, at 2:00 P.M., by Elders L. P. Martin, Troy Hill, and George Flippen. His body was laid to rest in the church cemetery beneath a beautiful mound of beautiful flowers, awaiting the second coming of the Lord.

The church resolves that a copy be sent to Zion's Landmark for publication, one to the Association to be printed in the minutes, a copy be recorded on the church record, and a copy be sent to the family.

Done by order of New Hope Church in conference March 26, 1977, and written at the request of the church by George Flippen.

Elder George Flippen,

Moderator

Sister Opaline Felts,

Church Clerk

IN MEMORIAN TO SISTER LAYLON YOUNG

We, the Church at Bethel, bow in humble submission to the will of our heavenly Father, who doeth all things for His own glory, and who saw fit to remove from this life our beloved sister, Laylon Young, December 29, 1976. She was born December 1, 1894, making her stay on earth eighty-two years, and twenty-eight days.

She was united in sacred matrimony on August 23, 1919, to the late brother Dallas E. Young. To this union were born five sons. Three of these survive, namely (Brother) Cloniger, Orville and Hershel of Angier, N.C., Route one. Laxton and Durwood preceded her in death by five years. A brother, Jarvis Dupree and a sister, Pearl Dupree, with thirteen grandchildren and nine great-grandchildren also survive.

She was brought to the militant church on July 22, 1923, and was received into the fellowship of God's people at Bethel Primitive Baptist Church, Johnston County, N.C., by joining at the water. She was baptized with her late husband, Brother Dallas E. Young. She was a true, faithful member, always standing for the true doctrine of election by grace. We feel that she has gone to rest and has been given peace in our Saviour's Arms. She was a good mother, grandmother, neighbor, and sister in Christ. Our loss is her eternal gain. Grieve not for her, for we feel she is asleep in Jesus.

Her funeral service was preached in the church she loved so well, Bethel, by Elder Jack Hawkins, her pastor, and Elder Calvin Harward. Her body was laid to rest in the church cemetery beside her husband. The many beautiful floral arrangements showed the esteem in which she was held in the hearts of her family and friends.

Therefore, be it resolved that a copy of this obituary be sent to the family, a copy be sent to Zion's Landmark for publication, and a copy be placed on our church record.

Done by order of Bethel Church in conference, May 21, 1977.

Elder Jack Hawkins, Moderator
Brother James Carroll, Church Clerk
Estelle Langdon, Committee

MEMORIAL TO SISTER EMMA JOHNSON

Dear Elder Mewborn,

A few years ago Sister Emma Johnson told me that after she passed away she wanted me to write a few words in her memory and have them sent to the Zion's Landmark.She wanted me to thank you dear Editors for sending her the Landmark through all of these years. Elder Adams first sent it to her and you have continued to send it since he passed away. She enjoyed reading the paper very much, and when she finished reading the issues, she would pass them on to me to read. So, I want to thank you for myself also.

May God bless you.
Mrs. M. C. Crawford,
Henry, Va.
June 1, 1977

EMMA C. JOHNSON

Sister Emma Johnson was born March 17, 1884, and died April 30, 1977, being 93 years of age. She was the daughter of James Harden and Cassie Stone Elgin. She was married in 1905 to William Taylor Cahill, who died in 1947. She later married Elder P. H. Johnson who died in 1958. Surviving are three daughters, Mrs. Ethel C. Mize, Mrs. Cassie C. Sigmon, and Mrs. Viola C. Blakely.

According to the church record book, Sister Emma was received into the fellowship of Knob Primitive baptist Church on Saturday, August 10, 1912. Her husband Taylor Cahill was received at the water-side on Sunday, August 11, and both were baptized the same day by Elder P. A Cahill.

Sister Emma was a faithful member of Knob church for nearly 65 years. She filled her seat as long as she was able to go. She was greatly blessed with health and mind, being able to live by herself during the summer months. For the last few years she would go and stay with her children during the winter months. I had lived near Sister Emma for over 25 years. We both being widows, living alone, spent many happy hours together. Many times I will think of her and miss her cheerful voice.

About two weeks before she died she stepped off the porch at her daughter's home, fell, and broke her hip. She died in a Martinsville, Virginia, hospital. She had grown more feeble and her eye sight was bad; so I feel to thank the Lord that He took her out of her suffering. I felt that it was His time and His way for her to go. Surely all our times are in His Hands. Her faith in God was always strong.

Funeral services were conducted at Knob Church by Elder L. J. Brammer and Elder J. T. Turner.

Submitted in love,
Mrs. M. C. Crawford

ABBOTTS CREEK PRIMITIVE BAPTIST ASSOCIATION

The One Hundred Fifty-First Annual Session of the Abbotts Creek Primitive Baptist Association will convene, the Lord willing, with Gaines Grove Church, beginning on Friday before the fourth Sunday in August, 1977. The dates are August 26, 27, & 28, inclusive.

Gaines Grove Church is located in Chatham County, N.C., five miles west from Goldston, N.C. Goldston, N.C., is located midway distance approximately between Sanford, N.C., and Siler City, N.C., on old Hwy. No. 421. Those traveling by the new 421 Hwy. should watch for highway signs and association pointers to Goldston, N.C. Turn west at association pointers in center of Goldston. Go five (5) miles and watch for association pointer to left. Then go a few hundred yards to church.

Elder C. T. Harward was chosen to preach the introductory sermon and Elder Ralph Gaines is his alternate.

We extend to all our corresponding brethren and sisters a warm, cordial welcome to come and be with us in our association and in our homes.

W. I. Atkinson, Clerk

WHITE OAK UNION

The next session of the White Oak Primitive Baptists Union was appointed to be held with the Church at South West in the old school building on N.C. Highway 53, approximately three miles south of Jacksonville, Onslow County, N.C.

The union is appointed to convene on Saturday before the fifth Sunday in July and will continue through Sunday. Service will commence at 11:00 A.M.

Elder Horace Bryan was appointed to preach the introductory sermon and Elder J. B. Pollard is his alternate.

All lovers of the truth are invited to come and worship with us.

Elder I. H. Jones,
Moderator
M. M. Gray, Union Clerk

BLACK RIVER UNION

The next session of the Black River Union Meeting is appointed to be held with the church at Hickory Grove, Johnston County, N.C., beginning on Saturday before the fifth Sunday in July, 1977, and will continue, the Lord will, through Sunday following.

Hickory Grove Church is located about six miles southeast of Benson, N.C., on N.C. 50 Highway. Elder J. W. Hawkins is appointed to preach the introductory sermon and Elder W. C. Noles is his alternate.

A cordial invitation is extended to our brethren, sisters and friends, and especially our ministering brethren.

Alfonzo Barefoot,
Union Clerk
Route 1,
Newton Grove, N.C. 28366

MILL BRANCH UNION

The next session of the Mill Branch Union is appointed to be held the fifth Saturday and Sunday in July with Tabor Church, Tabor City, N.C., the Lord willing. Dates are July 30th and 31st, 1977.

Tabor Church is located by Hwy. 701 in Tarbor City, N.C. We invite the ministering brethren; also, our brothers, sisters and friends to visit and worship with us.

L. M. Vaught,
Union Clerk,
Route No. 2,
Loris, S.C. 29569

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union was appointed to be held with Mebane Church, (Mebane, N.C.), beginning Saturday before the fifth Sunday in July, (1977), and will continue, the Lord will, through Sunday following.

Elder Burch Wray was appointed to preach the introductory sermon, and Elder L. P. Martin was appointed as his alternate.

All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield,
Union Clerk

WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with the Church at North River, the Lord will, beginning the fifth Saturday in July, and will continue through Sunday.

North River Church is located about ½ mile east of U.S. Hwy. 70, near Otway, Carteret County, N.C.

We invite our brethren to come and meet with us. A special invitation is extended to our ministering brethren.

H. A. Young,
Union Clerk
Jacksonville, N.C.

C286.4
Z81

ZION'S LANDMARK

PUBLISHED MONTHLY

BY

PRIMITIVE OLD SCHOOL BAPTIST

AT

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

University N. C. Library
CHAPEL HILL, NC 27514
Ex.

VOL. CX JUNE, 1977 NO. 8

PSALMS

CHAPTER 13

HOW long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me?

How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?

Consider and hear me, O LORD my God; lighten mine eyes, lest I sleep the sleep of death;

Lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved.

But I have trusted in thy mercy; my heart shall rejoice in thy salvation.

I will sing unto the LORD, because he hath dealt bountifully with me.

PSALM 14

The fool hath said in his heart, There is no God. They are corrupt: they have done abominable works; there is none that doeth good.

The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one.

Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the LORD.

EDITOR

ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

GEORGE A. FULK PILOT MOUNTAIN, N. C. 27041

$6.00 PER YEAR — 2 YEARS $11.00

TO ELDERS $5.00 PER YEAR — 2 YEARS $9.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE CHRIST-MAN IN TYPE (MOSES)

In previous issues of the **Landmark** we have published articles of "The Christ-Man In Type" by the late Elder David Bartley, formerly of the State of Ohio. These have included treatises or comments on ADAM, MELCHISEDEC, ISAAC AND JOSEPH. Beginning with this May issue, we are beginning another one under the subject, **MOSES.** If in the printer's judgment the article cannot be completed in this issue, it will be continued in the June issue.

Many readers of the paper have expressed their pleasure and enjoyment in reading these fine articles. We hope that this same thing will continue in the future as we continue with the publication on these various Biblical subjects.

In the interest of time and space we are omitting all basic scriptural references since they are all taken from the Book of Exodus. However, all other references will be found in place.

Editor

MOSES

God greatly multiplied the children of Israel in Egypt under Joseph, until they grew exceedingly mighty, and the land was filled with them. "Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens.

But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigor: and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigor." It is so religiously in the world until this day. Christ said of them, "for they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." And the people multiplied, and waxed very mighty.

"And Pharaoh charged all his people, saying, every son that is born ye shall cast into the river, and every daughter ye shall save alive." About this time a son was born of Levite parents, and his mother hid him three months. When she could no longer hide him, she placed him in a little ark, and laid it in the flags by the river's brink. "And his sister stood afar off to see what would become of him." Then the daughter of Pharaoh went down to the river, and saw the ark. "And when she had opened it, she saw the child; and,

behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrew's children." The little sister drew near and asked, "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother." The princess said to her, "Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Paraoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water." This is the meaning of Moses.

Truly, the way of God is very wonderful, while the ignorance and stupidity of men, even the wise, fill us with shame. Pharaoh and his court were doing all they could to hold Israel in bondage, that they might profit by the toils and woes of this enslaved people. But now they had received into the king's palace as a son a little boy, to educate him as heir to the throne of Egypt, who should overthrow the power of Egypt, and triumphantly lead his long enslaved brethren out of their cruel oppression into liberty and honor. So Pharaoh in his greed and blindness, while desperately striving to make the profitable Hebrews his slaves forever was really preparing the way of their freedom, and at the same time forging the chains of death for his own people. This was in the counsel or predestination of God, as he had foretold to Abraham. How truly Paul exclaimed, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Neither Satan nor his ministers and servants, ungodly and wicked men, can ever search or find them out. And so their very wrath shall praise the Lord, while they themselves deny His wisdom and defy His power.

The Lord had said unto Abraham, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance." The four hundred years had expired, and the time was at hand when the Lord would fulfill this promise, and redeem the afflicted children of Abraham. In his goodness the God of the covenant had sent them down into Egypt, when they were but a few people, only three score and ten, and now in His mercy he would also lead them up out of the house of bondage, after He had greatly multiplied them into a strong nation.

Moses had grown up to manhood, and by faith in the God of Abraham he had refused to be called the son of Pharaoh's daughter, and had fled to the land of Midian to escape the wrath of the king. He had married the daughter of the priest of Midian, Jethro, whose flocks he was feeding, and had led them back to the foot of Mount Horeb. There the Lord appeared to him in a burning bush, which was all on fire, yet was not burned. "In the midst of the church will I sing praise unto thee," said our Lord Jesus. "And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their

sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey. Now, therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."

All this was faithfully fulfilled, just as the Lord said to Moses, and had promised to Abraham. How truly all this applies to the bondage and affliction of the Lord's covenant people in spiritual Egypt, and his delivering them out from it, and bringing them into the good land of gospel Canaan!

All admit that the Lord came down to do this for His people, and to bring salvation to them. Well, then, did He faithfully perform the glorious work of deliverance, according to His word to Moses, and to Jesus? To dispute this would make God a liar. But the Scripture says, "Let God be true, but every man a liar." "It is impossible for God to lie." Pharaoh and all the powers and hosts of Egypt were determined not to let Israel go up out of Egypt; but how vain it was for them to measure arms with the Almighty, or to fight against God, as we shall see. And as the salvation of the Lord's people from Egyptian bondage was complete under Moses, so likewise shall Jesus at last save His people from their sins, and deliver them from this present evil world. The world, the flesh, and the devil, death, hell, and the grave, cannot anymore hinder nor prevent it, no more than they can hasten it or help in it. "Salvation is of the Lord." He said, "I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me." Isa. 63:5. This is the salvation of His people.

"Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall He let them go, and with a strong hand shall He drive them out of his land. And God spake unto Moses, and said unto him, I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: and I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to

Isaac, and to Jacob, and I will give it you for an heritage: I am the Lord."

This is the Word of God to His people Israel by Moses. Thus Moses was the mediator between God and His people in that first covenant. Moses was also the prophet of God unto them; for the Lord revealed His will and truth to Moses, and made him the divine teacher of His people and brethren. In all this the God of Abraham raised up the meek man, Moses, to be another remarkable representative of His Son under the law, the antitype of Moses, the Mediator of His people in the new covenant, and the Prophet to teach all His brethren, the children of God, the good pleasure of the will of God concerning them, and to give them the knowledge of their salvation. God thus honored Moses above all His brethren, and made him a faithful leader of His people, and a worthy and noble type of the Prophet like unto Moses, whom God would raise up of their brethren, the Mediator of the better covenant. Moses testified of Jesus and said, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in His mouth; and He shall speak unto them all that I shall command Him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deut. 18:15-19.

The rich mercy of God is expressed in his words, "They have well spoken. I will raise them up a Prophet from among their brethren." This was Jesus, "the Prophet of Nazareth." For the law given upon Sinai by Moses filled them with terror and condemned them, because of their sins; therefore, God in His mercy would raise them up that other Prophet, who should make them wise unto salvation, and as their Mediator He had the power to fulfill the covenant and the law for them and to make them righteous unto God. Moses could not do this, though he was truly a mighty prophet of God unto Israel His people, and God wrought a great deliverance for them by His faithful servant Moses, in leading them up out of Egypt, and into the promised land. In this Moses testified of Christ, pointed to Him and personated Him in type.

To see how blessedly God favored Moses as His special prophet to His people, read all the wonderful words of instruction and revelations of His will which God gave to him, from the time He spoke to him out of the burning bush, until He led him up to Mount Nebo, to behold the beautiful land across the Jordan, and die. Moses faithfully recorded all those words which God spoke to him, as face to face, and made them known to his brethren. Verily they are wonderful words, full of divine majesty, wisdom and power, declaring the truth of God and His glorious work. No other sinful man did the holy God ever take into such near, sacred and full communion

with Himself, and talk with Him as friend to friend, as He did Moses. To no other prophet, except the Teacher come from God, did He ever make so full and large a revelation of His wonderful purpose, will and power. Why, for twice forty days, at God's holy call, Moses stood in His very presence upon the top of Sinai, and heard all His solemn words concerning His worship and the law, and the priesthood, and the people. Thus, he was God's law-giver to His people, as well as their prophet and mediator; yea, and their leader, too.

Now in all this, God verily made Moses great and mighty. The mighty works of miracles and blessings which He wrought by the meek Moses were very many and wonderful. In all the way God was with him, and Moses manifested forth the justice and mercy, power and glory of God. Once only did Moses fail to ascribe the power to God, and spoke unadvisedly with his lips, being greatly provoked by the murmurings of the children of Israel. For this one weakness of the flesh and transgression, he could not enter into the promised inheritance, which he so much desired to do. But this also was in the wisdom of God, and it was part of His way.

Let us consider it: In all the wonderful things which God did by Moses for His people Israel, a few of which have been mentioned, He was a great type of the Son of God as a Man upon the earth, "who was made under the law, to redeem them that were under the law." To finish this work, Jesus must be put to death in the flesh and die under the law, before He could rise up from under the law, and raise His people up with Him, in the power of an endless life, and enter into heaven and immortal glory, which is the eternal and everlasting abode of God and His throne. Now, the inheritance of Canaan was a type of the militant gospel kingdom, which is under the new covenant of mercy and grace. The militant Gospel kingdom here (or elect church) points at last to Heaven and immortal glory where His people will regin forever and ever with Him. But Moses was the mediator and leader of the people of God under the law, the old covenant, and its penalty was death. It was not possible, therefore, for Moses to cross Jordan and enter into Canaan, because they which are of the law cannot be heirs of the inheritance which God gave to Abraham by promise, and which is of grace, and not by the works of the law. Moses was the very embodiment of the law, even as Jesus was also its very fulfillment and end. And so, as Moses could not enter into Canaan because of his sin, but die upon the mount of vision, having been shown the good land by the Lord, neither could His Father's promised inheritance in the kingdom of grace and glory in the days of His flesh, but must first under the law, as did Moses. And, O sorrowful to tell! like Moses, Jesus died because sin was found upon Him. "The wages of sin is death." The brethren of Moses provoked him to sin; and so God made Christ, who knew no sin, to be sin for us, (See II Cor. 5:21) and He died for our sins, — not that He sinned. — for He was spotless and holy in His person and life. And so Moses was a true figure of Jesus.

The Lord said to Moses: "Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. And

I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I am the Lord, When I stretch forth my hand upon Egypt, and bring out the children of Israel from among them." The Lord did according to all these words by Moses. He sent upon the whole land of Egypt, except the land of Goshen, wherein the children of Israel dwelt, ten plagues, the most fearful, in alarming succession, removing each at the entreaty of Pharaoh, to follow it with the next, his heart being hardened in each case, after the Lord had removed the judgment. First, all their rivers and waters in the land became blood, followed by frogs everywhere - lice - flies - murrain - boils - hail with thunder and fire - locusts - darkness - death. All these were the righteous judgments of God upon the Egyptians; for they had long and with wicked cruelty oppressed His people, who had so well served them. The first merited plague was blood, and the last was death. All were only enough to subdue, soften and abase the haughty monarch of dark Egypt and his people, who strove desperately to resist and defy all the power and judgments of Jehovah. So the Lord sent His plagues upon the waters, the cattle and other idols which they worshiped; for some of those ten plagues were gods of the Egyptians. So the Lord made their own idols a frightful curse to them and a loathing. He showed them that their gods were as powerless as themselves to save them, and that nothing could stand against His almighty power.

All those visitations of the righteous judgments of God against wickedness, idolatry and oppression were needed by the enslaved children of Israel themselves both to cure them of idolatry and make them know the power of their God to deliver and save them. Yea, the Lord would make them willing and glad to go out of Egypt, where they had dwelt all their lives. When the Lord began this mighty work, and their taskmasters increased their heavy burdens, they were so hopeless and wretched that they plead with Moses and Aaron to let them alone, for their case was worse than before. So it is always with the Lord's enslaved people, when He comes to deliver them, that they may worship and serve Him; for every step of the Lord's way seems against them, and in their extremity they complain, groan and cry at the dealings of the Lord with them. But the Lord perfectly knew them and the depths of their degradation under the dark power of Egypt; and He as well knew how to lift them up, cure them and deliver them. No arm but His could do this, and His wisdom, power and love would do all things well and bring them rest.

All this mercy was out of their sight, however, and the way had indeed become fearfully dark in Egypt. Thus, it always is in the experience of the children of God, when He comes to save them. Joseph thus dealt severely with his brethren, not for their destruction, but for the destruction of their sins, and it was in wisdom and love. The Lord makes no mistakes, and never

falters in His work, because it is a good work, and He performs it.

"And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. For I wilt at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth. As yet thou exaltest thyself against my people, that thou wilt not let them go?" The Lord here tells why He raised up Pharaoh, and also why He would send all His plagues upon him, because he exalted himself against God, and would not let His people go, that they might serve Him, but no longer serve this wicked monarch. Pharaoh and Egypt represented the rulers of the powers of darkness of this world, and spiritual wickedness in high places. Their whole combined or prevailing effort is to exalt themselves against the power and reign of God, and to bind burdens upon His people, that they should not go free and serve Him. Therefore, God raised up Pharaoh, sent upon him His great great plagues because of his cruel opposition to God, made him an example in all the world of the majesty of God's irresistible power and eternal Godhead, that His name might be declared throughout all the earth. The Lord did all this for the good of His own people, that they might know His power and trust in Him.

TO BE CONTINUED NEXT ISSUE

A WORD OF ENCOURAGEMENT FROM ELDER MARTIN

Dear Brother Mewborn,

I am sorry that you were not at the Salem Association. I attended both Saturday and Sunday. So far as I was able to observe, the preaching was of one accord. It seems to me that the longer I live the heavier the load gets and the more I see my imperfection. I have to go in fear and trembling, trying to beg the Great God of Heaven and Earth to keep and lead me through this barren wilderness. I feel cast down, and, most of the time, destroyed. But, if not deceived, I have been carried through enough afflictions to believe that all power is in His Hand. I have been given, if not deceived, a few times to feel that He will bring me safely through every thing that will be hurled against me in the journey.

I am sure that you, as Editor of the Landmark, encounter many trials and disappointments, and, perhaps, feel sometimes like giving up. But, I believe the criticism serves to root and ground you more deeply in the doctrine of Absolute Predestination of **ALL THINGS.** I remember one time, when I was a boy, my dear father said to me, "Son, if you go through life without being criticized and humiliated, you will have lived a life without meaning. The only way to avoid criticism is to not do anything, and then some will say that you are a 'no good bum'."

My desire is that God will give you the strength, Faith, and Grace

to feel, that without these fault-finders and backbiters, you would not have evidence that you are being blessed in the good job that you are doing in defending and contending for the **Glorious Principles of the Truth,** as it is in Christ Jesus. Brother Mewborn, if it is any comfort to you, I would say "**fight on.**" Where there is no battle, there is no victory. I think you are doing wonderfully, by God's Grace, and I believe He will continue to bless you to carry on.

I did not intend to write so much. I am sending you a check for my renewal to the paper. Please extend my subscription to the Landmark for one year. Use the rest in any way you think best.

In hope of eternal life,
(Elder) L. P. Martin
P. O. Box 1054
Roxboro, N.C. 27573
June 21, 1977

Words like those above mean more to me than anyone can ever know! They brought tears to my eyes! I wept when I read this letter! God bless you, Bro. Martin.

J.M.M.

IN POSSESSION OF THE FAITH

Dear Elder Mewborn,

Enclosed is a check for my renewal subscription to the Landmark. I don't want to miss a single copy. It was read by my father and mother in the home where I grew up as a child. I am now eighty-six years of age, and the articles it contains are a source of great comfort to me now. I hope I am thankful the Lord has blessed you to do the good work in publishing the Landmark which affords great pleasure to so many that read it.

Most of my time, I seem to feel very low in the valley. Darkness prevails within and without. I long for a glimpse of that light which is brighter than the noonday sun. See Acts. 22:6. This is that light that is necessary to guide me in that way if, indeed, I am in the way.

I feel God has never made a mistake. He knows the end from the beginning. There is nothing new or old with Him.

May God continue to always bless you and yours and remember me when at the throne of grace.

Bessie Stanley
409 E. 5th St.
Tabor City, N.C. 28463
June 19, 1977

IN APPRECIATION OF THE LANDMARK

Dear Elder Mewborn,

I see my subscription is past due to Zion's Landmark. Enclosed is a check for renewal for another year. May the dear Lord give you health and strength to continue editing the Landmark. I enjoy the Editorials.

In best of bonds,
Mrs. S. J. (Maggie) Priddy,
P. O. Box 927,
Princeton, West Virginia 24740
June 23, 1977

CONTINUING HER ATTENDANCE AT MEETINGS

Dear Brother Mewborn,

I am sending six dollars for my renewal of the Landmark. I have sold my home in Channelview, Tex., and have moved to Athens, Texas. That big house was so lonely for me. I hope I am thankful to God because I have the privilege of going to church every weekend since I have moved up here. I did not move my

membership from Zion's Rest at Tom Ball. That church has a very special meaning to me. Wade Johnson, being our pastor, (and also my son-in-law) does not have to make the trip alone.

I had the pleasure of meeting several brothers and sisters at Mobile, Alabama, in the spring, from your area. They were no strangers to me, even though it was the first time I had ever had the privilege of meeting them.

I hope you and your family are fine. My children are well. The Lord has been gracious to you in your labor of love with the publication of the Landmark. May He continue to be.

A sister, I hope,
Ruth Pipkin
401 South Carroll, Apt. 12
Athens, Tex. 75751
June 16, 1977

CORRESPONDENCE AND WRITING OF SISTER JOAN CRENSHAW

The following series of letters were received from Sister Crenshaw for the period of time embracing the past year or more. We are publishing them here in the order of time in which they were received.

Editor

A LETTER TO GOD'S PEOPLE, EXPRESSING GREAT LOVE FOR THEM

Dear Brothers and Sisters in Christ,

Today was our meeting time at Middle Creek. Brother Simeon Sauls, our pastor, spoke along with several visitors. It was a lovely day. The sun shone, but the real beauty of it all was church and the love that is manifested among God's people. Oh how very much I love them! How very much God has blessed me to let me be among them!

I wish I could tell it just as it is. I feel that I am a poor one to try to tell it. I am so unworthy of it all, but it is so lovely, the church. There is love for them in me, I trust, and there are so many of these precious ones that seem to love me. I feel to be rich, rich beyond words, wealthy. I cannot begin to tell you how blessed I feel to be!

Dear loved ones, I do not know why God chose to let me write to you. Others have so much to tell that I feel to be unworthy to take up so much space in the **Landmark**, but I am thankful, I hope, for the love and patience of each of you. Jesus said, "ye are the salt of the earth." Matt. 5:13. I feel to be small and unimportant, but I want so much at times to say to you how very much I love you, and how wonderful it is to be among you.

I have so often heard Brother (Curtis) Parrish say from the pulpit, "I want to live with you and I want to die with you." It is that way with me. It is as Ruth said to Naomi, "Intreat me not to leave thee or to return from following after thee for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people and thy God my God; where thou diest, will I die, and there will I be buried." Ruth 1:16, 17.

Precious ones, I have no business taking up your time, but if I know my heart, I do love you, I hope for Christ's sake. I do love the Primitive Baptist doctrine.

For many years I did not know the Primitive Baptist Church existed. I felt to be in those days, away, far, far away in a desert place. I was

not happy with the church I was in at that time. I prayed so often to be led to the right church. For years I tried to pray, many times. I would dream of being in this church and that church, and it would not be the right church. Something was always wrong. Then, I dreamed of going over a strong bridge. My daddy walked beside me. I thought this was the right church. It was beyond the bridge. Then later on in real life, I was led to the Primitive Baptist Church. It has been wonderful. I have been made satisfied, happy beyond words so often! I have been blessed in having so many borthers and sisters in Christ. They are so precious. God has truly blessed me and I am thankful, I hope.

Please pray for me when you are blessed to be at the throne of mercy and grace. My love to you all.

A little sister if
one at all,
Joan Crenshaw
611 St. Marys Street
Garner, N.C. 27529
October 11, 1975

FOOT-WASHING, A BLESSED SERVICE IN THE LORD!

Dear Brother Mewborn,

I just want to tell you that we did have a good meeting at Middle Creek both yesterday and especially today. I had so hoped to be enabled to feel the joy of my salvation, that love once again. Yes, yes, it finally came about the time of the foot-washing. During most of the meeting I had been in a state of slumber. My mind would wander away. Suddenly, so suddenly, it was there once more. I washed Sister Becky's (Coleman) feet and she washed mine. She is such a dear sister to me. I thank God for her. It was raining outside, but inside the joy of the Lord abounded. I was filled once again with His love and joy. One described it as being, "Joy unspeakable and full of Glory." Ist Peter 1:8. I loved them all. I would have loved to put my arms around everyone there at that time, but Brother Mewborn, that love only lasts for a time and then we are back in the flesh again. But Oh for a glimpse, just a glimpse of this heavenly love, just a few moments of it. I cannot tell you what it is worth to me.

I want to copy something that Sister Becky wrote to me about two or three summers ago. It meant a lot to me. I have said many times since that it should be shared for it is so true, sweet, and precious.

She wrote: "Remember what Brother Simeon (Sauls) said at the footwashing service. He said that everyday we walk on this earth and get dirt on our feet, we walk in these things because we are flesh, nature, human beings and the washing of one another's feet signifies that any little thing we have done or said amiss to one another is washed away and forgotten to be remembered no more. The practice of this example and ceremony is a type or shadow of the forgiveness and redemption of our Lord which was to come later. So we wash each others' feet at Jesus' command. I have often thought how ugly are my feet, but when they have been washed, cleansed, and loved by that same love that He loves us with, these same feet are beautiful when seen through the glorious eye of love. So, we look at each other through love and there is no condemnation in it.

Brother Mewborn, isn't it good that we have this footwashing ser-

vice in our churches here once a year. I am not worthy to even be at my dear brethrens' feet, even to wash them, much more in having them washed, but God is a gracious, good God. He has so made it to be that there is a small, humble place among these precious ones for me.

I am well and thankful to be so. Please continue to remember me in your prayers as I feel the need of them.

With much love and appreciation,

John Crenshaw

611 St. Marys Street

Garner, N.C. 27529

August 8, 1976

P.S.

Brother Mewborn, I want to tell you that I feel hopeful, hopeful for this life as well as for Heaven. I feel hopeful that with the help of God I will live my days here on this earth and then hopeful for the day that Jesus will come and take all of His children home. Hope, I only hope, I am in that number. I cannot know, but thank God for that "**Hope.**" It is worth more than all the money in the world and then some. It could not be purchased with mere money. Neither is it to be compared with it. It is priceless. Neither is there any object for which it could be exchanged.

Joan Crenshaw

According to the date and hour as shown on the original letter, Sister Crenshaw wrote the above description of her experience at 5:00 P.M., the same date on which it occurred.

Editor

GOD'S LOVE IS THE BINDING QUALITY WHICH KEEPS HIS PEOPLE

Dear Brother Mewborn,

I was just reading the experience of Brother J. Isaac Hill in the March issue of the Landmark. It was, indeed, a beautiful experience.

It made me think of a dream I had recently. It was about your family. I do not know what the dream meant, but it was a pretty dream. I dreamed I went to your house and your wife, Susie, was painting. She had beautiful paintings all over the walls. She painted the paintings with big, quick strokes and she said to me; "the secret in painting is to be able to do it real fast." Also, there was a small boy in the dream, your son. I liked him very much. That was all of the dream, but I remember it well because the paintings were so pretty and Susie was so sweet.

I can witness with Brother Hill in his belief that God predestinated the events of his life. I, too, prayed a prayer for many years (about twelve) before it was answered and that prayer was that I would be led to a church that I could believe in and be made satisfied. I believe I was carried to that church. But, not for all those twelve years, and before I was carried to this precious church, I was carried to another one which was not the right one, but it too was predesinated to be in my life, as well as in my experience. I learned much from my experience. I learned that no matter how hard you worked, you could not do enough, nor would you be made satisfied with this kind of thing. No, there was something very important missing and that was "Love", the Love of

God. I won't say that some of the people of that church do not possess the true love, but take it as a whole, I could not feel it. I only found works. When I finally was carried to the Primitive Church, and the day came that I was made to ask for a home with them, all I could say was that I loved the people. They so graciously accepted me with a love that I will always treasure as long as there is life and memory in me. I thank God for the dear ones at Middle Creek and also those from the various other churches that I have been made to love. I so wish I could be with them more. I am not worthy of their presence, but I do desire it.

Last second Sunday was a beautiful day at Middle Creek. We had several ministers on Sunday. It was such a good meeting that it reminded me of an association. Even on Saturday, we were blessed to have several visiting Elders. We had a lovely weekend. We were again blessed to sit together and peace, love and fellowship reigned, while we partook of the "Lord's Supper". The singing was lovely and even more precious was the sweet fellowship of the brothers and sisters. Just thinking of that lovely meeting makes me want to go to church again. I had been in the hospital the previous second Sunday and Saturday. It was good to me to go home again.

Brother Mewborn, I want to tell you that I also enjoyed the editorial by Brother George Fulk in the February issue, 1977, of the Landmark. This editorial was on the subject of "Predestination, Election, and Obedience." He based his comments in this editorial from Phillipians 2:13 which reads, "For it is God which worketh in you both to will and to do of His good pleasure." This surely is the way that it is with me. If I am ever blessed to do or perform any righteous or good act at all in this life, it is because He (God) has worked in me "both to will and to do of His good pleasure." I am glad and thankful, I hope, that it is that way. Blessed be the Name of the Lord forever and forever, for the doing is all of the Lord and not by the works of the creature!

I will close for now. Please pray for me when you are blessed to be at the foot of His glorious throne.

A little sister,
if one at all,
Joan Crenshaw
611 St. Marys Street
Garner, N.C. 27529
May 16, 1977

Readers, please bear with me when I say that Sister Crenshaw vividly described my dear wife, as she saw her in her dream. It is record, "A good companion is from the Lord," and it is true that God has so blessed me! JMM.

DESIRES GOD'S BLESSING UPON EDITOR

Dear Elder Mewborn,

Enclosed is a money order for six dollars for my renewal subscription to the Landmark. I enjoy it so much, and would hate to miss one single copy. I hope that God will bless you to continue in your good work and I feel that He will.

Sincerely,
Miss Treacy L. Broom
107 Sumner street
Fort Mill, S. C. 29715
May 29, 1977

Zion's Landmark

" Remove not the ancient Landmark which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editors

GEORGE A. FULK
Pilot Mountain, N. C. 27041

VOL. CX **NO. 8**

Second Class Postage Paid at Wilson, N. C. 27893

Wilson, N.C. 27893 **June, 1977**

WHAT IS CONDITIONALISM OR SOFT DOCTRINE?

For about two years the above question or subject has rested or born strongly upon my mind. At times I have had a strong desire to write upon this subject or in some way illustrate by example or type what is mean't by the expression, "Conditionalism," or, "Conditional Doctrine." The doctrinal definition of the word "Conditionalism," as I understand it, is the carnal mind's attempted explanation at divine or eternal truth. The scripture testifies that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Roms. 8:7. It also follows the scripture, "So then they that are in the flesh cannot please God." Roms. 8:8. This means, of course, that the fleshly mind cannot discern the things of the Spirit of God, but that it is as the Apostle said, "they are spiritually discerned." 1st. Cor. 2:14. I had hoped, if the desire were not from God, that it would be taken from me. However, as of now it has not. In this desire I cannot refrain from making the attempt to illustrate what it means to me.

I have for the past few months from time to time selected various types of conditional writings or expressions that to me are conditional in every respect. The content of them has been shown to me as containing soft doctrine. In the publication of these writings that will appear in the next several issues of the Landmark it is not my desire or intention to condemn or criticize in any way anyone for their own, personal views regarding this subject. My desire is to see the truth stand! I have no doubt to the contrary. My greatest concern is whether I will be kept by God's Grace in it, if, indeed, I have been so blessed.

There has always been a "tocsin" (an alarm bell or a warning signal) from Heaven to God's people when soft doctrine begins to drift in among His people. God has ever had a watchman on the wall and a witness to His truth in every age and generation of time for He promised to never leave Himself without a witness. Conditionalism existed in the churches in the time of Barnabas and Paul. It is verified as follows, "which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: who in times past suffered all nations to walk in their own ways. NEVERTHELESS HE LEFT NOT

HIMSELF WITHOUT WITNESS, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with good and gladness." See Acts. 14:14-17. Paul paid the penalty for it follows in the same chapter, "And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead." Acts. 14:19. In the history of time it has always been known that there has been an opposition set against the truth. This is proven by the scripture, "And God said," "and I will put enmity between thee (speaking to the serpent) and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Gen. 2:14, 15. There have always been those who have believed the truth. By the same token there also have always been those who do not believe the truth. If I am stoned in this matter, (and if I am, I shall not be surprised) as was the case with the Apostle Paul and also Stephen, may my Heavenly Father be with me, as He was with them. I know not the reason for this burden or feeling that has been placed upon me, but for the sake of relief of mind and conscience, I shall begin a series of articles to illustrate what has been shown to me as containing the doctrine of conditionalism. To those of our subscribers and readers who are not interested in this subject, I beg of you to forbear with me for the time being.

It has been my observation over a period of years that conditionalism basically falls into one of three categories. They are described as follows, viz:

(1) God is limited into a state of almost total weakness and man is placed into a condition where he has power to save himself. This is the more common form, largely believed by the so-called religious world throughout all ages of time.

(2) The doctrine of absolute predestination of all things is denied in every respect with the effort being made to destroy its true Biblical meaning.

(3) An attempt in the third category is made to separate the wonderful attributes of God such as His foreknowledge and predestination, or His omniscience, His omnipotence, and His omnipresence, one from the other, placing greater emphasis on one of them over or against another one, etc.

I shall begin the treatise on this subject with an article that falls into Category No. One. This article was recently penned by a world-wide, so-called, famous evangelist. In this article we see that man is shown to be a strong creature and has power to either save himself or to let himself be lost eternally.

As these articles are published, I shall, perhaps, offer comments concerning them, either before or following the conclusion of the printing, as I have just done concerning the first article.

J. M. Mewborn

ARTICLE I
ONE CHANCE AT SALVATION MAY BE ALL

Dear Dr. ————: Does God give a person only one chance to be saved? It surely takes longer than

an instant to repent, believe, have faith, trust and obey. You have to do all of these in order to be saved, don't you?....

Dear ————: No one knows how many opportunities may be given to accept God's salvation. Every opportunity may be the last; there is no way of knowing. That is why the Bible emphasizes that we must not put off the opportunity when it comes. "Behold, now is the accepted time; behold, now is the day of salvation" (II Corinthians 6:2). The teaching is of the urgency of the moment of opportunity.

When the Roman governor, Felix, came under the convicting power of the Holy Spirit, that was the moment when he should have repented and believed. Instead, he said to Paul; "Go thy way for this time; when I have a convenient season, I will call for thee" (Acts 25:25). Paul and Felix met on a number of occasions after that but never again do we read of the Gospel having the same effect on the governor's life. He appears to have missed his opportunity of repentance.

It is the cry to the Lord for help that brings salvation to us. All other experiences follow from that. "Whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13).

Many ingredients, perhaps over a period of time, go towards making possible that one heartfelt cry to the Lord, but the person making that call is not necessarily conscious of all of those aspects taking place in his life. In one instant he can cry out and the Lord saves him. He then goes on to learn what is meant by repentance, faith, trust, belief and obedience.

Note: The following article, Article II, falls into category No. two, as previously described in this editorial. Please refer to it (No. 2) for description.)

ARTICLE II
PREDESTINATION

Much has been said concerning predestination. That it is a Scriptural doctrine cannot be denied. It is just as plainly taught in the Scriptures as the doctrine of election, the doctrine of justification, the doctrine of grace or any other doctrine. It is classed with the doctrine of God's foreknowledge of His chosen people, of His calling them to be saints, of His justifying them by the blood of His Son, and of His glorifying them. And what God hath joined together let not man put asunder. Let us notice carefully how Paul teaches it as follows: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified." Rom. 8:29, 30.

Again, the Apostle Paul classes the doctrine of predestination with that of God's choice of His people in Christ before the world began. See Eph. 1:4, 5. And again, the same apostle classes the doctrine of predestination with the inheritance obtained by the saints. See Eph. 1:11.

So we see that the doctrine of predestination is a good doctrine, and is a very comforting one; for it is by or through God's predestination that His chosen people are conformed to the image

of Jesus, and brought into the possession of their eternal inheritance. Predestination is an act of God in the salvation of all His chosen people. All indoctrinated Christians believe the doctrine of predestination as it is taught in the Holy Scriptures, and rejoice in it. No doubt, there are many of the children of God that do not believe the doctrine, not being able to take the strong meats, not being properly indoctrinated. Some are misled by false teachers. But to all that do believe it, the doctrine is very comforting.

Some, on the other hand, are extremists in regard to the doctrine, and in their theory carry it too far. These are composed of two classes; false teachers, and those falsely taught. These advocate that God hath not only predestinated His people to be conformed to the image of Jesus, but hath predestinated all things that come to pass, good and evil. This they do, not because the Scriptures teach it, for they do not teach it, but they do it through human speculation. Man is a creature prone to go to extremes; and unrestrained by the grace of God, and assisted by Satan, he often goes to absurd and very hurtful extremes. I have never been able to see why any should advocate the doctrine of God's unlimited predestination. It is not only unscriptural, but it makes God the author of sin, reason as we may; and injures man by causing him to be careless in his life, and even to indulge willfully in sin. It destroys all idea of law, and makes man a mere irresponsible machine. Through this doctrine Satan tempts those who believe it to feel that it matters not if they indulge in sin by gratifying their fleshly lusts; that it will all be according to God's predestination, and will, therefore, please Him by carrying out His will and purpose. I do not know of any doctrine that is more satanic than this doctrine is. It certainly is more pleasing to Satan than to any one else; for it is not only false, but very God dishonoring and man corrupting.

But those who advocate it, when reminded that it makes God the author of sin, in its theory, deny it, simply deny it, but fail to shew cause why it does not. The truth is, they cannot shew cause why it does not make God the author of sin, in its theory, for there is no cause why it does not. They simply dodge the conclusions of their false premises; simply dodge. They sometimes try to hide behind God's sovereignty, and sometimes God's foreknowledge, in their dodging. To claim that because God is a sovereign He must of necessity predestinate all things that take place, is like charging an earthly king with all the crime that is committed in his kingdom by his subjects, simply because he has the power and rule over them. And to claim that God hath predestinated all things, simply because of His foreknowledge of them, manifests either ignorance in the meaning of the two words, foreknowledge and predestination, or a willful misrepresentation in the matter. But John Calvin, who lived in the Sixteenth Century, and who was a very prominent and earnest advocate of the doctrine of God's predestination of all things, was a dodger himself when reminded of the conclusions of his doctrine. He would persistently advocate that God hath predestinated all things,

and yet vaguely and inconsistently deny that God is the author of sin. And his followers, even to this day, have a way of dodging, as he said, and disown the deductions of their pet theory.

Now, in the first place, let us remember that this extreme and hurtful doctrine is nowhere taught in the Scriptures; for, as I have already in this treatise shown, the doctrine of predestination is a gospel doctrine, forming a link in the gospel chain, and is, therefore, confined to the gospel.

In the second place, let us reason a little on the subject. If it be true that God hath predestinated all things in order that they may come to pass, then His predestination is the cause of their coming to pass. And applying His predestination to the wicked acts of men and devils, according to this view, His predestination would be the cause of them, and if the cause of them, it must in some way come in touch with them as an influence, directly or indirectly, and thus be an agency, secret or otherwise, in bringing them to pass.

Oh, it is so much better to let such a doctrine alone, and hold to the simple doctrine of predestination as taught in the Holy Scriptures! But it seems that those who have taken up with this hurtful heresy are bound to it with a kind of mystic charm, even though its hurtful consequences are seen on every hand wherever it is advocated. They seem to think that unless one accepts this extreme doctrine, he does not believe in predestination at all, and is not sound in the faith, and is inclined to Arminianism. And they not only advocate their heresy, but they deny and oppose the gospel when it is preached in its simplicity and fullness, and thus they cause confusion and sometimes division. And where they prevail with their doctrine, without opposition, they become formal, cold, and lifeless, and more or less corrupted in practice, and become guilty of the damaging things that the enemies of truth have charged the church with.

And where they prevail with their doctrine, without opposition, they become formal, cold, and lifeless, and more or less corrupted in practice, and become guilty of the damaging things that the enemies of truth have charged the church with.

It is my purpose in this treatise to warn the Lord's dear people everywhere against this hateful doctrine and its baneful consequences.

But it is a remarkable fact that the church for many, many years has put up with this doctrine, and suffered it taught; and at the same time has been very severe on some minor things, even things in which there is no principle involved. But I believe that the time has come when judgment shall begin at the house of God, and it shall be made manifest who are obeying the truth, and who are not.

Just here I will present a thought that I have had for sometime, for the consideration and benefit of the reader.

I believe that as men are growing worse and worse, and as the mystery of iniquity is developing, God, in His love and faithfulness, is bestowing upon His ministering servants that are in communion with Him, more light on the Holy Scriptures, that they may have wisdom and strength commensurate with the work required of them in

combatting error, and in earnestly contending for the faith. According to this view, God's dear people are to be governed by the teaching of the Holy Scriptures in regard to doctrine and practice, and not by the customs of former times, nor by the traditions of the fathers. The fathers had their trials, whatever they were, in regard to doctrine and practice, and they had the Scriptures for a guide, and there was always some Scripture to bear on every trial in the way of instruction and guidance. Our trials may be somewhat different from those of the fathers, but there is scriptural instruction for us for every one of our trials. If our trials are greater, then we will have more grace and light with which to meet and bear them. No doubt, the Holy Scriptures compass by way of instruction and guidance, all the way the Lord's dear people pass during all the ages of time. What a wonderful guide book! How diligently and prayerfully we should study and search it, that we may understand its teachings and heed them!

As the pages of time are unfolded, many, many things that have been hidden formerly are made manifest; and many things that were partially known formerly are made plainer, and their nature better understood.

We live in our own times, and must be wide awake and watchful, that we may be equal to our duties and opportunities, by knowing what they are, and by acting accordingly. We do not live in the times of our fathers, and have not their trials and duties on us. We cannot live in the times of our children, the generations following, and cannot anticipate their trials and duties. But God is the dwelling place of His people in all generations. In Him they find protection and guidance. To Him they must look, every generation for itself, for grace and wisdom and strength, sufficient for their day. It matters not if our fathers, some of them, held to the extreme doctrine of predestination of all things, and though it has been advocated for generations, yet, if it is now manifested as a gross, hurtful heresy, let us abandon it. If it is not scriptural, its age does not make it right. Error is often hoary-headed; and as it is old, it is the more stubborn and bold in its claims, and the harder it is to be discarded.

I desire and pray that the Lord's dear people everywhere may be united in the truth, both as to doctrine and practice, and that peace like a white-winged dove may hover over our Zion. If we believe and obey the truth, through the spirit, in a sense we purify our souls, and have unfeigned love for the brethren, and greatly desire to keep the unity of the Spirit in the bond of peace. It is only in the truth that God's dear people can be properly united, and be at peace with one another. It is important to know the truth, to advocate the truth, and to obey the truth. God's Word is truth.

The doctrine of God's unlimited predestination has been advocated by some from time immemorial, and its age is urged by some as a proof of its correctness; but it has all along been questioned, and, more or less, opposed, by the most spiritually minded and soundest ministers of the gospel. So much has it been questioned that its advocates have all the time been, more or less, timid in preaching it, except where

they are in the majority, and then they are bolder in advocating it. Its tendency has been towards antinomianism, and where it has prevailed it has caused coldness, inactivity, carelessness, and, in some instances, improper living. In the practice the doctrine begets, is where the most harm is done. Men have been known even to hide behind God's predestination, in order to excuse themselves for their disorderly conduct.

It does seem to me that a doctrine that is not only unscriptural but is so abominable as this is, ought to be forever discarded by all lovers of truth.

When, in course of time, it has developed, and its true inwardness has been made manifest, it is high time for the church of God to forever disown it by formally and unmistakably declaring against it. The church has formally declared against other things, both in doctrine and practice, that have been regarded unscriptural. Why can't she do so in regard to this hateful and hurtful doctrine? Must it still be kept and nurtured in the bosom of the church, when it has already been manifested to be a venomous serpent, and the poisonous effects of its bite been keenly felt by many? Must it be preserved and petted in the church as an element of destruction? In some instances its true nature has been made plain by its baneful effects in the church. When it has not been opposed, it has stealthily entwined its deadly coil around the church, and absorbed its life out of it — its practical life, and in some instances the very organization has ceased.

Where it has been opposed, it has been very vindictive, especially where it has had the power in numbers and influence, and has caused divisions and offences, contrary to the doctrine of the gospel of Christ.

In ——— this doctrine has shown considerable strength, and has caused a widespread division among the dear children of God in that place. But I am glad, and hope I am thankful, that the lovers of truth there have been equal to the occasion, and have, by the grace of God, faithfully and earnestly contended for the truth, and have formally and unmistakably declared against the doctrine of God's predestination of all things whatsoever that come to pass, including all the wicked acts of men and devils. And I am glad to be able to state that those who have taken a bold and scriptural stand for the truth, and against error, have prospered, and are now enjoying a season of peace and prosperity to an extent far beyond what they did before they withdrew from those who advocated the doctrine that caused the division.

I would be glad if the lovers of truth in ——— and elsewhere would do as our brethren have done in ——— and formally set the seal of their condemnation on the hurtful doctrine in question.

Some of our brethren, among them ministers, will say that they believe the doctrine of God's predestination of all things, but do not believe that God is author of sin. They seem to fear that unless they accept this extreme and erroneous and hurtful doctrine, they will not be considered sound and deep. They are governed by tradition by what some of the fathers that were considered deep, have taught; by what

the "London Confession of Faith" hath declared, instead of by the teaching of the Scriptures. I desire to remind them that the London Confession of Faith" was the production of uninspired men; that they are not obliged to accept what that noted document sets forth, in order to be sound in the faith. I am bold to say that I do not believe what is set forth in that "Confession" in regard to God's predestination, believing it to be unscriptural and grossly heretical, God dishonoring and man-corrupting. It is but the old Calvinistic heresy, copied from the 'Westminster Confession," which is the "Presbyterian Confession." It will not do to follow "Confessions of Faith," for two reasons; one reason is, they might be wrong; and the other reason is, it is dishonoring to God to have them as a standard in our minds, instead of the Scriptures. Some may conclude that unless we are governed by "Articles of Faith" of some kind, we are without a creed; but this is not so. "Creed" means "religious belief," and I am sure that the Holy Scriptures are sufficient to guide us in our religious belief. I consider that "Articles of Faith" should be considered as a kind of mutual understanding with those subscribing to them, setting forth in an uninspired way what they believe. I would not be willing to regard any "confession" as a standard, even if I were to prepare it myself, according to my understanding of the Scriptures. In thus teaching, I do not design to convey the idea that we should not accept a creed that is according to the Scriptures; nor should not accept the interpretations of the Scriptures through the writings of others, provided we receive them in faith; nor should we be conceited in regard to our interpretations of the Scriptures; but I simply want to teach that the Scriptures are the only standard of truth in the letter of the word. This is honoring to God, and safe for man. But it is so easy for us to accept a tenet of doctrine, or fall into a practice, through tradition! I am sure it is well for us to be watchful on this point, as well as prayerful, that we go not astray.

Brethren accept and even advocate God's absolute predestination of all things; and then deplore the results or fruits of that doctrine, manifested in the conduct of those who believe it. They sow the seed, but disown the crop. They say that they believe the doctrine; but do not believe that ministers should preach it much. I think it best for it not to be preached at all.

I knew a dear brother, and a minister of the gospel, who lived in ————, that advocated this doctrine until a short time before he died, when seeing its baneful effects on the lives of some who believed it, he endeavored to counteract his former teaching as much as possible. He once objected in a friendly way to my preaching, because I condemned this heresy; but I freely forgave him, inasmuch as he saw his error, and corrected it as far as possible. He was a good man; and I believe this soul is now sweetly resting with God, and that his body will be raised in the likeness of Christ, in the resurrection. He was beloved by his brethren. His name was ————. Good men can easily get wrong; but can get right again, by the help of God's grace. Good men, even ministers of the gospel, may be corrupted in doctrine. If they

cannot why should Paul tell Titus to shew uncorruptness in doctrine. It is lamentable for ministers of the gospel to become corrupt in doctrine; for they are teachers, and are quite likely to teach others wrong, and cause them to become corrupt in doctrine, also.

Even when the doctrine of God's absolute predestination of all things does not lead those who believe it into antimonianism, and into disorderly lives, it has a paralyzing affect on them, causing them to be careless and inactive and slothful, and ready to accuse those who oppose them as being Arminians.

I have noticed for some time that there is among the Primitive Baptists quite a distinct tendency towards antinomianism, with some, including ministers. This is seen in the great stress that is put on grace in the wrong way, when it is made a cloak of to hide or excuse sin, or used as a reason why the children of God should not be diligent in performing good works, even the works of obedience. It seems that Paul rather anticipates the presumptious sin of the antinomian when he uses the following remarkable language: "What then shall we sin, because we are not under the law, but under grace? God forbid." Rom. 6:15. It is true, Paul says, "Where sin abounded, grace did much more abound," but he here refers to that sin that was the result of Adam's transgression, as may be seen by reading the connection going before. See Rom. 5:19, 20. It would, indeed, be a presumptuous sin for one to commit, with the idea that it matters not if he does commit it, grace will abound to cover it up. Surely, no one but an antinomian is capable of committing such a sin. And it is a question as to whether a child of God can commit sin in this way. A child of God certainly does hate sin in every form; and feels that it is a plague. And the child of God is not afraid that he will be too active in doing good works, works commanded of God in His word. He rather asks with David, "What shall I render to my God for all His benefits? The question is asked in the Scriptures, "How can they that are dead to sin, live any longer therein?" Some say they do not believe this heresy, but are willing to bear with it, and are not willing to make it a test of fellowship. Well, if we do not make such a heresy as this a test of fellowship, I ask what should we make a test? I know we should not make everything that is wrong, a test; for the Scriptures discriminate or make a difference in regard to sins, some being sins unto death, and others not being sins unto death. I think some sins are sins unto death in a disciplinary sense; while others may be borne with. It is true we must know the Scriptures; understand them, in order to discriminate in regard to the magnitude of sins. This shows the necessity, not only of our searching the Scriptures, but of our being prayerful and spiritual, and in fellowship with God, that we may know how to properly interpret and apply the Scriptures.

Why not all believe and teach the doctrine of predestination just as it is taught in the Scriptures, teaching it as a gospel doctrine, as it is taught in every place where it is mentioned in the Scriptures? Why not? (End of Article II)

(If the Lord will, I shall continue comments on certain portions of the above article in the next issue. Editor.)

IN MEMORY OF SISTER LINA LANGDON GARDNER

Sister Lina L. Gardner of Milledgeville, Georgia, formerly of Coats, N.C., died Sunday, March 20, 1977, at Greenwood Acres Rest Home. She was born August 28, 1897, in Johnston County, N. C. She was eighty years old. Her parents were the late Mr. and Mrs. Ben and Eliza Langdon. She was the wife of Mr. Russell Gardner, and he is a patient in the Greenwood Acres Rest Home.

Sister Lina united with Fellowship Primitive Baptist Church, Johnston County, N.C., Saturday before the first Sunday in May, 1953, and was baptized the following morning by the late Elder Shepard Langdon. She moved from this community in 1959. But the great love she manifested in her faithfullness to the church as a member and her concern for the welfare of the church still lingers in our memory. It is our desire to extend our sincere sympathy to her family. May God reconcile them to their loss. Survivors are her husband, Mr. Russell Gardner of Milledgeville, Georgia; two daughters, Mrs. Jean Hammond of Milledgeville, Georgia; Mrs. Mary Bland of Arizona; one son, Mr. Billy Gardner of Milledgeville, Georgia; one brother, Ralph E. Langdon of Fayetteville, N. C., and seven grandchildren.

Be it resolved that one copy of this obituary be sent to the family, one copy be placed in the church record and one copy be sent to Zion Landmark for publication.

Done by order of Fellowship Church in conference April 2, 1977.

Elder Curtis Parrish,
Moderator
Brother E. H. Dupree, Clerk
Clyda Parrish, Committee

IN MEMORY OF BROTHER RUFUS GENTRY

It is with a sad feeling that I try to write this resolution, knowing how unfit and unworthy I am. Brother Rufus Gentry was born May 9, 1909, and passed from the land of living September 20 1976.

Brother Rufus Gentry joined Surl Primitive Baptist Church, Person County, N.C., on Saturday before the second Sunday in July, 1945, and he was ordained to the office of Deacon in September, 1952; in this office the God of all grace blessed him to serve faithfully and truly to the time of his death.

Those of his family and loved ones who survive are Sister Estell Wagoner Gentry, his dear wife, who, indeed, we believe is a deacon's wife. His son, Ervin Gentry, is held in high esteem because of the way, we feel, he has been blessed to walk, ever speaking kindly and who is always courteous to everyone. A brother, Willie Gentry, and two sisters survive also, Mrs. Brunnitt Ashley and Mrs. Lula Wade.

We would thank God, if we could, for the privilege of having known and having been blessed to have been numbered with Brother Gentry at Surl Church.

For many years the writer visited Brother Gentry and Sister Estell in their humble home. He counseled me, and I have left his home at times, feeling better from a despondent condition. For Surl Church there has been a great loss, as it seems to us, but we know Sister Estell loved him so dearly and we loved him too. But, God loved him best because we believe Brother Gentry is just sleeping peacefully, awaiting the final call to come home on the glorious resurrection morn.

We will miss Brother Gentry here at Surl Church. Only God can reconcile you, his family, and the church, all of us to His blessed will.

Done by order of the church in conference November 19, 1977.

Elder L. P. Martin
Moderator
Charlie Blalock
Clerk

MATES CREEK ASSOCIATION

The next session of the Mates Creek Primitive Baptist Association, the Lord will, will be held with the Samaria Church, beginning on Friday A.M., at 11:00 A.M., September 3rd, and will continue through Sunday, September 5th, 1977. We invite all of like faith and order to come and be with us.

Directions to Samaria Church are as follows: Take Route 52 to Taylorsville, West Virginia. Turn left on Route No. 49 to Matewan, W. Va. Turn left on Junction 68 at caution light across bridge; then go 7½ miles; turn left at marker. Church is only a short distance on your left.

Elmer Smith, Clerk,
Mates Creek Association

P. O. Box 150,
Ransom, Kentucky 41558

NEW RIVER ASSOCIATION

The One Hundred Eighty-Third Annual Session of the New River Primitive Baptist Association will convene, the Lord will, with Wilson's Grove Church, at 11:00 A.M., on Friday before the second Sunday in September, 1977, and will continue through Sunday, the dates being September 9th, 10th and 11th.

Wilson's Grove Church is located in Pulaski County, Virginia. Those coming on Route 52, take 221 out of Hillsville, Va. to No. 100. Follow No. 100 to 81 east to exit 31 on service road east McAdam; take first right 672 to 693 Lone Cedar left on to 665 right to association. Also to exit 34, take 605 left onto 664; turn left on to 613; follow on to 693; turn right at bridge to Snowville, Va. Take 665 left, association pointer two miles to Church.

Also, to exit 35, take 600 southeast to Childress on 693. Follow 693 on to Snowville, Va. Take 665 left Association pointer two miles to Church. Those coming on Route 8, between Riner and Christianburg, Va., take 693 at Stone's Drive-Inn, on to Snowville, Va. Take 665 left to association, two miles.

We extend a cordial invitation to all believers in the doctrine of Salvation by the Grace of God, to our corresponding brethren, sisters, friends, to come and worship with us in these services.

Elder J. S. Schriest, Moderator
G. E. Duncan, Clerk
N. H. Quesenberry, Asst. Clerk.

SEVEN MILE ASSOCIATION

The Ninety-Seventh Annual Session of the Seven Mile Primitive Baptist Association, the Lord will, will convene with Harnett Church, Sampson County, N.C., beginning Friday before the third Sunday in September, dates being 16th, 17th and 18th of September, 1977. Harnett Church is located about half-way distance between Dunn, N.C., and Clinton, N.C. Traveling east from Dunn, take Hwy. 421 to No. 242 intersection. Leave 421 on No. 242, going south toward Salemburg, N.C., for approximately two miles to first crossroad. Turn west ¼ mile to church. Watch for pointers to association.

We invite all of our brethren, sisters and friends to come and meet with us. We thank God for His mercy in keeping us in peace, love and sweet fellowship, and pray that He will continue this divine blessing with us.

Carol W. Wood, Clerk
Route 1, Box 425,
Spring Lake, N.C. 28390
Telephone 919-497-3577

LITTLE RIVER ASSOCIATION

The One Hundred and Forty-Eighth Annual Session of the Little River Primitive Baptist Association was appointed to be held, the Lord will, with the Church at Angier, Harnett County, N.C., beginning on Friday before the fourth Sunday in September, 1977, and continuing through Sunday, being September 23rd, 24th and 25th.

Owing to lack of parking facilities and adequate room to hold the association on the Angier Church property, in Angier, N.C., it has been decided and agreed to hold the association in the building and on the grounds of Sandy Grove Church which is located just off N.C. Highway 210, three miles east of Angier, North Carolina, at the Johnston and Harnett County line. (This is the same location it was held in 1976).

Elder J. H. Carter was appointed to preach the introductory sermon, and Elder T. Allen Johnson was chosen as his alternate.

All lovers of the truth are cordially invited to meet with us.

John R. Green, Clerk
2825 Barmettler Street,
Raleigh, N.C. 27607

YELLOW RIVER ASSOCIATION

The next session of the Yellow River Primitive Baptist Association will convene at Harris Spring Church, Newton County, Georgia, the Lord will, on the fourth Sunday, Friday and Saturday before in September (23rd, 24th, and 25th), 1977.

Directions to Harris Spring are as follows: From I-85 exit No. 53 south at Braselton, Ga. Follow to Hwy. 11 south. On 11 south, pass through Monroe, Ga., and Social Circle, Ga. Church is three miles south of Social Circle on Highway 11 and about ½ mile north of Intersection of I-20 with No. 11 (Ga.) Hwy. Watch for church marker on west side of highway 11 at church entrance.

We invite all brethren, sisters, and friends to meet with us, especially our ministering brethren.

Jeffie Fitzpatrick, Clerk
Route 4,
Commerce, Ga. 30529

ZION'S LANDMARK

PUBLISHED MONTHLY

BY

PRIMITIVE OLD SCHOOL BAPTIST

AT

NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

University N. C. Library
CHAPEL HILL, NC 27514
Ex.

VOL. CX JULY, 1977 NO. 9

PSALMS
CHAPTER 14

There were they in great fear: for God is in the generation of the righteous.

Ye have shamed the counsel of the poor; because the LORD is his refuge.

Oh that the salvation of Israel were come out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

PSALM 15

LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour:

In whose eyes a vile person is contemned: but he honoureth them that fear the LORD. He that sweareth to his own hurt and changeth not.

He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

EDITOR
ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR
GEORGE A. FULK PILOT MOUNTAIN, N. C. 27041

$6.00 PER YEAR — 2 YEARS $11.00
TO ELDERS $5.00 PER YEAR — 2 YEARS $9.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

CONTINUED FROM
JUNE ISSUE

THE CHRIST-MAN IN TYPE (MOSES)

The Lord sent the last plague upon Egypt **the night of death.** That night all the children of Israel ate the first passover, the slain lamb, as the Lord appointed. This they were to keep when they came into the land of promise. And when their children should ask them, "What mean ye by this service? That ye shall say, it is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses."

"And it came to pass, that at midnight the Lord smote all the first born in the land of Egypt, from the first born of Pharaoh that sat on his throne unto the first born of the captive that was in the dungeon; and all the first born of cattle. It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in all their generations."

We have seen the first passover; let us go to the last one: Jesus the holy Son of God and His twelve apostles were gathered at night in an upper room in Jerusalem: "And He said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." Luke 22:15. The next day He was crucified. To the church Paul says, "For even Christ our passover is sacrificed for us." Ist Cor. 5:7. Therefore, the passover, the sacrificial lamb, typified the Lamb of God, and when He was sacrificed, the passover was fulfilled in the kingdom of God. The faith of Moses embraced this blessed meaning of the passover; for the Scripture says of him, "Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first born should touch them." Hebs. 11:28. His faith was in the promised Messiah, the Christ," who is the author and finisher of our faith." Hebs. 12:12 When Abel offered the firstling of his flock in sacrifice to God, his faith likewise embraced the Lamb of God, and so we read, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which be obtained witness that he was righteous, God testifying of his gifts: and by it He being dead yet speaketh." Hebs. 11:4. He spake here of the only sacrifice that could take away our sins and make us righteous unto God, even Christ our passover. And in this faith John the Baptist pointed to Jesus and said, "Behold the Lamb of God, which taketh away the sin of the world." John 1:29.

How great was the deliverance the Lord wrought for His people in Egypt that night when they kept the passover. And O how much more wonderful and glorious was the

salvation of all His people in all ages that solemn night when Christ kept the last passover with His disciples, and then fulfilled it in the kingdom of God by offering up Himself without spot unto God. O bleeding Lamb of God! thou, thou alone, hast saved us from the destroying angel! Thy blood speaketh better things than the blood of innocent lambs. They could only point Moses and all the worshipers of God to thee. And by faith we look unto thee, our precious Redeemer!

O how deeply touching and wonderful it is that Moses fulfilled the first passover, and Jesus fulfilled the last one. How sacredly near to Jesus it brought Moses. Moses knew by faith that this great salavation of the children of Israel which God wrought by him was only the type and pledge, that God would fulfill His promise to Abraham, and send His Son to lead His enslaved children out of the worst affliction and bondage into the glorious liberty of the sons of God. All of this was that we may see how blessedly near Moses was to the Lord of glory. Luke says of his transfiguration, "And, behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem." For both Moses in the law and the prophets of God had testified and proved that the Redeemer, who should come to Zion and deliver his people, should die.

When Christ had accomplished the redemption of His people through suffering and death, and was risen from the dead, He came to His sorrowing disciples and said unto them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses and in the prophets, and in the Psalms, concerning me. Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day." Luke 24:44-46.

That the children of Israel should not perish with the Egyptians, the Lord gave them Moses and the passover, a lamb with unleavened bread, of which they should all eat, and the blood of the lamb should be sprinkled upon the doors of all their houses, and they should all be shut in their houses that night of death. It was the blood of atonement, and the bread of life, the flesh and blood of the Son of man, to the people of the covenant. It was God's ordained way of deliverance for His people. God appointed Moses and Aaron, the passover and the offerings for sin under the law, as shadows of good things to come; but the body is of Christ.

"And the Lord hardened the heart of Pharaoh, king of Egypt, and he pursued after the children of Israel, and the children of Israel went out with an high hand. But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid; and the children of Israel cried out unto the Lord. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilder-

ness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which He will shew to you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace."

This experience at this point of the children of Israel, and their lamentations in their great fear and distress, is truly the identical, personal experience of all the Lord's people, before He delivers them from the fear of death. They are made to stand still, and see the salvation of the Lord, and that it is His holy arm alone that saves them. They then are made to give Him all the praise and glory.

"Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians. And the people feared the Lord, and believed the Lord, and His servant Moses. Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for He hath triumphed gloriously; the horse and his rider he hath thrown into the sea. The Lord is my strength and song, and He is become my salvation; He is my God, and I will prepare Him an habitation; my father's God, and I will exalt Him. The Lord is a man of war; the Lord is His name. Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee. Thou in thy mercy hast led forth the people which thou hast redeemed; thou hast guided them in thy strength unto thy holy habitation. Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established. The Lord shall reign for ever and ever."

This song of salvation is rich in gospel truth and comfort, and it blessedly sets forth the glorious reign of our Lord Jesus Christ in delivering His people from the power of all their enemies, who would destroy them. It was truly a great salvation to the people of Israel under Moses, and in it the Lord alone was glorified. In this great deliverance at the Red Sea the truth of God is wondrously shown, that His omnipotent power alone saves His people. For they were shut in between the sea and the mighty army of Pharaoh, either of which would swallow them up in destruction. The children of Israel were in themselves powerless, and painfully did they realize it. This was the Lord's way, both to teach them and to save them. This is equally true in our own experience of salvation, and it is so fulfilled in all who shall be the heirs of salvation. For the Lord our God is one, and His people are one in Him, and His salvation of them is one. The Lord of life and glory says, "I am the Way." John 14:6. There is no other way. His saved people (in hope)

must know this, so that they must give Him the glory due to His holy name. They must, therefore, be brought to the end of their own strength or self-reliance, and know that their own arm cannot help them. This is a bitter experience, and it brings them to confront fearful destruction and death, so that they are made to cry to the Lord in great alarm. Yet the Lord Himself has brought them into this place, and He alone will lead them out and save them. They will then sing and shout praises to Him, and say, "Sing ye to the Lord, for He has triumphed gloriously; the horse and his rider hath he thrown into the sea."

O how merciful is this relief, and how happy this change in the experience of the saved! For it is in very deed the experience of salvation from the power of darkness, and from death. These destructive powers were represented by the wicked king of Egypt (king of darkness) and his hosts, and by the Red Sea. The Lord brought up out of the sea all the people of His covenant, the children of His promise, but He caused the waters to go over all their pursuing enemies and swallow them up. To His people He is merciful; to His foes He is just. He freely forgives sin for His elect, and keeps mercy for thousands; yet, He will by no means clear the guilty, or non-elect.

Paul speaks to us of this typical people and their salvation, thus: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat: and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ." Ist. Cor. 10:4. It was Christ in type. Moses smote the rock with the rod, and the waters flowed out, that the people should drink and live. And so Christ was smitten by Moses or the law, the sword of Justice, and from His wounded side there flows out living waters to all who thirst for righteousness. And His blessed word of promise is, "I will give unto him that is athirst of the fountain of the water of life freely." Rev. 21:6. Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:14.

The baptism of all Israel unto Moses in the sea was deeply solemn in its meaning, for it represented deliverance from death. Thus it was a type or symbol of the baptism of all God's new covenant people unto Christ into and out of death. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?" Roms. 6:3. But, blessed be God! as **all Israel** went up out of the Red Sea with Moses, so truly shall **all Israel** go up out of death with Jesus on the blessed morning of the resurrection! Those were the brethren of Moses, and these are the brethren of Jesus. Baptism is a divine earnest and assurance, that all who be dead with Christ, shall also live with Him. The same God that brought up Moses and all his people out of Egypt and out of the sea, and who raised up Jesus our Lord from under the law and out of death, will just as surely raise up us also by Christ, with all His people, out of death, in the perfect likeness of His risen body.

Moses, and the work of God by him, testify of Christ, and of this full salvation of all His people by Him. All the dark powers of Pharaoh and Satan, of Egypt and the world, of sin and death, cannot hinder it. "For the Lord hath triumphed gloriously. The Lord shall reign for ever and ever." This is **the son of Moses, the servant of God, and the song of the Lamb.**

We have now followed Moses, the great leader of God's people, unto Christ the Lamb of God. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." Gal. 3:25. So we must now look unto Jesus.

In taking our leave of Moses we should remember that, not only in Egypt, but all the way between the Red Sea and the Jordan, he was with his people, both to teach them and lead them. He led them to Mount Horeb, where the Lord first appeared to him in the bush that was all on fire, and there he worshiped God. And there the Lord gave him the law upon Mount Sinai, written with the finger of God upon two tables of stone. It was this law that the Son of God was made under. He said, that He came, not to destroy the law or the prophets, but to fulfill them, and that not a jot or tittle of the law should pass away until all was fulfilled. In the person of Moses God gave to His people the righteous law, which is spiritual and just, holy and good; and in the person of Christ He fulfilled the law for His people, or filled it full of righteous obedience. Thus, Moses and the law were magnified and made honorable, satisfied and finished, in Christ. "For Christ is the end of the law for righteousness to every one that believeth." Roms. 10:4. He is this to Moses and the people of the law covenant, as well as to Paul and the people of the gospel covenant.

In all this way of tribulation from Egypt to the border of the promised inheritance Moses was a wonderful type of the Man Christ Jesus, the one Mediator of the new covenant. To complete the type of the Son of man in the flesh, it remained only for the meek Moses to die. This was sorrowful to him and all his people; yet, he was submissive and obedient to the will of God. The Lord commanded His servant Moses to go up into Mount Nebo, to the top of Pisgah, over against Jericho, and behold all the land of Canaan, which the Lord showed to him.

"And the Lord said unto him: This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated." This is true of the law of Moses.

"And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and wonders which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel."

(Elder) David Bartley,
(Dec'd.)

Zion's Landmark

" Remove not the ancient Landmark which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editor

GEORGE A. FULK
Pilot Mountain, N. C. 27041

VOL. CX **NO. 9**

Second Class Postage Paid at Wilson, N. C. 27893

Wilson, N.C. 27893 **July, 1977**

BROTHER GEORGE FULK, ASSOCIATE EDITOR, SCHEDULED FOR EYE SURGERY

Brother George Fulk, our associate editor of the Zion's Landmark, is scheduled for the removal of a cateract (eye surgery) on his right eye on August 24, 1977, at Baptist Hospital, Winston-Salem, N.C. I am sure that all of our readers will endeavor or try to pray that it is God's will for the operation to be a success. As an associate editor, his writings and interpretations of the scriptures have been sound, according to the judgment of our brethren everywhere. They have been a great asset to the paper!

I am sure that Bro. George would appreciate hearing from his brethren at this time, either by personal visitation of those who live closely enough to him. Those who are too far removed to visit personally, I am confident to say that he would appreciate a short note or card at this time. Our prayers also are for God's sustaining strength in behalf of his dear wife and companion, Sister Ruby. All letters and cards should be sent to his home address, Mr. George A. Fulk, Route 1, Pilot Mountain, N.C., 27041, since the correct hospital address is not known at this time.

Editor

CLARIFICATION

For purposes of clarification only, our readers will please note that both articles as published in the editorial of the June, 1977, issue of **Zion's Landmark**, entitled, **Article I, One Chance At Salvation May Be All**, and **Article II, Predestination**, are **not** from the editor's pen. These articles were merely selected by the editor from the pens of others to be used in connection with the subject of my editorial in both June and July issues of the **Landmark** entitled, **WHAT IS CONDITIONALISM OR SOFT DOCTRINE?**

Editor (J. M. Mewborn)

EDITORIAL
WHAT IS CONDITIONALISM OR WEAK DOCTRINE?

(Continued from last issue)

In continuing the discussion of the above subject from the previous issue of the **Landmark**, I ask my readers to allow me the privilege of stating my belief of the doctrine of God our Saviour. Let me say that since the beginning of time there have been those, (so called adherents as well as out right opponents) and they are still here today, who deny this truth. They have no choice in this matter, because if they did, there would not have been any necessity of Anti-Christ. As I heard a beloved Elder

(now deceased) make the statement on one occasion, "there would be no need of everlastingly having to declare the truth if it were not for those who are everlastingly denying it."

Conditionalism in its elementary form begins, as we have already pointed out in the first example in the previous part of this editorial, with a defeated God, a disappointed Christ and a defenseless Holy Spirit. Man has been deified, his flesh is holy here in the world and God is dethroned. Man, as they say, is a free moral agent and the determiner of his own destiny. God has been relegated to the background. The actual truth of the matter is that man by nature is not free, neither is he moral, nor is he in any form or sense of the word an agent. John said, "men loved darkness rather than light, because their deeds were evil." John 3:20. Since the fall of man (Adam) in the beginning of time, there has been not one exception to the meaning of this scripture. The doctrine of conditionalism conveys the idea that God has benevolent intentions, yet He is unable to carry them out. (Occasionally, man will do something for Him and He in turn will bless him for it.) He wants to bless men, but they will not let Him. It implies that Satan has gained the upper hand, and that God is to be pitied rather than worshipped. In fact at times it sounds so weak that one would think of God as a babe in a manager, a dead man on a cross, or just a carpenter's son. Great attempts are made to assist Him in getting out of an embarrassing situation for He, as they leave human impression, has a weak smile and a pretty halo shining over His head.

Let me begin by saying that the Bible I read knows nothing of a defeated, disappointed, and defenseless God. The God of the Bible, the absolute God of all power is the "Almighty God" (Gen. 17:1), Who has all power in Heaven and in earth (Matt. 28:18). With Him nothing is impossible (Luke 1:37), or too hard for Him. (Jer. 32:17). As we have pointed out in the previous portion (June issue), men by their carnal or natural understanding and wisdom confine God to the limits of human logic or reasoning. Conditionalism will attempt to modify doctrine about God to such things as the carnal mind of men can comprehend, or the wisdom of this world will approve. Paul said, "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Gal. 1:10.

The absolute God is the One who is eternal, immutable, sovereign over all creation, over all worlds, all planets, over all galaxies, satellites, all solar systems, whether in the heavens above or in the atom, the foundation of all substance. Whatever it is and wherever it is, it is His! The God of the Bible is the absolute God of power. He is Jehovah, He is the "I AM THAT I AM." He is the Supreme Being in the universe above, as we have stated. He is "THE HIGHEST." He is Father, the Father of lights, the God of gods, He is Holy, He is the Holy One of Israel, He is King of Saints, He is the living God, He is the Lord of Hosts, He is Lord of Lords, He is the Most High, He is The Rock, He is the strength of Israel and His Work is perfect. "The Lord also thundered in the heavens, and **the Highest** gave

His voice." Psa. 19:13. "And of Zion it shall be said, This and that man was born in her: and **the Highest** Himself shall establish her." Psa. 87:5. "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of **the Highest** shall overshadow thee." Luke 1:35. And, "yet shall be the children of **the Highest.**" Luke 6:35. He is over all; He is the Most High, higher than the highest. He has no superiors and no equals. He spake by the Prophet Isaiah, "To whom will ye liken me, and make me equal, and compare me, that we may be alike? Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me." (Isa. 46:5, 9;. It is absurd to compare God with any creature, for God is infinitely above the noblest of all creatures.

David described God this way: "Wherefore David blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our Father, for ever and ever." "Thine, O Lord, is the greatness, and power, and the glory, and the victory, and the majesty: for all that is in the heaven and the earth is thine; thine is the kingdom, O Lord, and thou are exhalted as head above all." "Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all." Ist Chron. 29:10, 12. This is a magnificent description of God. In this scripture God's power is magnified. David said, "Power belongeth unto God." "Great is our Lord, and of great power." (Psa. 147:5). Job said, "Touching the Almighty we cannot find Him out: He is excellent in power." Job 37:23. The power of the absolute God is **almighty** and **irresistible.** All the power of the host of all creatures and things and all events is derived from Him and is altogether dependent upon Him. (John 19:11). Job said, "He hangeth the earth upon nothing." Try hanging your hat on that if you will?

The all-powerful God does whatever He pleases or wills. His counsel always stands, and He ever does His good pleasure; otherwise He would not be Almighty.

"He in the thickest darkness dwells,
Performs His work, the cause conceals,
And by His saints its stands confessed
That what He does is ever best."

"Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." (Isa. 40:26). "How little a portion is heard of Him? but the thunder of His power who can understand?" (Job 26:14).

David in the above scripture mentions "the glory" of God. The Bible declares that "His glory is great." (Psalm 21:5). "The Lord is high above all nations, and His glory above the heavens." (Psalm 113:4). His glory extends "above all the earth." (Psa. 108:5). and "the heavens." (Psa. 57:11). His glory never changes: "the Glory of the Lord shall endure forever." (Psa. 104:31). It is that same glory that took the void, mentioned in (Gen. 1:2), and brought out of a simple less than nothing the vast universe that fills the immensity of space now under the canopy of Heaven. Any natural glory or comprehension of

man's carnal mind that he might attempt to give Him, were such a thing possible, will not leave first base and will fall infinitely short of what is due Him.

David also mentions "the victory." Jehovah transcends and surpasses all. He is not only able to conquer and subdue all things unto Himself, but will do it before His saints are at last gathered in His bosom on the morn of the first resurrection. The last enemy that shall be destroyed is death. See Ist Cor. 15:26. His victories are incontestable and uncontrollable. When all human history has run its course, God will have the victory. Eternity will demonstrate Him what He is. That is the mighty Conqueror and the absolute God of the universe. See Rev. 6:12, and 19:11.

David also mentions or makes reference to "the majesty" of God. This speaks of His sovereign power, authority, and dignity as to what He really is and that is the absolute God of the heavens and the earth. **The majesty** of the most High is inexpressible and inconceivable. All things and all events (whether visible or invisible) are His and at His complete disposal. "All that is in heaven and in the earth, is thine." The Lord hath prepared His throne in the heavens; and His Kingdom ruleth over all." (Psa. 103:19).

God is God. He does as He pleases, only as He pleases, always as He pleases, and where He pleases. "He is in **ONE MIND, AND WHO CAN TURN HIM?** and what His soul desireth, even that He doeth." (Job 23:13). In complete harmony and agreement with this scripture is Psalm 115:3: "But our God is in the Heavens: He has done whatsoever He hath pleased." The wonderful, absolute God has declared, saying, "My counsel shall stand, and I will do all my pleasure." (Isa. 46:10). "Yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." (Isa. 46:11).

God is the Supreme Being and the Sovereign ruler of the universe. As just stated He exercises His power as He wills, when He wills, where He wills. "He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest thou"? (Dan. 4:35). All popes and potentates, Czars and Presidents, all natural kings and rulers, all nations and nationalities of people, men, mountains ranges, the oceans, the seven seas, minerals, elements of the earth, rocks and rivers, lakes, the lowest depth of the ocean and seas, trees and treasures, whether seen or unseen, whether visible or invisible, are His servants, and He will get ultimate glory from them, because they are His, even the spirit of Anti-Christ, created by Him and for Him. "For all are thy servants." (Psa. 119:91). This applies to all events as well as to all things! Some events are seen by the natural eye of men and some are not. Some things are seen by the natural eye of men and some are not. God not only has seen them all but predestinated and fixed them all, even before this time world began!

The events that take place on earth do not take place by chance, or fate, or luck. The so-called accidents are not even incidents with the Absolute God. He did not stretch out the north, and balance the earth upon nothing, without a design or

purpose. It is not by chance that the "heavens declare the glory of God; and the firmament showeth His handiwork." Psa. 19:1. He numbered the hairs of our head and noted the sparrow's fall (not only the sparrow but his fall as well) in eternity by His "determinate counsel and foreknowledge." Act 2:23. The Absolute God set the bounds of our habitation on earth. The number of our months is with Him, and our days are appointed to us as the days of an hireling who cannot pass His bounds. Job 14:5, 6.

The Absolute God restricts and controls to perfection the wickedness and ungodliness of men. He has so foreordained and predestinated human actions that "the wrath of man shall praise God, and the remainder of wrath He will restrain." Psa. 76:10. "The Lord hath made all things for Himself: yea, even the wicked for the day of evil." Prov. 16:4. In Proverbs 20:24 it is written: "Man's goings are of the Lord." He so controls the affairs of men and nations that it is written, "For God hath put in their hearts to fulfill His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Rev. 17:17. This is not fatalism; it is the doctrine of divine providence and absolute predestination.

Brethren, there is one thing for certain. God created all things or nothing and he controls all things or nothing. He must rule, or be ruled; sway, or be swayed; accomplish His will, or be thwarted by His creatures. He is not obligated to leave the affairs of this world to be governed by chance, or the will of sinful men. To charge God with creating and sustaining all things things as well as all events without a purpose is to charge Him with being **a non-composmentis.** A non-composmentis is one who has been declared legally incompetent by the courts of the land by reason for the lack of understanding to manage his own affairs. Since God declared or spake by the Apostle Paul and said, "He hath put all things under His feet," and "All things are put under Him, it is manifest that He is expected, which did put all things under Him," then may I ask this question, what court and where is it that can try Him to declare Him as such? See Ist. Cor. 1st. Cor. 15:27. He is not a blind force. There is no limit that can be placed upon His power, neither can men tell how far His purposes and predestination reach. You cannot draw a ring around His power, understanding, or knowledge. He said that you cannot, but on the other hand "it is He that sitteth upon the circle of the earth." Isa. 40:22. It is He "that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. That bringeth the princes to nothing: He maketh the judges of the earth as vanity." Isa. 40:22, 23.

If we admit that God absolutely governs all things and all events according to the counsel of His own will, then we admit that He has determined what shall and what shall not transpire in time and eternity. To deny His universal control of all things is to deny His eternal power and Godhead. If He has not the power and wisdom to determine all events, how can He cause all things to work together for good to them that love God? See Romans 8:28. How can prophecy come to pass, if God is not in absolute control of the government of all His creation?

The Absolute God is holding the helm of the universe and regulating all events. All events as well as all things are of Him as to their cause; through Him as to their course; and to Him as to their final climax and ultimate result. The Apostle Paul said: "But to us there is but one God, The Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him." Ist. Cor. 8:6. The Absolute God "worketh all things after the counsel of His own will." Eph. 1:11.

God has given His elect that He calls His own the faith to believe and know that all things are of God and under His first hand or immediate control. Nothing exists unless God created it. No events transpire unless He has foreordained them to take place. Nothing can continue to exist unless God wills it for His glory. All events including the fall of Adam (man) in the very beginning of time, all events, whether good or evil, (as to man's finite understanding,) are according to God's will of pleasure, or God's will of permission. See 1st. Cor. 16:7 and Hebs. 6:3. Colossians 1:16-17 declares: "For by Him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him: And He is before all things, and by Him all things consist."

As to nations of the universe, each of them is under the mighty Hand of the true and living God. The prophet said, "All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity." Isa. 40:17. "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance." Isa. 40:15. It is God who purposed Abraham to be the father of many nations, even first to believe Him and it was counted for righteousness unto Him. When the time of national Israel's standing before Him had been fulfilled, she was removed, and the wild olive tree by nature (The Gentiles) was grafted in. Paul said with reference to the Gentile brethren, "For if God spared not the natural branches, take heed lest He also spare not thee." Roms. 11:21. He will be just as much glorified in the removing of the Gentiles now as He was when He removed the natural branches nearly two thousand years ago. "For the kingdom is the Lord's: and He is the governor among the nations." Psa. 22:28. It is the Lord Who "increaseth the nations and destroyeth them: He enlargeth the nations and straighteneth them again." Job. 12:23. How wonderful it is to know that it is the Absolute God who rules the nations "and hath determined the times before appointed and the bounds of their habitation." Acts 17:26. He said, "I have made the earth, the man and the beast that are upon the ground, by my great power and by my out-stretched arm, and have given it unto whom it seemed meet unto me." Jer. 27:5. Make no mistake about it, when the whole earth was of one language, and of one speech and they endeavored to build a tower, "whose top may reach unto heaven; and let us make us a name," Gen. 11:4, the eternal and mighty purpose of God was made manifest when He came down, confounded their one language "that they may not understand one another's speech."

Gen. 11:7. Why did He do this? Answer: Just suppose today that the world and earth (all nations) had one universal language. Satan (The Devil) would tempt one group or set of men to rule all. Then out of this group, say ten individual men, he (Satan) would tempt one of them with the idea in mind that I will be the boss or ruler over all. God's language barrier fixed that. He divided the world into enough nations with enough sundry languages to take care of that! There is only one "King of Kings and Lord of Lords," and we know who He is!

We come now to one of the most interesting portions of the doctrine or teaching of the God of all power, the one to whom the scriptures refer. This is the **Fall of Man.** Let me hasten to say in the very outset that the entrance of sin into the world was no unprovided for event with God, because to Him Hell is naked, and destruction hath no covering. (Job. 26:6) Job said, "times are not hidden from the Almighty." Job 24:1. Before the deep foundation of the earth was laid, the Absolute God understood what He was about to do as well as the cause and the result of His actions. This was all in His power, the same power that upholds the universe today. The sun would remain in the heavens, the earth revolve on its own axis, nations rise and fall in quick succession, man would become a rebel to His government and authority; that Christ would die on Golgotha's hill; some (the elect) would believe, and others (the non-elect) would not receive Him; and that Heaven would be peopled with His saints and Hell would possess the damned. All of this (every bit of it) passed in the mind and before Him in His decree as the everlasting God.

The great God foreordained and foreknew the fall of Adam as He did all events. What is the difference between an event and a thing? Here is an example. The signing of the Declaration of Independence in Philadelphia, Pa., on July 4, 1776, was an event. (Said to be one of the greatest, perhaps, in all human history.) The document (parchment of paper) upon which this document is written in ink by pen is a document. Do not confuse the two. Both of them were in God's eternal purpose. One of these is an event, the other is a thing. They were both according to God's creation and purpose. To say that God knew nothing of the event but created the document would be to charge Him with utter weakness. Without the event there could have been no document and vice versa, without the document there could have been no event. The transgression of Adam in the Garden of Eden was an event. What followed? Sin and death. Would we be foolish enough to say that "the sting of death" is not a thing. He did not say that sin and death came in Adam, but rather, "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Roms. 5:12. Soloman said, "To everything there is a season, and a time to every purpose under the heaven." Eccl. 3:1. This is God's scale or balance with things and seasons on one side and times and purposes on the other side of the balance. The scale is perfectly balanced in God's purpose and power and all is coming to pass exactly as He decreed it from eternity. There is no upsetting of this

balance because it is the only accurate one that has ever existed. It is true and you will get honest measurements from it. "Known unto God are all His works from the beginning of the world." This has to be so. Acts 15:18. Otherwise, God could not have declared "the end from the beginning, and from ancient time the things that are not yet done." Isa. 46:10. This God has declared in a voice that has the sound of many waters: "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." Isa. 42:9. The God with whom we have to do **"calleth those things which are not as though they were."** Roms. 4:17.

If it had been God's pleasure to have prevented sin from entering this world, can we doubt His power, wisdom or ability to do so? If sin entered this world in oppositions to His will, what assurance have we that it will not enter the world to come? The truth is, God predetermined the fall of man, predestinated the entrance of sin into the world by one man, Adam. He permitted it for a glorious purpose known only to Himself. The eternal purpose which God purposed in Himself before the morning of time was sufficiently perfect in Himself and comprehensive enough to include all that could possibly transpire in time and eternity. This performance consists of three acts on the stage of time, to-wit: The old world from Adam to Noah, the law dispensation or world from Moses to the coming of Christ, and the Gospel Day from the coming of Christ to the end of time.

The Bible says that the elect, His people, were chosen in Christ by Him before the foundation of the world and "predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." Eph. 1:4,5. We read from II Timothy 1:9 that His elect were saved and called, not according to their works, "but according to His own purpose and grace, which was given in Christ before the world began." Titus said, that God promised them eternal life "before the world began." Titus 1:2. The salvation of God's people is owing to God's purpose and appointment and Christ's atonement. The Father (God) did not just up and decide to send Christ into the world, just before the crucifixion. The death of Christ was no accident or incident; it was predetermined in His mind and will. He stood as a Lamb slain from the foundation of the world, John said. Neither was the fall of man (Adam) in the Garden of Eden any accident or incident.

But someone is going to say, "Mewborn, be careful; You are about to make God the author of sin. Your hand is on the red button but don't push it." At this point let me ask a few questions. Allow me, please! Against whom is it possible for God to sin? Is He amendable to any law above Himself? If so, by what law can He be tried and convicted? It is God's eternal right to do all His pleasure, is it not? Can God do wrong or make a mistake? Is He in trouble? Is He accountable to any of His creatures? Job answers this question, "He giveth no account of any of His matters." Job 33:13. Paul said in Romans 11:33 that God's ways are "past finding out."

The term or expression "Author of Sin" is ambigious or is not clear. I mean by this to say that such an

expression is capable of being understood in two or more possible senses or ways. The expression on its face is obscure. Let us look first at the scripture where direct bearing can be had on this expression. 1st John 3:5 declares, "In Him (God) is no sin." Here, He has reference to the Godhead, the first person of the Holy Trinity. John also said, "All unrighteousness is sin." 1st John 5:17. Since sin has been declared to be unrighteousness, Paul asked the question, "Is there unrighteousness with God?" Roms. 9:14. He answered his own questions, "God forbid." Roms. 9:14. So, there can be no sin in God. According to the scripture God is many things but also there are several things that He is not. (1) "It was impossible for God to lie." Hebs. 6:18. (2) "God be true, but every man a liar." Roms. 3:4. (3) "In Him is no sin." 1st John 3:5., (4) Man cannot make anything for Him and He does not need anything, proof, "God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands. AS THOUGH HE NEEDED ANYTHING. Acts. 17:24,25.; (5) is not the author of confusion in the Gospel Churches, proof, "God is not, the author of confusion, but of peace, as in all churches of the saints," 1st Cor. 14:33, (4) "God is not mocked." Gal. 6:7., (5) "Faith is the gift of God," Eph. 2:8, and hence it follows that "whatsoever is not of faith is sin." Roms. 14:23., (6) cannot behold evil (sin) and cannot look on iniquity, Hab. 1:13, and (7) cannot be tempted with evil. See James 1:13.

Let us take just a moment and look at the historical background of this expression, "Author of Sin." It was unheard of for thousands of years of time until the year 1689; Elder Hassell said God created Adam in the year 4,004 B.C. Therefore, it was one thousand six hundred and eighty-nine years after the death of Christ and His apostles that this expression appeared on the scene, or 5,693 years since time began. It was in London, England, at this time that a group of Elders and brethern of more than one hundred congregations got together and drew up a document known as the "London Articles or Confession of Faith." I would like to say in this connection that, no doubt, the intentions of these men were good. Good intentions like morality, however, is not good enough when it comes to Godly inspired scriptures and religion. For all morality is not religion, but all religion is morality. The people who drafted this document were men, like any of Adam's race, subject to error or mistake. According to the scripture Christ had twelve Apostles and to this day there have been no successors to any of them. Neither will there ever be, and what God inspired them to write in the way of scripture will never have any alteration or replacement despite all revised versions and revisions. At this point I ask you, my reader, to refer back to Article No. II, page 233, as published in the June issue of the Landmark. Here you will see in the second example of Conditionalism, selected for this treatise, that the writer of this article said that the doctrine of Absolute Predestination made God the author of sin. Conditionalism has used this expression as a hammer to knock

predestinarian Baptists since the year 1689. In being made to stand in the truth, we have to be for it, or against it. Jesus said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Matt. 12:31. Straddling the fence, brethren, is a dangerous position in which to try in traveling. In the first place it is uncomfortable, and secondly you are subject to or are liable to be pushed off by those whose premises lie on either side. Men have gone to great efforts since 1689, a period of 288 years to attempt to defend God. Yet, in their blindness of heart, they do not know that He cannot be defended by any man. God is His own defense and He is the cause.

As we move on with this article I would like to list words that denote the blessed attributes of God's glory and His power and in which are linked together as four links in a common chain. They cannot be separated one from the other. Each of them describes the unlimited greatnest of our God.

Omnipotent — Having all power; almighty — hence, "Alleluia: for the Lord God omnipotent reigneth" Rev. 19:6.

Ominpresent — Present everywhere at the same time; found everywhere: hence, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou are there: if I make my bed in hell, behold, thou art here. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." Psa. 139:7,12.

Omniscience — Knowledge of everything: having complete or infinite knowledge — hence, "He comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." Isa. 40:12. The Absolute God is IN ONE MIND, AND WHO CAN TURN HIM? AND WHAT HIS SOUL DESIRETH, EVEN THAT HE DOETH." Job 23:13.

Omnificent — Omnipotent or unlimited in creative power, hence "Six times in the creation of the world did God say, "And God saw that it was good." Gen. 1:10,12,18,21,25, and 31. Verse 25 reads, "And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good." The final quotation concerning the completion of the whole creation or complete universe of all things reads, "And God saw everything that He had made, and, behold, it was very good." Gen. 1:31.

I do not see how that anyone can read, comprehending in the faintest way the meaning of the above words and relating scriptures and then say that there was something that slipped by God's notice. If there could be one inch or fraction of an inch of space that God's power did not create, or in this same inch of

space that He was not present, or whatever it is or wherever it is that He had no knowledge, then the whole universe and elements would come rolling together. All of it would collapse. Everything that God made He said was good. This includes the first verse of the 3rd chapter of Genesis, "Now the serpent was more **subtile** than any beast of the field which the Lord God had made." Job said, "By His spirit He hath garnished the heavens; His Hand hath formed the **crooked** serpent." Job 26:14. In both scriptures the devil or Satan is given adjectives. These are **subtle** and **crooked.** Was Satan made first without these characteristics in his creation, or did he pick them up somewhere later along the way. I fully believe that any genuine Predestinarian Baptist would say or have to say that he was created with these characteristics. While he was made or formed along with all other beasts of the earth (and he was made just prior to the last thing that was created and that was man), God later lowered him to the lowest of all creation. After he had beguiled Eve in the Garden of Eden God said to him, "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Gen. 3:14. Has this picture changed since the morning of time? No! He has been since that time an enemy of all mankind and in a more mystical sense the enemy of the Seed, Christ, who is in the woman, The Church of the True and Living God. Christ is this seed and is formed in His children the hope of glory.

When God created him in the principle of **subtility** (the power or quality of being artful, cunning, tricky, treacherous, more dangerous than is apparent, sly (Jesus called him a fox, see Luke 13:32.), a clever expert, and capable of working unnoticeable or secretly to immediate surroundings) and **crookedness** (the characteristic of not being straight, bent, curved, twisted, dishonest, fraudulent, wrong, et al) every evil principle thinkable was in him. This fellow is called by Paul in II Thess. 2:3, **THAT MAN OF SIN.** "Let no man decieve you by any means: for that day shall come, except there come a falling away first, and that **MAN OF SIN** be revealed, THE SON OF PERDITION: Who opposeth and exaltheth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." If the Apostle Paul in this scripture had no reference to Satan, then pray tell me, if you can, just what did he have reference to? In this man of sin is found every example of perverseness (to lead or turn from the right way or from the truth; misguided; wicked, etc.) that can be possibly known. What followed Adam and Eve after their transgression of God's law in the Garden of Eden was "a crooked and perverse nation," the world at large by nature. See Phil. 2:15. This scripture proves the relationship between the words **crooked** and **perverseness.** Jesus called them, "O faithless and perverse generation, how long shall I be with you? how long shall I suffer you, etc." Matt. 17:17. In this power of **subtility, crookedness, perverseness** is found the qualities of sin, vanity, wickedness, evil, vileness,

corruption, vice, greed, pride, iniquity, guile, false lust, false love, deceitfulness and many other characteristics too numerous to mention here. All of these principles were transfused into the minds and being of Adam and Eve and to all of their progenity, in the transgression of God's law that took place in the Garden of Eden and the ultimate fall of man. Such explains the miseries and sorrows of a fallen race that has inhabited the earth or globe since the beginning of time.

It has been my observation for the past two years to observe that there is a tendency on the part of the doctrine of conditionalism to misinterpret the meaning of the word "thing" and at the same time to attempt to rule out of this category as non-existant **THINGS** that really and actually do exist. Men in recent months have gone to great length in attempting or trying to prove that which cannot be proven, in sundry writings as well as in oral discussion or conversation. I find that there are basically two types of things and all nouns must fall into one of the two categories as described below, viz:

(1) CONCRETE: Existing of itself in the material world, not merely in idea or as a quality; real: All actual objects are concrete. Not abstract or general; specific; particular: The teacher gave concrete examples to show the meaning of faith, hope, and charity, and to the contrary, sin and evil. Naming a thing, especially something perceived by the senses: "Sugar" and "people" are concrete nouns; "sweetness" and "humanity" are abstract nouns," etc. Also, relating or pertaining to the animate or organic world.

(2) ABSTRACT: Thought or apart from any particular object or real thing; not concrete: Sweetness is abstract; sugar is concrete. Expressing a quality that is thought of apart from matter or any particular instance. Hence, the atomic or Einstein's theory of Relativity is so abstract that it can be thoroughly understood only by advanced students. The Atomic or Einstein's theory, (the theory itself and not the book) as such, is a thing, the same as faith, hope or charity, and on the contrary sin or evil for that matter. I am sure that many people will not doubt the existence of the Atomic Theory as a thing because of the threat that encases the natural fear of man in this 20th century age. Please remember that an abstract noun is a common noun that refers to a quality, idea, action, or state, rather than to a physical object, tangibile, organic thing, or specific being. **Youth** is an abstract noun.

In recent months I have researched from the study and philosophy of linguistics (the study of the various international languages and their origins, including the study of human speech with its various structure and modification) and I have come forth from such research that there definitely is a connection or common relationship between the following words, viz:

MAKER — One that makes; creator; author; one who brings something new into being or existence. Written with an initial

capital letter all three of the above terms designate God or the Supreme Being; without the capital they ascribe comparable but no equivalent effects and powers to a person. Maker is likely to imply a close, immediate relationship between the one who makes and the thing that is made and an ensuing responsibility or concern for what is turned out; hence, God is often called one's Maker.

CREATOR — Stresses a bringing into existence of what the mind conceives; in application to God it is likely to emphasize omnipotence and the greatness of His works. In relation to human endeavor creator is likely to suggest originality and delving into the unknown, etc.

AUTHOR — Applies to one who originates and is the source of something's being and is, therefore, wholly responsible for its existence. It is applied to God chiefly in the phrase, "Author of one's being, etc."

According to Genesis 2:9, God planted a garden eastward in Eden, and there He put the man whom He had formed. Out of all the trees that grew in this garden, only two are specifically named in the scripture, "**the tree of life** also **in the midst of the garden,** and the tree of knowledge of **good** and **evil.**" Gen. 2:9. Take particular notice that the "**tree of the knowledge of good and evil**" **was also in the midst of the garden** because Eve told Satan "But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Gen. 3:3. also Gen. 2:17. There is great significance in the meaning of both trees occupying the same place in the garden. The law as well as the Gospel both have their origins from God. This points to the crucifixion of Christ. This tree, THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL, is a great figure of the doctrine of ELECTION, GOD'S **CHOICE** OF THE ELECT AND THE **REJECTION** OF THE NON-ELECT BEFORE THE FOUNDATION OF THE WORLD. Every child of God, whether he has already been born naturally in this world or is yet to be born, has either necessarily eaten of this fruit or he will eat of it. The tree of life (Christ) in both instances (Genesis) was close by the tree of the knowledge of good and evil, or vice versa. Please notice that this was not the tree of good and evil, but it was the tree of the **KNOWLEDGE** of good and evil. Neither were there two trees, a tree of good, and a tree of evil.

Knowledge is understanding. It has ever been the goal and objective of the law to condemn and convict its prisoners. Only mercy can temper and deliver from His wrath and the justice of God's Holy, righteous law. After Adam and Eve were driven from the garden, God clothed Adam and Eve in coats of skins. "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." Gen. 3:20. This is a figure of the imputed righteousness of God by way of His Son to His people. A quickening had taken place with the man (both Adam and Eve) because God said, "Behold the man is become as one of us, to know good and evil." Gen. 3:22. As Christ was raised from the dead or tomb,

(the law of sin and death), so shall the bride, the Church, he raised in the first resurrection. All who have been clothed in the everlasting royal robe of righteousness have hope of the forgiveness of sin through the atoning blood of Christ and that their name was written in the book, having already appeared before the judgment seat of Christ while in this world and having been found guilty before God. Their names will not be found in the books (law) that John saw opened in Rev. 20:12. "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life." Keep in mind that the church fell in the ruins of Adam, and has been quickened, regenerated and made alive by the last Adam. These are judged experimentally while they live in this world. Here, the Tree of life is opened as the Book of life and that part of the Tree of Knowledge of good and evil, known as **GOOD** becomes those whose names are written therein. That part of the Tree of the Knowledge of good and evil known as **EVIL** becomes those known as the dead or Non-Elect. "And the dead were judged out of those things which were written in the books, according to their works. Here we have degrees in hell. (David said the Lord delivered him from the lowest hell. See Psa. 86:13. and also Deut. 32:22.) "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:12, 15. Why is sin not mentioned along with death and hell as being also cast into the lake of fire. Let us remember that this beast, the same subtle, crooked serpent that we have already mentioned, is that same **"MAN OF SIN"** "who opposeth and exalteth himself above all that is called God, or that is worshipped." II Thes. 2:3. This is the same fellow after Jesus was baptized of John in Jordan that tempted Him in the wilderness after He had fasted forty days and forty nights. In this scripture he is designated as both "devil" and "tempter." It was during this time that he (the devil) took Him up into the holy city, and setteth him on a pinnacle of the temple. Read Matt. 4:6 and II Thess. 2:3, 4, and I believe that you will agree with me as to what the Apostle Paul had in mind. Remember that Christ finished the work that His Father gave Him to do. He finished the work of atonement on the cross by making an everlasting end of sin for His people. But for the Non-Elect they will be cast with this beast, **The Man of Sin,** as it is recorded in Revelation, "And the beast was taken, and with him the false prophet that wrought miracles before Him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. **THESE BOTH WERE CAST ALIVE INTO A LAKE OF FIRE** burning with brimstone." I do not read of God having two separate lakes of fire, so this would have to mean that the latter mentioned lake of fire is the same one into which death and hell will be cast. Here we see that the gates of hell, themselves, which Jesus said had tried to prevail, will finally go down and they will at last also be destroyed.

Such knowledge Davis said was too wonderful for him. This is the knowledge of God's foreknowledge, election and predestination. Paul could only say, "O the depth of the riches both of the WISDOM AND KNOWLEDGE of God!" Roms. 11:33. The same GOOD in this tree of knowledge of good and evil is the same number that Jesus will say when He comes the second time without sin unto salvation, "they that have done GOOD, unto the resurrection of life." John 5:29. The same EVIL in this tree of knowledge of good and evil is the same number that Jesus will say when He comes the second time, "they that have done EVIL, unto the resurrection of damnation." John 5:29. God created it all, both Elect and Non-Elect. He said that He did. "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Isa. 45:7. **God not only gave His gospel, the power of God, to His sheep, (They hear His Voice, He said) but He also ordained for the beast his power and gave it to him to lead every goat into the lake of fire.** "For there is no power but of God: the powers that be are ordained of God." Roms. 13:1. God not only created and authorized the **Book of Life,** but also wrote the names that are enrolled therein. "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10. He also created and authorized the Non-Elect, those whose names were not found written in the **Book of Life,** (those who perish in their sins or the nation of sin), the things by which they are judged out of the **books,** as well as their final receptacle! These are the ones who sin against the Holy Ghost, commonly called the unpardonable sin. "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Either make the tree **good,** and this fruit **good;** or else make the tree **corrupt,** and his fruit **corrupt:** for the tree is known by his fruit." St. Matt. 12:31. 33. According to my understanding of the scripture, both trees (in the Garden of Eden) are God's property. According to the scripture God planted them both, not Adam. See Gen. 2:8. Don't worry about the possibility of God's failure or inability to separate the two kinds of fruit that grow on this tree (tree of the knowledge of good and evil) because He is the perfect Husbandman. Both wheat and tares are His. In the event that you do not worry about this possibility is because the zeal of the green house where these trees grow (The Garden of Eden) has eaten you up. See Psa. 69:9 and John 2:17.

(End of treaties relating to the doctrine of conditionalism as described in category two, page 231, of June, 1977, issue of the **Zion's Landmark.** If the Lord wills, we shall begin discussion or consideration of that part of the doctrine of conditionalism as described in paragraph No. 3, page 231, June, 1977 issue of the Landmark, in the next (August, 1977,) issue of the paper. Editor.)

OBITUARIES, MEMORIALS AND MEETING NOTICES

ELDER N. G. HUTCHENS PASSES

Elder N. G. Hutchens, Route 3, Stoneville, N.C., 27048, ordained Elder of the Lower Mayo Association passed away at Eden, N.C., on August 15, 1977. Elder Hutchens was an humble, God-fearing man and was gifted by God's grace at times in wonderfully declaring the doctrine of absolute predestination of all things. He was loved for his reason among the predestinarian Baptists both far and near.

His funeral service was held at Goodwill Church, near Reidsville, N.C., on Wednesday, August 17th; in charge of the rites were Elders W. J. Puckett and J. G. Gardner. Elders from five different associations were in attendance, so that I am told.

Our sympathy goes to Sister Hutchens and his family. May God reconcile them to this dispensation of His all-wise providence. If the Lord will, we hope a suitable obituary will be prepared.

Editor

IN MEMORY OF SISTER EALEY KIRK

Sister Kirk was born February 19, 1909, and passed from this life on April 7, 1977. She is survived by her husband, Mr. Coy Kirk; six children—four sons, Chandler, Robert, Thurman and Neal Kirk; two daughters, Mary Frances Oakley and Nancy Hall; and one brother, Elbert Chandler.

Sister Kirk was baptized into the fellowship of Surl Church on the second Sunday in July, 1946. She loved her church and the doctrine of salvation by the grace of God.

She was a faithful wife and a loving mother. No doubt, as the days past, these loved ones can in their lonely times see her for a short moment of time, and then the vision will pass away. We believe this is true with those that have lost one as dear to their heart as Sister Kirk. In their grief to this family we believe they have been given to know that she loved them dearly. God gave her to love the church and to long for a better land that flows eternally and forever with that spiritual milk and honey, where everlasting peace abides, and where sickness and sorrow will never enter.

There is a peace that Sister Kirk was blessed to know, perhaps, only for just a few moments of time which was an ease to the troubled breast. This peace causes one to go through both heat and cold, and to leave loved ones in hope of another crumb from the Master's table.

We believe that these loved ones know that Sister Kirk had this hope, and that it is far greater than anything they could possibly give her of earthly things.

May God enjoin them in the words, "sleep on and take thy rest; one day we, too, hope to join you in that peaceful rest where all will be peace and joy, forever."

Done by order of the church in conference June 11, 1977.

Elder L. P. Martin
Moderator
Charlie Blalock
Clerk

BROTHER JOHNNIE WATT HORNE

Whereas, it has pleased God in His infinite wisdom to call from our midst, a very wonderful, beloved brother, Johnnie Watt Horne.

Brother Johnnie, as he was often called by those who knew and loved him, from the best information this poor writer can gather, was born in Duplin County, N.C., in 1881. He departed this life the 23rd of December 1976, making his stay here on this earth 95 years.

He and his companions, Sister Lydia Horne, had one son who died from a dynamite explosion in his early youth. Sister Lydia proceeded him in death by several years.

Surviving him is one sister, Mrs. Walter Gurganus of Wallace, N.C., and a number of nephews and nieces.

Although Brother Johnnie was blessed in his lifetime to accumulate a considerable fortune, he was a very humble man. He would often tell his brethren that he felt to be the poorest of the poor, a wretched, undone sinner saved by Grace, if saved at all.

We, the Church at Maple Hill, will and do miss him so much. Other churches and associations that he liked to attend so much, when he was able, will miss him also. But may we bow in humble submission to God's Holy and righteous will.

Resolved, that a copy of these proceedings be put on our church book, that a copy be sent to his sister, Mrs. Walter Gurganus of Wallace, N.C., and a copy be sent to Zion's Landmark for publication.

Done by order of the Church at Maple Hill in conference on June 4th, 1977, and
Written by one who loved him dearly,
Major M. Gray
Elder J. B. Pollard,
Moderator
Elder Horace Bryan
Major M. Gray
Committee

WARREN DANIEL GILLIKIN

It is with saddened hearts that we attempt to write this obituary of our beloved brother, Warren Daniel Gillkin, who was recently called from this life at age eighty-five. He passed away at Harbor-View Nursing Home, Morehead City, N.C. He was the son of the late Anson and Armesa Lawrence Gillikin of Carteret County, N.C.

Brother Gillikin is survived by his wife, Mrs. Delilah Gillikin, and two brothers, Ervin and Cleveland Gillikin, both of Otway, N.C. Several nephews and nieces are also left to mourn his passing.

Elder Eddie Humphrey, his pastor, conducted his funeral rites at North River Primitive Baptist Church, (White Oak Association), Otway, N.C., where he held his membership for a number of years.

The church requests that three copies of this obituary be made; one be given to the family of Brother Gillikin, one be placed in our church record, and that one be sent to **Zion's Landmark** for publication.

Done by order of the church in conference July 2nd, 1977.

Written at the request of the church by his cousin, Emma Beulah Weaver.
Elder Eddie Humphrey,
Moderator
Clara Harris,
Clerk
Angus Willis,
Committee

DAVID B. ENNIS

It has pleased our Heavenly Father to remove Brother David B. Ennis from our midst.

Brother David was born Dec. 28, 1921. He was the son of the late Brother and Sister R. D. and Rena Ennis. He was married to Wynona Godwin May 19, 1943. To this union were born four children, Dwight and Dennis of Benson, N.C., Dawood of Coats, N.C., and one daughter, Mrs. Becky Jane Adams of Benson, N.C., who survive him. There are also four grandchildren who mourn his passing. Surviving also are two brothers, Preston and Howard Ennis of Benson, N.C.; four sisters, Mrs. Vernie Creech of Benson, N.C., Mrs. Alma Wood of Spring Lake, N.C., Mrs. Lena and Lunett Coats of Coats, N.C., and a host of friends.

Brother David was very much afflicted from injuries sustained in an automobile accident Aug. 24, 1952. Much of the time he could not get around at all, but most always he had a sweet smile on his face. He had a helping hand for every one. He was good to his family and was a good neighbor with good words for everyone that he knew.

Brother David united with Primitive Zion Church Oct. 28, 1963, and was a faithful member. He was baptized by his pastor, Elder Blannie L. Godwin. He was carried into the water in a chair by two of his brothers in the flesh. He loved his church, the brothers and sisters, but much of the time he was not able to attend. He said Saturday afternoon before he passed away the following morning that he hoped he would be able to go to church on Sunday, but it was God's will to call him home before that time.

Brother David passed away March 27, 1977. His funeral was held at Pearsall and Smith Funeral Home, Dunn, N.C. Officiating were his pastor, Elder T. Allen Johnson, and Mr. Billy L. Parker. His body was laid to rest at the Ennis Family Cemetery at the old homeplace under a beautiful mound of flowers.

We extend our love and sympathy to all the family. May the God of mercy continue to keep and comfort them. We feel that our loss is his eternal gain.

Therefore, be it resolved that a copy of this obituary be sent to the family, a copy sent to Zion's Landmark for publication, and one be placed in our church record.

Done by order of Primitive Zion Church in conference June 25, 1977.
Elder T. Allen Johnson,
Moderator
Sister Mazelle Strickland,
Clerk
Brother C. W. Wood,
Sisters Verta Whittington and
Mazelle Strickland,
Committee

LOWER MAYO ASSOCIATION

The Forty-Fifth Annual Session of the Lower Mayo Association will convene, the Lord will, beginning Friday before the first Sunday in October, September 30th, and will

continue Saturday, October 1st, and Sunday October 2nd, 1977, at Aaron Fork Church. Aaron Fork Church is located in Stokes County, N.C.

Directions are as follows: Those coming from the South and East select your nearest route to No. 220 Highway and continue to exit of No. 704 to Madison, N.C. Follow No. 704 to Madison, N.C. Follow No. 704 through Madison and continue on No. 704 to junction at Prestonville. Keep right on No. 704 to No. 8 Hwy. Cross No. 8 and continue on No. 704 about five or six miles to sign that points to Aaron Fork Church. Pointer will also be placed there. Those coming from the North and West select your nearest route to Stuart, Va. Follow No. 8 Hwy. South to junction of No. 704. Turn right and follow as shown above.

We invite our brethren, the sisters and friends to meet with us together with our ministering brethren.

If further information is needed contact the undersigned.

Sam L. Gilbert
P. O. Box 4391
Winston-Salem, N.C. 27105

BLACK CREEK ASSOCIATION

The next session of the Black Creek Association was appointed to be held with the Church at Fremont; but for convenience and availability of more parking space the association will be held with the Church at Goldsboro, Goldsboro, N.C.

Those coming from the South, West and East on U.S. 70 By-Pass at Goldsboro, go until you come to 117 By-Pass. Take 117 By-Pass North towards Wilson, N.C. Go about ½ mile until you come to the J. J. Hanes Company on your right. Take first street to your left. The church is about ¾ mile on left. Those traveling from the North take 117 By-Pass South to J. J. Hanes Company on your left. Turn right and continue to church.

The association will convene on Friday, October 7th, and will continue through Saturday and Sunday following, October 8th and 9th, being the second weekend in October, 1977.

With much love we extend a warm welcome to our brethren, the sisters and friends to come tour association.

Paul H. Carraway,
Association Clerk
201 Pine Burr Acres,
Fuquay-Varina, N.C. 27526
Telephone - 919-552-2693

WHITE OAK ASSOCIATION

The 1977 Session of the White Oak Association was appointed to convene with the Church at Yopp's, beginning on the third Saturday (October 15, 1977) in October and continuing through Monday following, October 17th. If the Lord wills, the service will commence at 11:00 A.M.

Yopp's Church is located on N.C. Hwy. 172, just outside Snead's Ferry, N.C. Those coming from the North by way of Jacksonville, N.C., will take Hwy. 17 South to Dixon; turn left on Hwy. 210. Go approximately five miles to Hwy. 172; turn left and go for about two miles to association.

Those coming from the South on Hwy. 117, turn right at Folkstone on Hwy. 172. Go approximately five miles to association.

We cordially invite all lovers of Primitive Baptist orthodox order to come and be with us.

M. M. Gray,
Association Clerk
Route No. 2, Box 176,
Jacksonville, N.C. 28540

WHITE OAK ASSOCIATION

The One Hundred Forty-Fourth Annual Session of the White Oak Association will convene on the third Sunday, Saturday before, and continue on Monday after, in October, 1977; the dates are October 15, 16 and 17. The association, the Lord will, will meet at Maple Hill Church, Pender Co., N.C.

Directions are as follows: Those coming from the North and West, take Hwy. No. 50 and follow it until you come to the intersection of Hwy. 53; go across Hwy. 53 for about 500 yds. to church on right. Those coming from the South, go to Burgaw, N.C., and take Hwy. 53 East towards Jacksonville, N.C., and follow for about 16 miles until you get to intersection of Hwy. 50; turn right on Hwy. 50, go approximately 500 yds. to church on right. Those coming from the East, take Hwy. 258 West until you get to Hwy. 53; turn left on Hwy. 53 and follow until you get to Hwy. 50; turn left on Hwy. 50 and go approximately 500 yds. to church on right.

We send Love and a cordial invitation to all ministering brethren as well as all of our brothers, sisters and friends to come again and visit with us, behold our conference and order, and visit with us in our unworthy homes.

Virgil Davis, Clerk

C2364
Z81

ZION'S LANDMARK

PUBLI[illegible]D MONTHLY

BY

PRIMITIVE [illegible]LD SCHOOL BAPTIST

AT

117 [illegible] GOLDSBORO STREET

WILSO[illegible]RTH CAROLINA 27893

University N. C. Library
CHAPEL HILL, NC 27514
EX

VOL. CX AUGUST & SEPTEMBER, 1977 NOS. 10 & 11

PSALMS CHAPTER 16

PRESERVE me, O God: for in thee do I put my trust.

O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee;

But to the saints that are in the earth, and to the excellent, in whom is all my delight.

Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips.

The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot.

The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

I will bless the LORD, who hath given me counsel; my reins also instruct me in the night seasons.

I have set the LORD always before me: because he is at my right hand, I shall not be moved.

Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

Thou wilt shew me the path of life: in thy presence is fulness of joy: at thy right hand there are pleasures for evermore.

EDITOR

ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

GEORGE A. FULK PILOT MOUNTAIN, N. C. 27041

$6.00 PER YEAR — 2 YEARS $11.00
TO ELDERS $5.00 PER YEAR — 2 YEARS $9.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

AUGUST AND SEPTEMBER NUMBERS OF ZION'S LANDMARK COMBINED INTO ONE ISSUE

In the interest of trying to catch up with the printing and publication of the paper, we are combining the above issues, hoping that it will help us to this end. Our current number of pages per issue is twenty-four; however, we are extending this issue by eight pages to a total number of thirty-two. We can only beg for your understanding and indulgence at this time as we continue doing our best to get the paper published and to keep it in circulation. Thank you.

Editor

ELDER LITTLE SHARES WRITING WITH "HOUSEHOLD OF FAITH"

Dear Brother Mewborn,

I am sending you a short letter that I received from Sister Elizabeth Edwards, Raleigh, N.C., on September 4, 1972. Also, enclosed is an article that she wrote concerning her thoughts as found in Matthew 11:15. I have read and re-read the article many times. I read it again last night. Everytime I read it, something tells me that it contains food, not only for me but that it also belongs to "the Household of Faith." So, I thought I would share the spiritual import as contained in this article with all lovers of the truth that may read it, should you find space in our family paper, Zion's Landmark, for it.

I am now ninety-three years old, and I am not in good health. I may not live to see this in print.

Yours for peace, love and fellowship,

W. A. Little
3926 Carnation Street,
Forth Worth, Texas 76111
August 25, 1976

SOME MEDITATION ON MATTHEW 11:15

Dear Elder Little,

Thank you for taking time to write to this unworthy sinner. Your letters are good reading and I think you will see the last one to me in the Landmark one day in the near future. Elder Adams concurs in all you say and he says you know the truth, as he sees it.

I went to a union meeting in Goldsboro last Sunday where I heard some good preaching. I felt lifted up when I returned home, and God permitted me to dwell a little while on parts of the scripture. It is the first time I have been so favored in a long time. Anyway, thoughts flooded my soul, and I found myself recording them at midnight last night. I hope you won't think me boastful if I send you a copy of what came to me in the middle of the night.

My knowledge of the scripture is very limited and most of the time I think on worldly things. I would change that if I could, but I have found, on my own, I can do nothing. I do believe it when I read, "With God all things are possible." Matt. 19:26. Isn't it wonderful to have the God in

charge who has **ALL power?** It gives me a feeling of security!

Thank you again for writing to me. I hope you got to go to church in May, as you had planned, and that you will be blessed to go many more times.

May God look down upon you with spiritual blessings,

Elizabeth C. Edwards
417 South Boylan Avenue,
Raleigh, N.C. 27603
September 4, 1972

(Note: The above letter was written seven months prior to Elder Adams' death on May 4, 1973. Editor)

"HE THAT EARS TO HEAR, LET HIM HEAR."

In Matthew 11:15, we read; "He that hath ears to hear, let him hear." Hear what, dear Reader? The REVEALED word of the Holy scripture. It takes special ears to hear what God had in mind, and if a poor sinner has those special ears, he was born with them, and at God's appointed time, He opens them to hear the truth. All mankind have natural ears, but only God's children "hath ears to hear" the gospel of Jesus Christ. They, like all blessings from Above, are a gift from God to those on whom He has mercy. "And He said, I will make all my goodness pass before thee; and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy." Ex. 33:19. So He does; and He has mercy on those He chose for Himself BEFORE the foundation of the world. Oh, dear Reader, how this sinner longs for some evidence that I was included among those He gave the "special ears," — those tuned to hear a special message.

All people on earth have ears, and most of us can hear an ordinary conversation. And, we who hear, literally, can hear people speak foreign languages, like French or Greek, but unless we have been taught these languages, we do not know the meaning. However, most all people can be taught to speak these languages and learn the meaning. The difference in hearing the gospel of Jesus Christ and knowing the meaning of French or other foreign languages is that we have had different teachers. God does His own teaching. He has no assistants or substitutes. He is the whole school. His method of teaching is different, too. We might learn two foreign languages, sitting in a comfortable seat in an air-conditioned building. Our teacher will be another sinner, such as we, with a carnal mind, such as our own. But, oh, dear child of God, you know God's method of teaching is not so easy and the classroom not so comfortable! How did you learn your lesson? Jonah learned his in the belly of the whale; the Apostle Paul learned his on the way to Damascus to punish the saints; Job learned his by being stripped of his worldly possessions; God's children learn theirs by many and various ways. Some sinners learn their lesson while sinking down in the miry clay; some in the waste howling wilderness and others on the bed of affliction. Whatever the way, it is not easy! "It is through much tribulation we must enter the Kingdom." We read, "This is the way, walk ye in it." Dear child of God, can we walk any other way. We read, "the way is strait," and we know it is true. If we poor sinners

had more evidence we were walking the strait way, perhaps, it could be because we have been made to "stand still and see the salvation of the Lord." But, we know our unworthy selves and we get discouraged and our hope grows dim. We fear the sweet promises to God's children do not apply to us. (In my case, it would be too good to be true). Regardless of how difficult the journey onward, we must "walk ye in it," and trust in the Lord for His mercies and our salvation. We have no other choice. If so, what is it? We would ask as did Peter, "Lord to whom shall we go? Thou hast the words of eternal life." We cannot depend on the world and its snares. We have had enough of that. We already know where that leads us.

The school of experience is a great, effective teacher. The Lord teaches His children by this method. And, when His messengers or mouthpieces, the Elders, tell us their experience in life and it coincides with ours, we humbly believe, or hope, God has blessed us with "ears to hear" and a heart to understand. Only Jesus Christ is the preacher. When these blessings are "functioning" properly, the "crooked path" seems straighter and we say with conviction, "If God be for us who can be against us?" And, for that moment, at least, we can "Glory in tribulation," realizing that it leads us onward in the strait way we are told we must travel.

God teaches His children in the furnace of affliction, but the promises are as sweet as the experiences are bitter. It takes both. One blessed promise is; "He shall call upon Me, and I will answer him; I will be with him in trouble, I will deliver him and honour him; with long life I will satisfy him and show him my salvation." Psalm 91:15:17. And we read on: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." Ps. 91:1. All of God's children dwell in such a place. He says, "Thou art mine." Oh, if there were some evidence that He included this unworthy writer with those He calls "mine," I could let the sinful world go by and read with joy, "If God be for me who can be against me."

Elizabeth C. Edwards
September 5, 1972

SEES NO CHANGE IN PAPER

Dear Brother Mewborn,

It is time again to renew our subscription for Zion's Landmark. We would surely miss it if we failed to get it. I usually read it from cover to cover as soon as it arrives, if I have the time.

I hope this finds all well with you and yours. We are better, I hope. My husband had surgery on one of his eyes in March. He is doing well and can see satisfactorily out of that eye. He was not able to go to church this past Saturday but went Sunday. He is still weak.

We were in hopes of going to church more this summer. The cost of living is so high. Too, the weather is extremely hot and dry here. We may do well to go to our own home church. I know you are suffering from the same thing up your way. But, it is all in God's Hands and He gives us all our needs. We may think we need something, but He knows His business and does it well. He doesn't ask puny man about it.

I wish I could write like the dear ones that write to the paper. I do enjoy their writings so much; also the writings of the brothers and Elders. I have been reading the Landmark for a number of years now, and I don't see any change in it. I hope you will be blessed to keep it as it is, and that you will be blessed to continue the publishing of it also.

May God give you the necessary, or required strength to carry on, dear Brother!

In bonds of love,
A sister in hope,
Mrs. R. L. Gilley
Route No. 1, Box 124,
Gilmer, Texas 75644
June 14, 1977

THOUGHTS AND MEDITATIONS

The following three articles were received from Sister Miriam Lee, Smithfield, N.C., in the last year. We are publishing them here in the same order in which they were received. Sister Lee has membership with Clement Church near Four Oaks, N.C., of the Little River Association.

MEAT IS FOR THOSE OF FULL AGE; MILK IS FOR BABES.

Dear Brother Mewborn,

"This is the day which the Lord hath made; we will rejoice and be glad in it." Psa. 118:24. There has never been but one eternal day in God's thought, but in time and space, here in the world, there have been centuries of days since the first seven days in which our world begun. In all of these days is the day of birth for some and the day of death for others. Paul said, "For to me to live is Christ, and to die is gain." Phil. 1:2. "Whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight.) 11 Cor. 5:6, 7. Paul said, "to depart, and to be with Christ; which is far better." Phil. 1:23. The budding of the tree never fails to appear in due season. How much more we do desire separation from these lower realms below and be drawn away on the wings of His everlasting Love to our heavenly home! This was the experience of the Apostle. "It is appointed unto men once to die, but after this the judgment." Hebs. 9:27.

In connection with this word, judgment, Paul speaks of two classes of believers. These are newborn babes that desire the sincere milk of the Word and those who are of full age. Strong meat (doctrine) was the diet of the latter class, he said. In this latter class God has given the Spirit of wisdom and prudence, enabling them to know and discern right from wrong, sound doctrine from unsound doctrine and good from evil, even concerning God's decrees and purposes. Peter makes mention of the new born babes, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." Ist Peter 2:2. As one is enabled to grow in this grace of God, he is made to hunger more and more for sound doctrine. Now we desire strong meat, (The Gospel). Paul made the distinction when he said, "and are become such as have need of milk, and not of strong meat. For every one that useth milk is un-

skillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Hebs. 5:12, 13, 14. He singled them out when he said, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hither to ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" Ist Cor. 3:1, 2, 3.

It is good to think at this time as to why I was led, I trust, to this scripture. I am so imperfect, so unfit to even think upon His blessed Name! Our Lord alone knows. I hope, dear brethren, to have been given a heart of flesh (feeling), to be enabled to recognize (quickened) living sinners, if, indeed, I am a dead sinner (dead to the law by the body of God's Son), dead to all my works and righteousness and dead to the world around me. I am what I am by the Grace of God.

I know that you would never wish your father, dear Brother Joshua Mewborn, back into this sinful world. Surely, he was a man of God, and I shall never forget him. I recall him from years past and gone as one in the pulpit that gave God all the praise.

May it be God's will that you, your mother, and your loved ones receive comfort each day. I speak of that comfort that is unknown except to those that are given to receive it directly from the throne of God. A cry from the valley, from,

A sinner, the chief,
Miriam Lee
110 Catawba Street
Morganton, N. C. 28655
c-o Mrs. A. L. Avery
April 1976

AN UNFORGETTABLE EXPERIENCE

Dear Brother Mewborn,

Feeling at this time an increase of God's love for you and your love ones, and all who are called by His name, such exercise calls to mind the following scripture. "He shall come down like rain (manna) upon the mown grass (soul): as showers that water the earth." Psalm 73:6. In the beginning God gave or blessed man with a soul, though appointed unto it is heaviness and contriteness of spirit. He it is that speaketh that gives only in part as revealed. One has said, "I need not go abroad for joys, I have a feast at home." This truly is the way it is with me at this time.

"But I have a baptism to be baptized with and how am I straightened till it be accomplished." St. Luke 12:50. Christ here was speaking of His crucifixion. Are we not to tase the same?

"Must Jesus bear the cross alone
And all the world go free?
No; there's a cross for everyone,
And there's a cross for me."

In the above hymn to my understanding there is a cross for each one that the Father gave Him (Jesus). When God's time comes for him to be straightened, he will be baptized into His death, then raised to walk with Him in the newness of life. This will be a daily cross with

him in his experience from that time forward.

Early one morning not too long hence, as I was ready to get up, there were words spoken within me as a parable. There was a wrestling within me as the force between two opposing powers. "A warning sure," I felt it to be. I was on the brink the whole day through, feeling uncertain of the message as contained within these words. Supper was served in the home where I reside, and each one then went his own, usual way. Shortly afterwards, there was a scuffle from outside that drew several to the scene. I then knew the meaning of the warning I had received earlier, if not deceived. One resident had fallen, then fell the second time with no response, then the third time. Help was to no avail! "Precious in the sight of the Lord is the death of His saints." Psalms 116:15. Our God will neither serve nor be served here below with only one exception, and this one service comes from His Son who gathers His sheep as has been laid up and determined from the foundation of the world for time and eternity!

Should we ever question Him by mortal lips! Brethren, there is surely a witness above. This witness is the three-in-One God, the blessed, holy trinity. There are witnesses to this ONE GREAT WITNESS. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Hebs. 12:1.

I shall never forget this tragedy. "This will be your last supper to serve," still lingers in my mind.

Although this effort is poorly made or affirmed, I must say that I have experienced some relief, from within. Brother Mewborn, if this does not comply, do accordingly with it as you see fit.

In bonds of fellowship,
Miriam Lee
Colonial Rest Home
Smithfield, N.C.
March 6, 1977

PATH FOR GOD'S PEOPLE IN THIS WORLD LEADS THROUGH AFFLICTIONS

Dear Elder Mewborn and the Household of Faith,

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled neither let it be afraid." St. John 14:27. In the trials and troubles that God appointed unto His people, He also through His Son promised them comfort.

Christ learned obedience through the things He suffered. "Though H e were a Son, yet learned He obedience by the things which He suffered." Hebs. 5:8. In the same identical sense, if we belong to Him, we also likewise must suffer here in this world in both mind, soul and body. Through suffering we learn that all temporal blessings can be withdrawn by Him at a moment's notice and life then becomes at a standstill, as it were. In ourselves there is no love, joy or peace. Even what little we receive from Him is in part, whether it be prophecy, possessions or self.

"Greater love hath no man than this, that a man lay down his life for his friends." St. John 15:13. This (God's) love is as a ring. Being round by characteristic, there is no end. In my daily walk here these words echo inwardly and constantly.

There are times when I am made to feel strong in this faith, even as the Apostle Paul expressed it, "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Act. 20:22, 23, 24. We have to travel the same road also that the Apostle traveled. He had to return back to Jerusalem, leaving his friends and brethren in sorrow that they would see his face no more. It was through afflictions that his path would take him. But, Paul said, "none of these things move me." "Neither count I my life dear unto myself, that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts 20:24. He summed all of these things up in II Cor. 12:10, when he wrote, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."

Dear brethren, the trees are now bare and I stand as the same. I must needs await God's appointed signal as doth the tree for its season to blossom and bud. How wonderful that it is when God gives us the mind as would please Him. Life is an impossibility unless God draws our mind away to places (Heavenly) in Him that we would never find ourselves.

It is true that we have the babe (Jesus) each day, not just one day of the year, as the world is about to celebrate it. Each breath that we breathe should glorify God from whence it comes to return at His appointed time. In heaven and that world beyond there will be no interruption ever!

The chief of sinners,
Miriam Lee
December, 1977

IN MEMORY OF THE LATE SISTER SALLIE P. BALLANCE

On Sunday, September 19, 1976, at last year's session of the Seven Mile Association, held with the Seven Mile Church, Sampson County, N.C., the sons and daughter of the late Sister Ballance gave me the following article, written by their mother many years ago, for republication in the Zion's Landmark. It was first published in the Landmark during the year 1905. Sister Ballance departed this life June 19, 1968, at the age of ninety-two.

Many will remember this dear sister as a mother-in-Israel. She was, beyond a shadow of doubt, an old-time Baptist. The strong faith endowed to her by her Heavenly Father made her as a pillar in the church of God, not only in faith but also in practice. She was never known to flinch when the cause of her Lord and Master was at stake. She was a member of the Seven Mile Church for many years.

We are grateful to her two sons, Mr. J. D. Ballance, Raleigh, N.C., Mr. Archie Ballance, Newton Grove, N. C., and her daughter, Mrs. Anner Graber, Dunn, N. C., for making it possible to have this article of their mother's for republication.

Editor

Elder P. D. Gold and to all that may read this:

Dear Brother,

I have a longing desire to write some for publication and have made the attempt before, but through fear and ignorance, I failed. I feel like sometimes I wanted to write to all of God's children at one time, whether or not I be one. I want to tell them something of my troubles and trials here in this troublesome world.

I must first confess that I feel to be the chief of sinners, a poor, blind, ignorant creature, unlearned as to much book learning, but truly hope I have been taught in a higher school and by a better rule; yet, at the same time I feel like, if I had more natural education, it would not be such a task for me to try to relieve my mind in writing. I would know better how to use language to express my feeling.

Right here, I wish to say to all who may read this that they may expect to find some word in an awkward place, but when I tell how I hope the Lord has led me in His light and by His power, you will then bear with me in that part.

When I was a child, I went to school more than some ever did, but none to compare with others. I married at an early age and quit all my book studies except my dear hymn book. I never could read in the Bible much; it was too hard for me in more than one way, but would listen to my husband read it often times. I did not put enough confidence in myself to try to read much of anything for myself. My husband would read anything I asked him, and it was so much better than I could. He would write for me too, and he read all my letters to me. At that time I did not write much or get many, save a few family and business letters. I depended on my husband to do the reading and writing. I would tell him what to write for me. This is true, and time rolled on until the time had come that I must write and someone was presented to me to write on the great subject of a blessed Savior. Oh, how I was turned about in my feelings! My husband could not do this writing for me, but I must write. This was to someone I had never written to or seen but twice. My leading of mind grew so strong to write that I could not sleep, but it was all I could dream or all I could think of when I was about my work. I would ask myself the question, how can I write?" I have not even tried to write a letter to anybody in so long I have forgotten how to make some of the letters. The impression got so strong that I was made willing to make the attempt. I would often have to get my little children's books to see how some of the letters were made, especially the capitals.

Dear reader, just think of it — think of the wonderful power of God our Savior and the weakness of a poor mortal! You cannot expect to find each word properly put, but I feel assured of one thing and that is, if it was the good Lord's work in me, you all can understand a little of what I am edging upon. I could write when God, as I hope, bade me. Yes, I can write in my way or in the way which I am bade, and it is more to me than all someone else can write. How sweet, how pleasant it is, to feel the ease of conscience in doing what we feel has been placed upon us to do!

Now. Brother Gold, I will send this scribble to you for your better judgment. If you think it worthy a

place in the dear old Landmark, print it; if not will you please return it to me.

The time has been when I was ashamed to let people see my writing and weakness, but the time has come that I am not. I am not ashamed to own my Lord or to defend His cause, etc.

Christ bore me up to suffer shame
He bore me up when I was blamed;
He bore me up and fed my soul,
Which is to me worth more than gold.

Blessed me to think of days that's gone
When I was sick, I felt alone;
Who could I then look to for bread,
But Christ my everlasting Head.

He also blessed me with His love
To think of things so high above;
The time has been when I did pray:
Oh let me die and go away.

I felt of all on earth 'twas me,
The worst of sinners, sure to be.
And if I died and went to hell
God's righteous law approved it well.

I'd lost my strength, most all my wealth,
And worst of all had lost my health;
Then some dear ones would pass me by
In this sad state to God I cried.

I wept, I cried, I grieved, I sighed,
Someone had told, if I had tried,
I could have been somebody before I died;
It was all carelessness, they were satisfied.

Oh then I cried with wonder still,
And prayed to God to do His will,
When something within me seemed to say:
You shall see God some future day.

I could write, then with pleasure say,
Lord take this crying all away,
I'll trust in thee and not in man,
I do thy will in all I can.

Someone may fall as low as I,
And if they do, they'll surely cry;
If God does not help, you'll then be left
To sit and cry — yes by yourself.

But if we're chosen by God's love
Will He not take us up above?,
Without the pearls and tracts of land,
But take us to the promised land?

With God's help I bore it all —
I tell to all, both great and small,
My cross was great and I did hate
That I had been born, even though too late.

My children then would cry and say,
Mamma, what ails you again today?
Wish papa would come, then you won't cry —
We are all so lonesome when he's not nigh.

At last at God's appointed time,
A home so pleasant we did find,
Among strangers in the flesh;
But their words and deeds are ever fresh.

Met with faces I did not know,
But so much kindness they did show.
How it did comfort, poor blind me;
I felt at times that they could see.

My need in life and comfort too.
I felt that God knew what to do —
All these things my God does know,
My apprciation I wish to show.

I wish I could in some kind deed
Return to them in time of need:
In remembrance in some small way
Of their kindness to me which was by His Grace!

Kind readers, God knows all in me.
Written by one who feels to be the least,
and yet the blest but greatest sinner.
Sallie Ballance
Clayton, N.C.

"EVEN DOWN TO OLD AGE ALL MY PEOPLE SHALL PROVE, MY SOVEREIGN, ETERNAL, UNCHANGEABLE LOVE."

Dear Brother Mewborn,

(If I am worthy to say that), I do not feel like saying it, but, nevertheless, I do want the paper continued to be sent to me. I am enclosing $11.00 renewal for two more years. I enjoy it so much. I do not feel that I can do without it. You see, I piece quilt-tops to pay for it and I had to wait until I received the pay for them.

By the grace of God, I am just what I am, and that is nothing! Yes, I am less than nothing.

I remember seeing you once at Zion's Rest Church, Tom Ball, Texas, but that has been quite a while ago. I hope that I do love you for what you stand for and for what you are. If not deceived God has greatly blessed you in His truth with blessed understanding of His Word.

If I am blessed to live until next Saturday, September 17th, 1977, I will be ninety-two (92) years old. I hope God spares me to read this paper for the next two years.

A little sister, if one at all,
Lottie Thompson
Trinity Memorial Nursing Home,
Trinity, Texas 75862
September 11, 1977

Dear Brother Mewborn,

I am sending six dollars (check) to pay for my **Zion's Landmark** from June 1, 1977, to June 1, 1978. The **Zion's Landmark** is about all the preaching that I am blessed in having anymore. I do not get to go to anymore associations nor Saturday meetings, and very seldom do I get to church on Sunday. The Thomas Grove Church people had written to me, saying that they hoped to come. I failed to get the letter, so they took me by surprise. The pastor came and brought another Elder brother, the clerk and the church group with him on the first Sunday in July. They had preaching at my home. The preacher was gifted in preaching and I enjoyed the meeting. I was glad that they came.

I did not get to send my check as soon as I had hoped. I enjoy reading the **Landmark.** I am now ninety-three (93) years old and my eye sight is failing.

I send my love to all of the Household of Faith everywhere.

Your sister,
Mollie Salmons,
Route No. 1, Box 47,
Woolwine, Va. 24185
August 25, 1977

Both of these letters were well written in the original handwriting of these precious ones. Very little

proofreading was required for the press. You would be amazed if you saw them. How remarkable for those of such age! May God bless them through their journey's end.

Editor

AN EXPERIENCE OF THE LATE SISTER CARRIE MARTIN

Dear Brother Mewborn,

I am sending you a copy of a letter which the late Sister Carrie Martin wrote to Elder Adams. Sister Carrie was the wife of Elder L. P. Martin of Roxboro, N.C. I feel there are many people who are now receiving Zion's Landmark that have never read it. I believe that many would be glad to read it that have not previously read it, and those who have read it, perhaps, would enjoy reading it again. It appeared in the September 1, 1958, issue of Zion's Landmark.

I feel that she had a great experience and that God greatly blessed her in the giving of all praise and honor unto His matchless Name, for everything. I believe that God's glorious and righteous Name cannot be exalted too high for He has all power over all things. I truly believe that Sister Carrie is at rest, and I hope some day, when my stay here is no longer that I will be carried there too, where there will be no more trials and tribulations, where we will be forever satisfied in that world that knows no end.

From the least, I feel if one at all,

Blanche Garrett
Route 1, Box 219

Rougemont, N.C. 27572
July 10, 1977

FAITH IN GOD

Dear Brother Adams,

I have a mind to write not knowing for what purpose, but I have for many years been given, I hope, faith in God when it has pleased Him to cause me to have faith. At times my faith in Him is as strong as life or death itself, then at other times it seems I have none. In my experience from time to time I have been made to know God is able and does do His sovereign will, but I am made to wonder most of my time what His will is concerning this worm, for I know if my soul is sent to hell, God's righteous law approves it well.

I had an experience last winter, and I feel led in making the attempt to write, although I have said I would never write anything for publication, because I fear it will not be of interest to the children of God. I hope I was made to love His people in the year 1935, and I do not want to deceive them. I know I can not deceive God. He knows my every thought and has a purpose in my station in life and in death. I know I am helpless in both.

Last January my husband, L. P. Martin, was in the hospital in the state of Kansas from the first Sunday until Friday before the third Sunday. Six days of this time was in traveling to and from the hospital. He had not been feeling well for a year or more prior to this time, but since his return from the hospital, I am glad to say, he is much better. What I desire to say is how I hope I feel, and have experienced concerning the faith of God; however, I realize I am helpless to express myself as I would love to.

When L.P. told me he was going

to Kansas, the first thing I said was, "You can't go that far away without me." But he said he thought it best for me not to make that long trip as I was having trouble with my back at that time. I felt like I could not endure having him go without me. This troubled me a lot, but I did not tell anyone what was in my heart, as he did not want to worry other people about his condition. For some time I could not act normal anywhere I went. My heart was so heavy it seemed more than I could bear. Then suddenly and to my surprise I was made willing for him to go. He had a strong feeling it was going to help him, (FAITH), and I was enabled to feel the same way. I was at ease once more, and was helping him to get ready to go. I was made at times to ask myself was this faith?

On Christmas day we went to the Church at Burlington for the annual Christmas service and had a good meeting. I enjoyed it so very much, still feeling everything was going to be all right. For some reason I wanted Elder Barham, a man I hope I love for Christ's sake, to be at my home Church (Surl) on the second Sunday in January to supply in my husband's absence. He was at the Christmas meeting at Burlington Church, and I told him I especially wanted him to be at Surl. He said he had other plans, so I did not say any more. I could not tell him why, since L.P. had not told any one his plans.

My husband boarded the train at Burlington at eight o'clock the first Sunday night in January. I spent the night with Sister Mamie Lou Cobb. The next morning I wanted to go home. I did not rest much Sunday night; it seemed I was riding on the train with L. P. all night; and when I got home my heart was heavy again. Then as quick as a flash, the load was lifted again and I was given strength greater than I had felt for a long time. It seemed to take possession of me and was carrying me about. The best I can explain, this power was so much greater than I was that I just had to be still and know He was God. Everyone was so kind and good to me and wanted to do everything they could for me, and yet they seemed amazed at the way I was feeling. There are times when God makes us ask someone to pray for us, but at this time I did not feel the need of prayer. I felt the presence of God with me, if not deceived, and this faith was beyond words to express.

When the time came for our meeting at Surl Church, I did not see how I could ever enjoy anything any more, for I had already been lifted so high and felt like surely there was nothing else for me. I wanted to go for I know they were the ones I wanted to be with, and I knew L. P. wanted me to go. Before time for service to begin, Brother Barham came in. I was so glad to see him I almost cried out loud. He told me after he heard about L. P. leaving for the hospital that I appeared before him, as I was at Burlington Church on Christmas day. He said he had a forceful impression to come to Surl and felt that I had a strong desire for him to come. I was glad he was there. God had purposed this as He has everything else that takes place — ever has or ever will. We had a good meeting at Surl. Brother Barham was blessed to pray a wonderful prayer. I missed L. P. of course, but I just wished everyone felt as I did. I knew he was alright and was feeling

the same power that was holding me up, and that we both knew that it was right and good in the sight of God for him to be there and me here. On Sunday Elder Barham and Elder Charlie Thomas preached. Brother Harry Dagenhart prayed a very impressive prayer. I was not expecting to enjoy anything. This thought came to my mind, "Was this faith that had held me up in this or was it my imaginzation? Was I just hard-hearted and just carrying on so well of myself?"

When Brother Barham got up to speak he quoted these words from Luke 2:10: "And the Angel said unto them, Fear not." Something hit me like a flash and I could not stop crying, Praise to my God. I was made to hope that the same Spirit had spoken to me the week I had just passed through, and blessed me with faith to believe that everything was right, because God had fixed it that way. Brother Barham was blessed to preach the doctrine of God and the surety of His promises to His people, and I thought I would cry out loud in spite of all I could do. There were not opposing powers enough to make me believe but that L. P. had felt just like I did. I was talking to people after services and crying so, some of them thought I was wearied about my husband so much. I did sincerely miss him, but was made glad everything was just like it was. I wanted to talk to Brother Barham. I did not get to say much to him at the Church. I went home with Brother and Sister (Rufus) Gentry and when we had eaten dinner, to my surprise something caused me to begin talking about the greatness and goodness of God. The first thing I knew I was telling them what I had experienced and that I felt God had given me faith to believe that He was in Kansas and everywhere and how sure I was that L. P. was rejoicing in this precious doctrine at that time too. When I realized how I was talking, I felt how vile and sinful I was and not worthy of the goodness and mercy of God. I said to the ones present that I did not mean to say what I did.

When I had gone home I wrote L. P. a letter and tried to tell him about the meeting, but that was not as quick as I wanted him to know about it. So, I went to the telephone and called him. He said he felt like we were having a good meeting, and he said he felt like he was with us in Spirit if not in body, preaching to the children of God the wonderful doctrine of God, their Saviour. I was ready to say Amen.

Five months have passed since then. I have been in many low places since that time. I expect to stay there most of the time, but my desire is that God reconcile me to His will. When He does, it makes no difference what the surroundings are, all is well. I wanted to write this in January, but kept saying to myself that I would not. While sitting at Surl last Sunday, a desire or a feeling stronger than ever came to me to write, and if it has meant anything to anyone I hope you will be made to give God the praise. I have only hinted at what it means to me, but you who are witnesses with me know that the honor, praise and glory belong to God, who is the Author and Finisher of our faith.

Carrie (Mrs. L. P. Martin)
P.O. Box 559
Roxboro, N.C.
(Written about May, 1958)

Zion's Landmark

" Remove not the ancient Landmark which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editor

GEORGE A. FULK
Pilot Mountain, N. C. 27041

VOL. CX **Nos. 10 & 11**

Second Class Postage Paid at Wilson, N. C. 27893

Wilson, N.C. 27893 **Aug., Sept, 1977**

NOTE OF APPRECIATION FROM BRO. GEO. FULK FOR REMEMBRANCES DURING RECENT OPERATION AND ALSO IN BEHALF OF JULY EDITORIAL IN LANDMARK

Dear Brother J. M.,

I wish to thank you for the kind remarks you wrote concerning my attempts to write in the Landmark and about my vision problems. The visits, the telephone calls and get-well cards have all been very much appreciated. It is the Lord who gives us a desire to show kindness and respect to our brethren and sisters. We just **MUST ASCRIBE ALL HONOR TO HIM!**

In your article in the July issue (the Editorial) of the Landmark, that is what you were blest to do so well. That is where the worldly preachers and the so-called preachers of all factions among us that advocate and preach conditionalism fail. If one does not ascribe all the honor (that is every bit of it to God), he fails. If one holds for conditionalism, he is compelled to give part of the honor to man and not to God. The degree to which he holds for conditionalism is in direct proportion to the amount to which he tries to limit God. That is what this doctrine of predestination is all about. If one has been blest by experience, by tribulations, and trials sufficiently enough to feel assured that whatsoever is appointed unto him must come to pass, and that he can make a world like this as easy as he could avoid one of them, then he can go along with the Scripture that says that "the very hairs of your head are all numbered." Matt. 10:30. Another writer wrote, "A man's heart deviseth his way: but the Lord directeth his steps." Prov. 16:9.

No wonder that your article in which you condemn conditionalism is being so much appreciated!

As one who hopes these feelings, expressed in these attempts in the Landmark have been worked in by the Lord, I am,

Yours in hope,
George A. Fulk
September 13, 1977

WHAT IS CONDITIONALISM OR SOFT DOCTRINE?

(Continued from July, 1977, issue)

In the June issue when we begun discussion of the above subject by way of the editorial, it was stated that conditionalism basically fell into three different respective categories. We have utilized by type and example certain articles to show what is meant by conditionalism as described by Category One and Category Two, as outlined on page

231 of the June, 1977, issue. These articles appeared in the June, 1977, issue of the **Landmark**, followed by my unworthy, personal views in the July issue.

We come now to the third and final category, described as follows, to-wit:

(3). An attempt is made to separate the wonderful attributes of God such as His foreknowledge and predestination, or His omniscience, His omnipotence, and His omnipresence, one from the other, placing greater emphasis on one of them over or against another one, etc.

I am having printed below a discussion that took place over thirty years ago between a firm Old School Baptist believer (one who never united with the militant church) and an ordained Elder in the church that was said to be one of the ablest gifts with, perhaps, the deepest understanding of the scripture at that time. I was present when this dear man (He was in his latter eighties when he brought this subject out for discussion) came forth with such deep questions. I shall never forget him. He lived in eastern North Carolina and grew up within the bounds of an association where Article No. 4 of the Articles of Faith of this association read, "We believe that when God made man at first, he was perfect, holy, and upright **able to keep the law, but liable to fall**, and that he stood as a federal head, or representative of all his natural offspring, and that they were to be partakers of the benefits of his obedience, or exposed to the misery which sprang from his disobedience." He called it to my attention over thirty years ago that he did not believe that statement.

This dear man was asked to formulate his questions on paper, which he did. In turn they were sent to an Elder, as stated above, who was believed to have had at that time sufficient understanding to answer the questions. The article that this dear man wrote (in the form of questions) is as follows, viz:

"IS THERE ANY DIFFERENCE IN GOD'S FOREKNOWLEDGE, HIS PREDESTINATION AND PURPOSE?"

Is there any difference in God's foreknowledge, His predestination and purpose? Some claim there is a difference; but I must confess, I have never been able to see wherein they differ. It is my understanding at the very instance that God foreknew things in the future, those things were fixed (with God but not with man) in the chain of events, and all things were connected therewith to bring them to pass just as He foreknew them.

How could He declare the end from the beginning, from ancient times, the things not yet done without first having everything fixed in His mind and before His all'seeing eye? Has anything ever taken place in any other way than the way God fore-knew? If so, then God was mistaken, and His foreknowledge was nothing more than guesswork, which we know cannot be true. How could the Holy Ghost inspire the holy prophets and apostles to foretell all that should come to pass and of the perilous times and wickedness in high places, without those things being fixed and fore-known with God?

I just can't believe time is measured with God as it is with

man, past, present and future as it is here, but with Him it is just one eternal, continual now. Hence, the end of time was just as much present with God, as was the beginning. Is all this too wonderful to understand? I must say it is with me, but not too wonderful for our God.

I know that there are some that say if God predestinated the evil acts of man, it would make Him responsible for the acts, instead of the man that committed them; but isn't that judging spiritual things with a carnal mind? How can there be any responsibility only to a higher power? Where is there any higher power than God for him to be responsible?

It is generally admitted, except by strict Arminians and conditional Baptists, that the betrayal and crucifixion of Jesus, was predestinated. Humanly speaking, there has never been a more dastardly crime committed and with more vengeance by the perpetrators. Isn't it just as plausible for other evil acts to be predestinated as that act?

If God predestinated the good acts of man and the man be approved for them, then why not also the evil acts of man be predestinated and the man be reproved for them? Isn't there as much scriptural proof for the one as for the other?

Wasn't the way of salvation formulated and fixed by the **Triune** God before They created man upon the face of the earth?

That is my understanding, and at the appointed time God would send His Son (Jesus) into the world to take a body of flesh and to teach His people. Later He would be betrayed and crucified upon the cross as an atonement for the sins of His people, whom He had chosen and elected to be saved in time according to the eternal covenant, ordered in all things and sure, before time began.

If Adam and Eve had continued to obey God's command and not interfered with fruit of the tree of the knowledge of good and evil in the midst of the garden, would there ever been any multiplication by them? Judging from their past until then, there would not; hence, there would have been no need of a way of salvation, as there would have been no one to sin or to be saved.

But, as stated, God proceeded with His way of salvation and sent His Son into the world to be crucified for the sins of His people, all of which seem to be pretty sure proof that God purposed that sin should enter the world and that a way of salvation would be needed. Could sin have entered the world against God's will? I think not!

I have read from the pen of some able writer that God made Adam able to stand, but liable to fall. I don't think there is any doubt but that he was liable to fall, but can it be proved by the scriptures that he was made able to stand in his own power? He was able to stand just as long as God upheld him and was God's will for him to stand and not one minute longer, is my candid opinion.

Could Adam and Eve have done otherwise than what they did do? They were tempted it is true, but the tempter had no more power that what God granted him, did he? Wasn't their hearts in the Hand of God, the same as the king's heart, to turn whithersoever He would, even as the rivers of water flow? See Proverbs 21:1.

(End of the first article is at this point.)

The reply of the Elder to whom was sent the above questions follows here, viz:

"THE DIFFERENCE BETWEEN FOREKNOWLEDGE AND PREDESTINATION"

There is never any DIFFERENCE between any of the attributes of Deity, but there is a distinction between them. To say there is a DIFFERENCE would imply there is lack of harmony in the Godhead. This cannot be. FOREKNOWLEDGE is not the same thing as PREDESTINATION or PURPOSE. Foreknowledge is that attribute of God by which He knew from all eternity all that should ever come to pass. Foreknowledge, of itself, exerts no influence to make things come to pass; it is simply that prescience of God by which He infallibly and absolutely in His own mind and thought foreknew all things that should ever come to pass in time. Nothing has ever, or can ever, come to pass which He has not foreknown should come to pass. Nothing that He did NOT foreknow can possibly come to pass. PREDESTINATION or FOREORDINATION is that attribute of Diety according to which all that He FOREKNEW is made certain to come to pass. While Foreknowledge is the infinite knowledge of God by which He foreknew all things, Predestination is that exertion of His Almighty Power by which all things foreknown of Him are absolutely bound to come to pass exactly as He foreknew they would come to pass. In Romans 8:29, foreknowlege is put first, predestination is put second. This leads some to think that His foreknowledge took precedence over His predestination. I do not so understand it. No attribute of Diety is ahead of, or before, any other attribute of Diety. They are co-eternal with each other. As God Himself is eternal, so are all His attributes. There never was a time when He did not foreknow all things, there never was a time when He had not absolutely predestinated all things. The one is co-incident with the other, and so with all the other attributes of God. There is no succession of things with Him, He is eternally the "I AM." Owing to our feeble minds, we being creatures of time, the revealed word put things down on our level so we can have some comprehension of them: for this season, foreknowledge is put ahead of predestination, but in the eternal thought and mind of God, they are together, neither one being ahead of, or behind, the other.

Yes, the whole plan ? (question mark here inserted by Editor) of salvation of God's elect, in every detail of it, was purposed in the eternal mind before ever time began. This truth cannot be overthrown. But I question whether the fall of man was essential to our parents having offspring. There is no proof that our first parents would not have children even had they not sinned. The divinely ordained union of man and woman, rightfully joined together of the Lord, in order to have children is not essentially sinful. Had our first parents not sinned, their children would have been born in sinlessness, innocency and uprightness. The marriage relationship is not sinful in and of itself. Like all other blessings, it is

man's abuse of them that makes it sin, not the rightful use of them. Adultery and fornication are sins against the plainly revealed will of God in His law, but the marriage bed is undefiled and marriage is honorable in all. Hebrews 13:4.

Did sin enter into the world against God's will? Here we need to make a distinction between God's SECRET will and His REVEALED will. Adam's transgression was in direct rebellion against God's REVEALED will to Adam. God plainly told him death would entail upon him if he disobeyed, hence it was his duty to have obeyed. Neither was God under any obligation to Adam to make him stand. God's REVEALED will to Adam was; "Thou shalt not eat of the fruit of the tree of the knowledge of good and evil." No matter what was in God's secret mind concerning His purpose regarding sin, this was none of Adam's business. It was his duty to do what God told him to do. God did not force him to sin; Adam sinned because he chose rather to believe the devil's lie than to hold fast to God's plainly revealed command. The SECRET things belong to God, the REVEALED things are ours and our children's, and He has not divulged it to us, only so much of it as He has been pleased to reveal. God later on revealed to Israel in the Sinaitic Law what was His revealed will for Israel. In His own mind, God knew they couldn't keep it because they wouldn't, but that was no excuse for their not keeping it. It was Israel's duty to have kept it. "The whole duty of man is to fear God and keep His commandments." So says Ecclesiastes 12:13. If this is not so, on what ground can God rightly convict us of our sins and bring us in guilty before His justice? Truly, His predestinated purpose embraced the entrance of sin into the world and all the consequences of it; but, that gives the sinner not the least ground of excuse for his sins.

As previously stated, God was under no obligation to cause Adam to stand. If God had kept Adam from falling, when Adam himself was disposed to fall, it would have been from grace on God's part and not from any necessity that God was under in order to maintain Adam in his uprightness. Hence, God predetermined in His own eternal mind to let Adam do as he pleased in the matter. Consequently, Adam did do as he pleased, and he fell. This is what Adam wanted to do. Was it not just that God should let him do what he wanted to do? God did not force him to do it; Adam acted under no compulsion save that of his own desires. The Almighty simply withdrew all restraint from Adam and let him fulfill his own will in the matter. Adam has no one to blame but himself. Do not men today love to do the things they want to do? Do they not chafe and rebel when they cannot do the things they want to do? Well, then, why should God hinder them from carrying out their own wills? And when He does not hinder them, have they any ground on which to find fault with Him? Surely not. However, when God does step in and curb the wills of men from finding satisfaction to their own undoing, is He not merciful and gracious? But this grace and mercy is never because they have any claim on Him. Quite otherwise, they deserve to be let alone to their own damnation. In the case of God's elect, God wills not to let His own go their own way, but wills they shall

come His Way unto everlasting life. Let us love, adore and wonder at such amazing grace as is ours. For by nature, we are equally involved in sin with all the wicked, but He has plucked up as brands from the eternal burning.

(End of the second article (reply from the Elder) is at this point.)

"COMMENTS FROM EDITOR ON ARTICLE ENTITLED, "THE DIFFERENCE BETWEEN FOREKNOWLEDGE AND PREDESTINATION"

You will notice that the Elder (in his reply) stated that FOREKNOWLEDGE is not the same thing as PREDESTINATION or PURPOSE." He said that "foreknowledge of itself exerted no influence to make things come to pass, etc." Foreknowledge," he said, was only that "prescience of God by which He infallibly and absolutely in His (God's) own mind and thought foreknew all things that should ever come to pass in time." "Predestination" he said, "is that attribute of Deity according to which all that He FOREKNEW is made certain to come to pass." Let me say that the true, living God of glory, the absolute sovereign of all worlds, kingdoms and dominions, never thought twice. The one and only thought of God is "The Lord of hosts hath sworn, saying, SURELY AS I HAVE THOUGHT, SO SHALL IT COME TO PASS; AND AS I HAVE PURPOSED, SO SHALL IT STAND." "THIS IS THE PURPOSE THAT IS PURPOSED UPON THE WHOLE EARTH: AND THIS IS THE HAND THAT IS STRETCHED OUT UPON ALL THE NATIONS. For the Lord of hosts hath purposed, and who shall disannul it? and His Hand is stretched out, and who shall turn it back?" Isa. 14:24, 26, 27. In the above article the Elder said that God had two wills. Perhaps, this is true, but I have never read this statement in the scripture. The scripture does say, "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, etc." Deut. 29:29. I would have to understand that the portion of His will that is made known, as it takes place from second to second, minute to minute, hour to hour, day to day, week to week, month to month, year to year, decade to decade, century to century is the revealed part. That portion which has not yet taken place is still secret with God. Make no mistake about it, whatever is in His divine and Holy will will certainly come to pass on His scheduled, appointed time, and there is no power anywhere that can hinder or hurry Him in the execution of His Providential Will. He also (the Elder) said that God "let Adam do as he pleased in the matter," (concerning the transgression). This would mean, as I take it, that God made Adam able to stand or liable to fall. This would mean, of course, that Adam had knowledge that God did not have, and to believe such would mean that Adam had a free-will of his own. I would like to state here and now that I cannot believe that there was ever (in God's eternal mind) any free-will doctrine in the Garden of Eden, nor since the time of Adam and Eve's expulsion from the Garden of Eden for that matter. Neither do I believe that God set up the Garden of Eden as an experimental laboratory, and after He had completed it, stood a good

distance away from the rear side only to see it all blow up in His face! If Adam had not fallen in the Garden of Eden in the morning of time there could not of necessity have been an ELECT and A NON-ELECT. With the fall of man (Adam) in the Garden of Eden in the beginning of time there would have been no necessity of a separation between the sheep and the goats in the end of time, when each group shall be sent to their own respective places. So, it was very necessary that Adam fall in order for Jesus to have both sheep and goats, even as the Great Shepherd who judgeth all nations.

As to what kind of children Adam and Eve might have had or might not have had either before or after their transgression in the Garden of Eden is beside the point. We cannot speculate with the scripture or His word. According to scripture God dealt first with the serpent (Satan), Eve secondly, and Adam thirdly, (in that exact order) after the transgression. His penalty to the woman (Eve) reads, "I will greatly multiply thy sorrow and they conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Gen. 3:16. The sorrow of woman has not changed from that day until this in the bringing forth of children into the world. This applies to the church, our spiritual mother, as spiritual children are made manifest in the second or new birth for in great sorrow and trouble have they ever come forth.

(J. W. Mewborn)

The following two articles entitled, "**Predestination,**" are further examples which attempt to separate the attributes of the Truine God. They have been selected at random, viz:

PREDESTINATED

PREDESTINATED: Past tense of predestinate which means: to decree, or determine beforehand, or from the very beginning.

In the Bible the word predestinated is used only where God has predetermined the desting of His elect, or chosen people. The word is not used to indicate that God predetermined all things, sin included. I know that when some people think of the word predestinated they think of it as meaning, God predetermined all things that come to pass, including sin, which the Bible does not teach. This is where many of God's people are confused, and it is important to Bible readers that — nowhere in the Bible does it teach that God is the author of sin by predetermining all things that come to pass. Neither did God predestinate that anyone should go down to an endless hell.

On the other hand: There is nothing, including Satan and his angels, that can hinder God in carrying out that He has predestinated, but in everything He has predetermined to do He will triumph gloriously!

"For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren. Moreover whom He did predestinate, them He also called and whom He called, them He also justified: and whom He justified, them He also glorified. What shall we say to these things? If God be for us, who can be against

us?" (Romans 8:29, 31) (End of Article).

PREDESTINATION

We quote from the London Confession Chapter III, of God's Decree, Section 2: "Although God knoweth whatsoever may or can come to pass upon all (Acts 15:18) supposed conditions, yet had He not decreed anything (Rom. 9:11, 13, 16, 18) because He foresaw it as future, or as that which would come to pass upon such conditions."

The meaning of this part of the London Confession is that predestination does not rest or depend upon foreknowledge. God foreknew future events because He has predestinated, decreed, or has a purpose in them.

God did not predestinate anything because He foreknew it as future. Otherwise, this would make predestination rest or depend upon foreknowledge. But God predestinated, decreed, determined, etc., all things because He had a purpose in them. "In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will." Eph. 1:11.

God foreknew future events because He has decreed them. But God did not decree future events because He foreknew them. The world may say that God predestinated a person to eternal life because He foreknew that person would repent, accept Jesus Christ as his personal Savior, walk in good works, etc. That doctrine would advocate the predestination of God is dependent upon His foreknowledge. (End of Article.)

In bringing to a close this subject, "What Is Conditionalism Or Soft Doctrine," that begun in the June issue of the Zion's Landmark, I would like to bring to the reader's attention two articles where there is no attempt to separate any of the attributes of God. The first one is a brief statement by the late Elder J. M. Thompson, of Indianapolis, Indiana, that was taken from a debate that he had concerning "Church Identity." The article follows.

GOD'S INFINITE FOREKNOWLEDGE

"Great is our Lord and of great power; His understanding is infinite;" Psalm 147:5. "I am God and there is none like Me; Declaring the end from the beginning, and from ancient times the things that are not yet done saying, "My counsel shall stand and I will do all my pleasure;" Isaiah 46:9, 10. "All things are naked and opened unto the eyes of Him with whom we have to do;" Hebrews 4:13. This scripture accounts for all things, both past, present, and future, as that which is yet to come to pass. These passages teach that God with infinite foreknowledge comprehended all things that have or will come to pass. Elder, do you believe He did?

God possessing infinite foreknowledge inspired holy men to declare events that should take place. Isaiah being inspired declared: "The Gentiles shall come to thy light." "The forces of the Gentiles shall come unto thee;" Isaiah 60:3, 5. Again, "Thus saith the Lord, behold, I will extend peace like a river, and the glory of the Gentiles

like a flowing stream;" chapter 66:12. Thus Cornelius and all the Gentiles that ever have or shall come to Christ were promised children, even as Isaac was promised to Abraham. Your conditional doctrine is opposed to the passage quoted and is therefore unscriptural.

Those devout Pentecostians were born of God before they heard, for John said: "He that is not of God heareth not us:" I John 4:6. Elder, this short sentence stops the bottle for you. There is no escape.

Respectfully,
J. M. Thompson

As the final article to be used in this editorial, I have selected one of the early editorials by the late Elder Gilbert Beebe, founding Editor of **The Signs Of The Times,** which proves his stand in the strong belief that the attributes of God cannot be separated. Please read very carefully this wonderful article as follows, viz:

THE ABSOLUTE PREDESTINATION OF ALL THINGS

On this important part of the doctrine of Christ, we wish to be well understood, as we consider it a fundamental part of the faith of the Gospel. In the absence of this doctrine we can have no confidence in the predictions of the word of God. If the prophets spake and wrote of undetermined events, events concerning which the Holy One Himself had not made up His mind, they must have spoken and written with the utmost uncertainty. If it were possible to banish the doctrine of Predestination from the Holy Scriptures, we should not only lose thereby our interest in the ancient predictions of the Old Testament, but we should find it impossible to believe the testimony of the new. What consolation would the exceedingly great and precious promises of the Gospel afford us, if we had reason to believe that God had not yet determined whether they should ever be verified? Again, what confidence could we have in the veracity of God, if it were certain that His promises were made without any determination on His part to perform them? Indeed, there could be no certainty of a future state without the predestination of such a state. No heaven, no hell, no resurrection, nor final judgement. Thus, we see to what an awful dilemma we should be driven without this doctrine. Predestination is the pre-determination of all events that can possibly come to pass. It involves the doctrine of Divine Sovereignty, and exhibits the wisdom and the power of God; the one presents the design, the other carries into execution the things decreed. Predestination is the result of the counsel of God's own will, originating with Himself alone. "With whom took He counsel, and who instructed us." In the doctrine of Predestination all the Attributes of Deity shine forth, with dreadful majesty. The entire history of mankind is by Predestination established in the view of God, and the final destiny of all things are held in His Almighty Hand.

"There's not a sparrow nor a worm,
But's found in his decree;
He sits on no precarious throne,
Nor borrows leave to be."

We may consider this doctrine first in the economy of salvation, and then in its more general

bearings. First, God has chosen, or predestined, His people unto salvation, through sanctification of the spirit and a belief of the truth. 2 Thes. ii. 13. Agreeable to His own sovereign pleasure as expressed in the above text, He has predestinated them to the adoption of children by Jesus Christ unto Himself according to the good pleasure of His will. Eph. i. 5. He has predestined them unto eternal life. "As thou hast given Him power over all flesh that He should give eternal life to as many as thou hast given Him." John xvii. 2. "And as many as were ordained to eternal life believed." Acts xiii. 48. He has predestined their calling, conformity to the image of Jesus Christ, their justification and glorification. "For whom He did foreknow He also did predestinate to be confirmed to the image of His Son, that He might be the first-born among many brethren. Moreover whom He did predestinate them He also called, and whom He called them He also justified, and whom He justified, them He also glorified." Rom. viii. 29, 30. In short, everything in relation to His people here and hereafter is so firmly established in the decree of God, that no power can prevail against them. "He rideth upon the heavens in their help and in His excellency on the sky. The eternal God is their refuge, and underneath are the everlasting arms." Deut. xxxiii. 26, 7. "Surely there is no enchantment against Jacob, neither is there any divination against Israel; according to this time it shall be said of Jacob and of Israel, What hath God wrought?" Num. xxiii. 23. "Even the very hairs of your heads are all numbered." Math. x. 30, Luke xii. 7.

Predestination is not confined to the adorable purpose of Salvation by Grace, but it has a direct bearing on all things. Not a sparrow can be brought to the ground, nor can the troubled ocean dash her foaming waves one inch beyond the limits of God's decrees.

If anything was left upon uncertainties, everything must have been equally uncertain. If the smallest atom in creation were suffered to fly at random in the full sense of the word, God Himself not knowing where, or when it would-light, it would prove what cannot be proved, viz: that God is deficient in knowledge. **THE OMNISCIENCE, AND THE PREDESTINATION OF GOD MUST STAND OR FALL TOGETHER: THEY CANNOT BE SEPARATED.** We are confident that both exist in glorious harmony in the mind of Him who has declared the end from the beginning, saying, My counsel shall stand and I will do all my pleasure. See Isaiah xlvi. 10. The doctrine of Absolute Predestination, when rightly understood, does not involve the idea of man's acting involuntarily in sin; nor does it exonerate him from accountability; this may be discovered by noticing the following examples. The crucification of Christ, the abduction of Joseph, together with many other circumstances recorded in Holy writ. "For of a truth against thy Holy Child Jesus, whom thou hast anointed, both Herod and Pontius Pilot, with the Gentiles, and the people of Israel were gathered together, for to do whatsoever thy hand and they counsel determined before to be done." Acts iv. 27. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands

crucified and slain." Acts ii. 23.

The brethren of Joseph had no knowledge of the purpose of God when they sold him to go down to Egypt. They meant it for evil, but God ordained it for good. When the Jews persecuted the disciples of our Lord Jesus into strange cities, they knew not that God had ordained this very method of sending His chosen servants everywhere preaching the word. And amidst the abounding abominations of the present day, it is our consolation to know that God has ordained "The wrath of man shall praise Him, the remainder of that wrath He will restrain." Psalms lxxvi. 10. We need only to understand this precious doctrine, and we shall most assuredly love it. The child of God exults in the thought that death and hell can do no more than what our Father please.

We might notice the objections commonly brought against this doctrine, but we shall wait until such objections are presented. In the meantime we earnestly request our brethren to examine the word of God on this important subject, hoping that the God of all grace may grant unto us light and understanding, is our prayer in Jesus' name, to whom be glory, power and dominion, now and forever, AMEN.

(Elder) Gilbert Beebe (Dec'd.)

February 6, 1833

(From **The Signs Of The Times**, Vol. I, page 28.)

Your editor recently read from the pen of a man by the name of A. M. Campbell the following letter that was published in one of the Old School or Primitive Baptist periodicals. This dear brother by far better expressed his feelings about the everlasting truth of God (His glorious doctrine) than I could ever attempt to do. So well did he express it in my humble judgment or opinion that I am publishing his letter below, as follows, viz:

A. M. CAMPBELL'S LETTER

I regret to say I find very few old soldiers who have the nerve to stand up and fight for the principles that the Beebe brethren did. They seem to be inclined to pacify or appease the worldly element. They rather want their preachers to preach the Truth, alright, but in a way that won't offend the worldly element. I don't know but one preacher, who is about my age, who goes in the stand with his pocket full of nuts that the Arminians can't crack. He is highly criticized by some of his own, too. He has no pocket full of candy or anything for their sweet tooth; no feather cushion for them to sit on; no feather pillow for them to lean back against. But rather a basket full of nuts with the shells so hard that they flee out the door when he begins reaching in the basket. But there is nothing strange in that, because it has always been that way. It is all in His purpose and decrees. The Truth has always suffered and been crucified. Though the number be few that defend it, it will be enough to fulfill the purposes of the Triune Godhead. The images they, the three in one Godhead, designed and decreed when in their wisdom they molded man, both male and female. They, like a machine, were made upright and perfect in every respect to fulfill the design for which they were created. Every cog in the machine will turn to perform in the full image that which the man was made to fulfill. Be it good or evil, honorable or dishonorable in the sight of man, it is all praising Him

and is working to His honor and glory.

A. M. Campbell

I agree wholeheartedly with the sentiment of this brother. When the time comes that any so-called Gospel minister is seeking popularity and has also become so lukewarm in understanding to the extent that he is afraid that he might offend the world in his preaching, then and in this event he has lost his usefulness. The Gospel of the Lord Jesus Christ has never been heard by the world (the unbelievers) and they have ever been offended at the truth from the very beginning. The Gospel is to the believer (the born-again, regenerated child of God) everlasting and of immortal glory. I have never met Brother Campbell, have never met Brother Campbell, but based upon his remarks as shown above, I would like to shake his hand.

J. M. Mewborn

MANAGEMENT AND CIRCULATION STATEMENT OF OWNERSHIP

Date of Filing: Septemberr 1, 1977, Title of Publication: Zion's Landmark Frequency of Issue: Monthly. Location of known office of Publication: 117 North Goldsboro Street, Wilson, N.C. Location of the headquarters of general business offices of the publishers: Willow Springs, N.C.

Publisher: Elder J. M. Mewborn. Editor: Elder J. M. Mewborn. Managing Editor: Elder J. M. Mewborn. Owner: Elder J. M. Mewborn, Willow Springs, N.C. 27592

A. Total No. Copies Printed	1500
B. Paid Circulation	
1. To Term Subscribers by mail, carrier delivery or by other means	1400
2. Sales through agents, news dealers, or otherwise.	None
C. Free Distribution	100
D. Total No. of Copies Distributed	1500

Elder J. M. Mewborn

CORRESPONDENCE, CHURCH NEWS, ETC.

A SUPPORTER OF THE PAPER AND BELIEVER OF THE TRUTH

Dear Elder Mewborn,

Enclosed please find $15.00 to renew my subscription to Zion's Landmark; also renew my Uncle's Mr. Walter M. Surratt, Route 2, Maxmeadows, Va. 24360. Please use the balance as you see fit. Thank you kindly. I hope to be just a friend and a strong believer in the doctrine of absolute predestination.

Mrs. Dewey C. Dean
146 N. French Street
Alexandria, Va. 22304
July 5, 1977

HUMBLENESS, A BLESSING FROM GOD

Dear Brother Mewborn,

I am so sorry about my not being able to send in my subscription payment. We have been having a tough time since my husband has been so he could not work. He is drawing Social Security now. The Lord has been so very wonderful to us. I just hope I am grateful. He has blessed us with a good garden, and it was so dry this week it looked like it was going to start dying. But, today, the Good Lord sent us a nice rain.

I have arthritis in my right hip so badly that at times, I can hardly walk. I try not to complain, for it is so good to be alive. Thank you, Brother Mewborn, again for sending my Landmark on to me, even though I was behind with my payment. I cannot tell you how much I appreciate it. I know God will bless you in being so kind. I am sending a money order for seven dollars, six for my Landmark, and use the other dollar to help someone else get the Landmark. I love my paper, and it surely was wonderful not have to miss one. I really enjoy your editorials very much. I wish I could have some of the wonderful experiences that some of the dear brothers and sisters have and write about.

I wish I could have sent more to help with the fund to help people that are not able to pay, but I hope this dollar will help a little. May God continue His blessing upon you in your endeavors toward the blessed cause. When you have a mind to pray, please remember this unworthy one. May God bless

and keep you and your loved ones is my prayer.

An unworthy sister, in hope of a better home,

Ida Sykes
(Mrs. R.S. Sykes)
Route 2, Box 320
Fremont, N.C. 27830
July 1, 1977

READER OF PAPER FOR MANY YEARS

Dear Elder Mewborn,

I am writing to you to change my address for the Landmark. I moved from 126 Wallace Circle, Portsmouth, Va., 23707, to 144 Cheyenne Trail, Portsmouth, Va., 23701.

I have received my Landmark for this month. I love the dear Landmark paper. I have been reading it for many years. My grandfather used to take it when I was a little girl and enjoyed it very much. It contains most comforting reading.

Much love and prayers,
(Sister) Thelma Wilson
144 Cheyenne Trail
Portsmouth, Va. 23701
July 5, 1977

LANDMARK HOLDS THE TRUTH

Dear Elder Mewborn,

I hope to be made thankful that I have been made able to subscribe for the paper for one more year. My health is not good, but I am better now than I was at one time. Enclosed are funds for my renewal.

Elder Mewborn, I want you to know that I am enjoying the good writing that is found in the dear, old Zion's Landmark. I feel that the paper holds the truth! Thank you (and the others who help prepare it) for sending it to me. May God bless all of you is my prayer, if it could be His will to bless me to pray. I do not want to miss one copy, if I can help it!

A little sister
in a sweet hope,
Mrs. Bob Allen
1011 Forbes Street,
Greenville, N.C. 27843
July 5, 1977

"KEPT THE FAITH"

Dear Brother Mewborn and Susie,

If you will allow one that is so little and unworthy, as I feel to be, to call you "Brother." Yet, if I know my heart, it is my desire to live at the brethrens' feet. Also, to be enabled to go in and out among the dearest people in all the world to me. My fear is that I am not one of them.

Through all my trials and troubles that have been my lot here in this world, the dear Lord has been so good to this poor sinner. He has brought me safe thus far, and, I trust, will lead me on.

I appreciate your visit to the hospital to see my husband back in the winter, even though I did not get to see you. Dad is gone now and these are lonely days for me. I hope I am made thankful that God has given me His love for His people. There is no pleasure here in this world for me, but, if I know this poor heart of mine, there is surely a Love for them that passeth all understanding and knowledge of man. I use to hear Papa say so many times, "The world couldn't understand why Old Baptist did not mix and mingle with them. Neither can they understand the reason for this separation."

We missed you at our June Quarterly Meeting, just past; Elder James T. Jones from Lawyer's Spring Church, Peachland, N.C., was with us, and I enjoyed hearing him. as I felt he was blessed in speaking. We were disappointed that you could not be there, but we understood your family problems. It was my blessed privilege once more to attend meeting at the place I love so dearly, to see the people who mean more to me than any others in this world.

Enclosed is a check for $20.00. Please renew my subscription for two years and use the remaining amount according to your best judgment.

May the good Lord ever be with you, guide and keep you and yours unto your journey's end. When at the throne of Grace, remember this poor poor sinner, one of the least, if one at all. I feel to be so alone.

An unworthy sister
in hope,

Mrs. Leamon Ginn,
Route No. 3,

Snow Hill, N.C. 28580
June 18, 1977

Sister Ginn is a daughter of the late Elder W.B. Kearney, Snow Hill, N.C. Elder Kearney was pastor of the church of my membership for many years and by the grace of God stood

unflinchingly in the face of great opposition for the glorious truth of God's sovereignty and predestination of all things. This sister grew up in a genuine Old Baptist home.

She had been confined for the past five or six years with her afflicted husband and her trials were heavy upon her during this period of time. Her only child, a son, resides in Jacksonville, Fla., and he did all he could for her during his invalidsy.

She is the oldest member in our church by years of membership at this time.

J.M.M.

THE MORNING STAR

As we are borne by the tide of life
Full of trouble and of strife;
Our minds revert to the Morning Star
Whose light dispells all grief and care.

Oh! How His love beams on the soul
As we view His power from pole to pole!
He grasps the ocean with one Hand,
With the other raises fallen man.

His children's names are engraved there,
He even numbered every hair!
He'll never leave them or forsake
Though troubles cause them oft to quake.

And fear lest Him they may offend
Who doth all peace and comfort send;
To pilgrims in this world below
Who the grace of God by Experience know.

And if we're some of His elect,
Our great Jehovah has the check;
Sealed by the blood of Christ, His son,
Who was with Him ere the world begun.

What are all the Joys of each compared to peace like this,
The peace of Jesus here below though the world may hiss;
The world may hiss, scoff and sneer even scorn His holy name,
Yet His word doth tell us He's fore'er the same.

They scorned Him in the temple
When only twelve years old;
The Child who came from heaven
To heal the sin-sick soul.

And have we seen the sacred child
In whose mouth was found no guile?
Jesus, depicted on His face
That He was full of truth and grace.

This child was born at Bethlehem.
He goes from there to Jerusalem;
We see Him in the temple where
He even makes the doctors stare.

(And say is not this Joseph's son
Of whom the world makes so much fun?)

Again we see Him at the well;
T'was there He did the woman tell
All things that she ever did,
Even secrets she thought were surely hid.

"Come see," says she. Is not this Christ,
The Lamb, the Royal sacrifice?
Would you know what Jesus did for thee?
Go to the garden of Gethsemane.

See Him in His bloody sweat,
Those groans we seem to hear them yet.
Oh! May they humble and purify
Yea, make us feel resigned to die.

He trod the wine press all alone,
Now sits upon His royal throne;
To intercede for those He bought,
He even has their battles fought.

He says He one day will present
All those to whom the father sent,
Him to save and sanctify,
Saying, "Father, here am I."

And with me all of Thine elect
Without a wrinkle or a speck;
Then to thy will we'll be resigned,
And all the glory shall be thine.

Elder Thos. C. Hart, (Dec'd.)
LaGrange, N.C.

Elder Thomas C. Hart (1842-1926) was an ordained minister in the Primitive Baptist Church, and had the unusual gift of preaching his sermons in poetry. He was a Confederate soldier, and being wounded, he occupied the last months of the war in prison. He taught school in Greene and Lenoir Counties, N.C., and was totally blind in his latter years. During his blindness he continued to serve churches and preached in many Old Baptist Churches in North Carolina. His father, the late Elder Robert D. Hart, resided near Rocky Mount, N.C., and was for many years pastor of the Falls of Tar River Church, Rocky Mount, N.C.

Editor

"A MAN'S GIFT MAKETH ROOM FOR HIM, AND BRINGETH HIM BEFORE GREAT MEN."
(Proverbs 18:16)

Dear Elder Mewborn,

I trust that you and your family are enjoying good health. I am so sorry to be so late in sending my subscription for the paper. I am sending $12.00 Please renew for two years and use the extra dollar as you see fit.

I want you to know that I have enjoyed reading your editorial on the licensing and ordination of Elders in the church. Elder Mewborn, I believe when God calls a man to preach the everlasting Gospel and the unsearchable riches of Christ, when God gives him that gift, that it will be seen and felt. Somewhere in Hassell's Church History the question was asked, "After twelve months has past, or more, and the church receives no edification, shall she (the church) stop him or not?" The answer was given, "he should be stopped." This matter has been on my mind for sometime.

Should your mind be exercised more along this line or should you have anything else on this subject, I would really enjoy reading it. Thank you again for sending the **Zion's Landmark**, although my subscription had expired.

Mrs. William R. Dobbins,
Route No. 1, Box 325,
Radford, Va. 24141
July 4, 1977

ENJOYED ASSOCIATION

Dear Elder Mewborn,

I am sending a check for ten dollars to pay for a renewal of the Zion's Landmark for one year. All over this amount please use as you see fit. I love the Landmark very much. It is a lot of company to me. I love reading the good writing of the brothers and sisters in Christ. Sometimes, I feel mighty low after reading them, knowing I am such a sinner, and at the same time wish I could be as good as I feel they are.

I went to our association (The Lower Country Line) all three days, and enjoyed the good preaching and singing very much. This was the first weekend in July.

Your sister in Christ,
but the least,
if one at all.
Mrs. Gara Day
Route 3, Box 255
Roxboro, N.C. 27573
July 10, 1977

PAPER IS WELCOMED

Dear Elder Mewborn,

All of us here in our home do appreciate your sending the Zion's Landmark to us. We do love to read it very much. Words can never be expressed in writing or told for the kindnessess and the thought that you have done for us here. Again, we do appreciate it very much.

I am enclosing $9.00 for two years for the paper. Also I am sending $5.00 for the indigent fund.

Yours in Him,
(Elder) Claude C. Pulliam
Beech Street
Eden, N.C. 27288
July 14, 1977

LOOKS FORWARD TO PAPER

Dear Brother Mewborn,

I am sending a check for $15.00 for one year's renewal to Zion's Landmark. Also, I am sending for one year's renewal for, Mrs. W.H. Wilson, 161 Maynard Drive, Winston-Salem, N.C. 27107.

I hope you all are well. Please keep Zion's Landmark coming. I love to read the good news from the good writers.

Thank you,
Mrs. Evie S. Smith
1178 Waughtown Street
Winston-Salem, N.C. 27107
July 2, 1977

FINDS COMFORT IN PAPER

Dear Elder Mewborn,

You will find enclosed a check for eleven dollars to cover two year's renewal, as I am almost shut in. I find comfort in the paper of the brethrens' writings. Please keep sending the paper. I am very nervous and have been sick the last ten years. I will have to stop short of what I would love to say.

Yours in hope
in Christ, our Lord,
G.B. Hawks, Sr.
Route 1, Box 590
King, N.C. 27021
July 7, 1977

OBITUARIES, MEMORIALS AND MEETING NOTICES

IN MEMORY OF SISTER ALICE C. REAVES

Sister Reaves was the daughter of the late

Lucian and Mary Sandy Cain. She was born September 5, 1889, and passed from this life May 30, 1977, at the age of 88 years, 10 months and 25 days.

Sometime about the year 1912, she was married to Brother Rufus Reaves. To this union were born four children, Ander Reaves, address unknown; Callie Reaves of Benson, N. C. (deceased), Bobby Gail Reaves, address unknown; Daisey Reaves Prince of Zebulon, N. C.; also seven grandchildren; three brothers, one living, Mr. Neva Cain of Duncan, N. C.; and two sisters to mourn her passing along with many friends.

Sister Reaves united with the Willow Springs Primitive Baptist Church in October, 1924, and was baptized by the late Elder Everett Jones. She was faithful to attend church as long as she was able and could go. Her funeral was conducted at Willow Springs Primitive Baptist Church on June 1, 1977, by Elder R. L. Fish. Her mortal body was laid to rest in the church cemetery beneath a beautiful mound of flowers.

We feel that our loss is her eternal gain. Be it resolved that a copy be sent to the family, a copy to Zion's Landmark for publication, and a copy to the Willow Springs Primitive Baptist Church.

Done by order of Willow Springs Primitive Baptist Church in conference, Saturday, July 16, 1977.

Elder Burch Wray,
Moderator
Brother J. C. Adams,
Clerk
Sister Annie Dean,
Committee

SISTER VERA BELLE JOHNSON BIRD

It has once again pleased our Heavenly Father, who has all power over all things both natural and spiritual, to call from our midst our dear sister, Vera Belle Johnson Bird, of 211, 3rd Street, Altizer, Huntington, West Va. We feel a sense of great loss as we attempt to express our feelings of respect for her memory.

Sister Vera fell asleep in Christ Jesus on November 29, 1976, at age 77 years. She was born in Putnam County, West Va., on September 7, 1899, to William and Minerva Carpenter Johnson who preceded her in death by many years. She was married to Bernard Greenwood Bird January 1, 1917. To this union were born one son and two daughters. Her husband and one daughter preceded her in death.

Sister Vera, along with her husband, united with the Primitive Baptist Church September 10, 1944, and on September 17, 1944, they were baptized into the full fellowship of the church by the late Elder Harvey J. Bird.

Her survivors include a daughter, Mrs. Violet Bird and a son, Norman N. Bird both of Huntington; three brothers, H. C. (Shan) Johnson and Noel C. Johnson of Huntington and L. M. (Mose) Johnson of Hurricane, West Va.; four grandchildren, several great grandchildren, nieces, nephews her brethren and sisters in the church and many friends. We miss her but feel our loss is her eternal gain.

She was a firm believer in the doctrine of salvation by grace and grace alone through the merits of Jesus Christ and also the doctrine of the Resurrection of the body, that all her time was in God's hands, all events at His command.

She manifested a great love for her church and from her youth seemed endowed with a special love for the very elderly.

Asleep in Jesus! Blessed sleep
From which none ever wake to weep!
A calm and undisturbed repose
Unbroken by the last of foes!

Asleep in Jesus! O, how sweet,
To be for such a slumber meet!
With holy confidence to sing,
That death has lost its cruel sting!

Her funeral was conducted by her beloved pastor, Elder Woodrow Lake, at Indian Fork Primitive Baptist Church, Culloden, W. Va., of which she was a member. Her body was laid to rest in the Carpenter Cemetery near Hurricane, W. Va.

Her soul and spirit are now resting in the Paradise of God. Her body has returned to dust from whence it came and is now awaiting that glorious time when Christ shall come again in the clouds of glory with all his Holy Angels and in all His glory to gather the sleeping dust, reunite it with her spirit, glorify it in His own likeness, take it to Heaven and immortal glory to be with the Heavenly Father and be satisfied forever and ever.

Be it resolved that three copies of this

obituary be made, one for the family, one for the church record and one for publication in Zion's Landmark.

Done by order of Indian Fork Primitive Baptist Church in conference January 1, 1977.

Elder Woodrow Lake, Moderator
Sisters Rena Lake
Anna Mae Ashworth
Mildred Stanley, Committee

HESTER BELLE STANCIL

Sister Hester was born to the late Haywood and Typhonia Louis Stancil on September 14, 1894. She was called home January 7, 1977. Her funeral services were conducted in McLaurin Funeral Home Chapel, Clayton, N.C., by her pastor, Elder R. L. Fish. She was laid to rest in Maplewood Cemetery beneath a mound of flowers. She is survived by one brother, Mr. James Stancil, and several nieces and nephews.

Sister Hester came to Little Creek Church by letter from Mt. Gilead Church the third Sunday in November, 1952. She was a faithful member in every way. Truly blessed with a lively hope, she was kept by God's love in her daily life.

We believe her soul is resting in the Paradise of God, awaiting the second coming of her Saviour, Jesus Christ, to be forever with Him, where there will be peace, love and no more troubles, heartaches or pain.

Done by order of the church in conference, March 19, 1977.

Elder R. L. Fish,
Moderator
Brother I. R. Casey
Brother George Capps
Sister Nola Olive

LOWER COUNTRY LINE UNION

The Lower Country Line Union is appointed to be held with Wheeler's Church, beginning Saturday before the fifth Sunday in October, 1977, and will continue, the Lord will, through Sunday. Elder Wallace Oakley was chosen to preach the introductory sermon and Elder L. P. Martin is his alternate.

All lovers of the truth are invited to meet with us, especially our ministering brethren.

Clyde Satterfield,
Union Clerk

BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at New Chapel the fifth Sunday and Saturday before in October, 1977, but for convenience and availability of more parking space the meeting will be held at Goldsboro Church. Goldsboro Church is located about ¾ of a mile off the U.S. 117 By-Pass in Goldsboro, N.C. Turn north at the J. J. Hanes Company and go directly to church on your left.

Elder Delbert Carraway was appointed to preach the introductory sermon and Elder A. F. Langston is his alternate.

An invitation is extended to our brethren and friends with a special invitation for our ministering brethren to come and be with us.

J. B. Williams,
Union Clark
Rocky Mount, N.C. 27801

MILL BRANCH ASSOCIATION

The 107th Annual Session of the Mill Branch Association is appointed to be held with Mount Pleasant Church, Bishopville, S.C. The association will be held, however, on Simpson Creek Church grounds, Horry County, S.C.; Services will begin at 11:00 A.M., on Friday before the first Sunday in November, 1977, and will, the Lord will, continue through Sunday following.

Simpson Creek Church is located six miles east of Loris, S.C. Those coming by way of Wilmington follow U.S. 17 to Little River, S.C.; turn right on S.C. No. 9. Go about fifteen miles to Goretown. Look for pointer at Goretown. Those coming by way of Tabor City, N.C., follow U.S. 701 to Loris, S.C. Turn left on S.C. No. 9. Go about five miles to Goretown. Look for pointer at Goretown.

We invite our brethren and friends to meet with us, especially our ministering brethren.

M. B. Paul, Association Clerk
5 Red Fox Road, Route No. 2,
Myrtle Beach, S.C. 29577

UNION MEETING IN CALIFORNIA

The Predestinarian Old School Baptist Churches in California desire to announce their Union Meeting, the Lord will, that will be held the first Sunday in November, beginning on Friday, November 4th, 1977, and will continue through Sunday following, November 6th.

The meeting is to be held with Little Flock Church in Bakersfield, California.

We desire to extend an invitation to our brethren. May they be enabled by the Lord to visit with us.

Further information can be obtained from

Elder B. K. (Bud) Smith, Telephone 213-630-1130, or Elder Walter Wilson, 213-331-5210.

Elder B. K. Smith, Moderator
Nancy J. Clay, Union Clerk

WHITE OAK UNION

The next session of the White Oak Union was appointed to be held with the Church at Davis Memorial, Onslow County, N.C., the Lord will, to begin the fifth Saturday in October, 1977, and will continue through Sunday following. The dates are October 29th and 30th, 1977.

Elder H. A. Young was appointed to preach the introductory sermon and Elder I. W. Shepherd is his alternate.

We invite our brethren that have been given a precious hope in Christ, along with our friends, to come and be with us. We extend a special invitation to our ministering brethren.

H. A. Young, Union Clerk
Jacksonville, N.C.

WHITE OAK UNION

The next session of the White Oak Primitive Baptist Union will be held, the Lord willing, with the Church at Wilmington, the fifth Sunday and Saturday before in October, 1977. These dates include October 29th and 30th, 1977, with services to commence at 11:00 A.M. each day.

Elder Horace Bryan was chosen to preach the introductory sermon and Elder J. B. Pollard was chosen to be his alternate.

Wilmington Church is located about 4-10ths mile off Hwy. U.S. 421 on the Silver Lake Road. Those coming from the west or north may take Hwy. 132 to Hwy. 421. Turn right and go to the fourth crossover; turn left and go straight to church. Those coming from the south take U.S. 421 about six miles; turn right on Silver Lake Road to church.

A cordial invitation is extended to all our brethren and friends to come and meet with us.

M. M. Gray, Union Clerk
Route No. 2, Box 176,
Jacksonville, N.C. 28540

BLACK RIVER UNION

The next session of the Black River Union meeting is appointed to be held with the Church at Reedy Prong, Johnston County, N.C., beginning on Saturday before the fifth Sunday in October, 1977, and will continue, the Lord will, through Sunday following.

Reedy Prong Church is located about twelve miles southeast of Benson, N.C. Take N.C. 50 Hwy south from Benson, N.C., and go ten miles to crossroads. Turn right on Rural Paved Road No. 1124. Go about two miles to church.

Elder J. W. Hawkins was appointed to preach the introductory sermon and Elder W. C. Noles is his alternate.

A cordial invitation is extended to our brethren and friends, especially our ministering brethren.

Alonzo Barefoot, Clerk
Route 1,
Newton Grove, N.C. 28366

ANGIER UNION

The Angier Union is appointed to meet with Oak Grove Church, Wake County, N.C., the fifth Sunday and Saturday before in October, 1977. Elder Allen Johnson was appointed to preach the introductory sermon and Elder S. J. Sauls was appointed as his alternate.

We invite the brethren to come with the hope that we may worship God together, especially our ministering brethren.

E. T. Jones, Union Clerk
Route No. 3,
Fuquay-Varina, N.C. 27526
Telephone 919-552-5845

MILL BRANCH UNION

The next session of the Mill Branch Union is appointed to be held with the Mount Pleasant Church, near Bishopville, S.C., on the fifth Sunday and Saturday before in October, 1977. The dates are October 29th and 30th, 1977.

Directions to Mount Pleasant are as follows: Those traveling south on U.S. 15, go 9-10ths mile past John Deere Dealer at southern edge of Bishopville. Turn right on hardsurfaced road. Go two miles; then turn left to church. Those traveling I-20, turn north on Highway U.S. 15, go 6-10ths of mile; turn left on hardsurfaced road; go two miles; then turn left to church.

We extend a most cordial welcome to all the brethren, sisters and friends who have a mind to do so, to be with us at this meeting.

L. M. Vaught, Union Clerk
Route No. 2
Loris, S.C. 29569

(286.4
Z81

ZION'S LANDMARK

PUBLISHED MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

University of N. C.
CHAPEL HILL, NC 27514
LIBRARY

VOL. CX OCTOBER, 1977 NO. 12

PSALMS
CHAPTER 17

Hear the right, O Lord, attend unto my cry; give ear unto my prayer, that goeth not out of feigned lips.

Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing: I am purposed that my mouth shall not transgress.

Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer.

Hold up my goings in thy paths, that my footsteps slip not.

I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, and hear my speech.

Shew thy marvellous lovingkindness, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them.

Keep me as the apple of the eye; hide me under the shadow of thy wings,

From the wicked that oppress me, from my deadly enemies who compass me about.

They are inclosed in their own fat: with their mouth they speak proudly.

EDITOR

ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

GEORGE A. FULK PILOT MOUNTAIN, N. C. 27041

$6.00 PER YEAR — 2 YEARS $11.00
TO ELDERS $5.00 PER YEAR — 2 YEARS $9.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

EXPERIENCE

Dear Brother Mewborn,

Last year, (1976), as you will recall, I was at old Harnett Church at the May communion and foot-washing meeting. I thought that I would have been back before now, but I have been hindered.

That day, before leaving for our home at Loris, S.C., you will recall that I talked to you about dear Elder C. U. Landers' writing of his experience in the Landmark. Also, that I had a mind to write him, but he (Elder Landers of Coleman, Texas) passed away before I finally had the opportunity to write.

When I was reading his experience in the paper, he told of his returning home from France in World War I, and how that the ship that he was on ran into a storm on the high seas of the Atlantic. He said that he thought God's time for him had come at that point. Brother Mewborn, I had to shed a few tears. I felt I had met that dear old soldier at the cross. The ship which brought me home from overseas from the same war also ran into a storm many miles from land. Somehow, as I read his piece, I was made to feel that we were on the same boat out there on the ocean. That feeling came over me, and it still continues with me.

I begged the dear Lord to spare my life. I promised Him what I would do. But, Brother J. M., my mind often goes back over my memory paths when I was over there during World War I. I was in a few of the battles that took place. We (the soldiers) had a war song that we would sing. The title of it was, "Just Before The Battle Mother, I Was Thinking Most of You." Even then, I felt that the only One who could help me was **THE LORD.**

I made many vows. I promised the Lord what I would do if He would spare my life. I was confused for a long time, even after being brought home safely from the war zones of France and Germany. I took these natural blessings for my soul's salvation. But when God's Salvation really and truly came to this poor sinner, it came by Grace and His Grace alone. There is a big difference.

Brother J. M., many of my early promises and testimonies were like this. When I was sick, I promised God that if He would let me get well, I would live for Him. When my child was sick on one occasion, I promised God if He would just let him get well, I would do anything He wanted me to do. I even said that I would take my child to church every Sunday and see that he lived for Him (the Lord). But, those of His chosen vessels have the experience like Job. Everything they have is removed and they are stripped of all possessions. We may promise all of these things, but until God takes it all away, we will never be made to give that spiritual tenth, spoken of in Gen. 28:22, until the trial comes and we are delivered. (We, of ourselves, can do nothing.)

Some seem to live in this world, and, seemingly, after having made

such promises, are carried through to fulfillment. Still, others have ways of satisfying themselves without being true to such promises. I feel that my case was like Job's. I was stripped, although I had forgotten my promise made to Him when in that terrible storm. I had to be called into account afterwards. I was made to learn in this experience that when we promise God these things, that we are made **TO HOPE** that it is in accordance with His Holy and Righteous Will. There is a big difference in the natural desire of the flesh or of man, and that Spiritual desire which comes from God. The latter is felt in the hungry and thirsty soul.

Salvation does not come by the-bargaining of man with God. It comes exactly as the Apostle Paul said in Ephesians 2:8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Salvation is the most urgent need of God's elect, but it does not come through man-made promises that are made in so-called emergency conditions. When a Spiritual vow is made, I believe God will give that one the faith to believe that it will be done, if according to His will.

Brother Mewborn, when I go back over my promises and vows that I have made of myself, I see all of them as broken. But those which God has made for me, I will have to say that I kept every one of them. I cannot change what God has ordained for He (God) is in one Mind and He changes not. What He has promised cannot fail, but will surely come to pass.

I hope that you and your family are well. Come to see us whenever you can.

A brother in Christ, I hope,
(Elder) H. Grady Cox
Route No. 2, Box 44
Loris, S.C. 29569
September 5, 1977

COMMENTS ON 1st CORINTHIANS 2:2

"For I determined not to know anything among you, save Jesus Christ, and Him crucified." 1st Cor. 2:2.

It is my belief that the Apostle Paul was speaking in behalf or concerning all of God's servants. I believe that all of God's called servants are made to desire His blessing in being enabled to preach only the true Gospel to His church. They must have His Spirit to preach Jesus Christ and Him crucified. Paul said, "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth." Roms. 1:16. When God blesses His servants to preach the truth, nothing is preached but Jesus Christ and Him crucified and that being in demonstration of the Spirit and in power. When God blesses His servants to preach election, Jesus is preached for He was in the election when The Father, The Son, and the Holy Spirit, all three, agreed or were in one accord, in one mind, as in the oneness of God before the foundation of the world.

When God blesses His servants to preach predestination, the Lord Jesus Christ is preached for He was predestinated to come into the world and be crucified for the sins of His people. When His servants are blessed in preaching forgiveness, they preach Jesus for He does forgive His people of their sins.

When God blesses His servants to preach wisdom, Jesus is preached for in Job 28:28, "And unto man He said, behold, the fear of the Lord, that is wisdom." That is the reason that His servants have to go and preach Jesus Christ and Him crucified is because of that fear and the fire that is shut up in the bones. The fire of the Holy Ghost will move a man out to the children of God to feed them on the food that He gives them (His servants) to feed them (His children). When God blesses His servants to feed His sheep and His lambs, Jesus is preached and Him crucified for that is what Jesus told Peter to preach. "Feed my lambs." John 21:15. "Feed my sheep." John 21:17. When God enables or blesses His servants to preach repentence, Jesus is preached for that is what He said after He was risen from the dead. "And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." Luke 24:27. When God blesses His servants to preach duty or spiritual obligation or constrainment, Jesus is preached for He performed our duty fulfilling and keeping the law to a jot and tittle. When God blesses His servants in proclaiming obedience, Jesus is preached for He is our obedience. Again, He kept the law for His people and there is nothing left for them to do.

When God blesses His servants in preaching love, Jesus is preached for He is love. There is no end to the love of Jesus. It is above all other love. There is a love of the world, there is a natural love of family or natural family ties, a love of money which is the root of all evil, but the **LOVE OF GOD** is above all and in all of God's people in all ages of time. And love is what God is for He loved them (His people) with an everlasting love and with loving kindness He has drawn them. When His servants are blessed in preaching faith, Jesus is preached for He is the One that gives faith. "By faith Abel offered unto God a more excellent offering than Cain." Hebs. 11:4. That faith still lives. "He being dead yet speaketh."

"When God's servants are blessed to preach hope, Jesus is preached for we read that we are saved by hope and hope maketh not ashamed. With this great blessing of hope, His servants are not ashamed to preach Jesus Christ and Him crucified when they are enshrouded in His Spirit and the power of God. Roms. 1:16, reads "For I am not ashamed of the Gospel of Jesus Christ: for it is the power of God unto salvation to every one that believeth." In speaking of the Gospel, brethren, I have not found the word, "Gospel," in the Old Testament scriptures. It is recorded in scripture that Noah was a preacher of righteousness. Also, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain." Joel 2:1 also, "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly." Joel 2:15. Jonah 3:2 reads, "Arise, go unto Nin'e-veh, that great city, and preach unto it the preaching that I bid thee." So, we do know that it was preached back there, but it was not called the Gospel. There were many things in which the name was changed after the coming of Jesus Christ for He set up a new and living way under the new covenant.

I do not believe that the new birth was spoken of back under the law

worship or legal dispensation. Jesus said, "Ye must be born again." So, when His servants are blessed to preach the new birth, they preach Jesus Christ and Him crucified, buried, resurrected and ascended into Heaven at the right Hand of God, making intercession for His people. Luke 10:1 reads, "After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place, whither He Himself would come." Verse 9 reads, and He said, "Heal the sick that are therein, and say unto them, The Kingdom of God is come nigh unto you." Even at this point He did not call it the gospel because He had not yet been crucified, but after the resurrection He said, "All power is given unto me in heaven and in earth." Matt. 28:18. Now we find in St. Mark 16:15, "And He said unto them, Go ye into all the world, and preach the gospel to every creature; He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

And He said, "Go ye into all the world, and preach the gospel to every creature." Luke 16:15. Here, I believe that He was speaking to every God called servant that He has ever called into the world from then 'til the end of the world. The word, creature, embraces God's little children. A creature is a being or subject that is altogether dependent upon another. This would mean that these creatures (His little ones) are made alive by His Spirit. They are quickened by the power of His Holy Spirit. It is recorded, "He that believeth and is baptized shall be saved." This baptism is the baptism of the Holy Ghost for it is spoken in the past tense. His people are quickened and made alive by the Holy Spirit. So, when His servants are blessed to set forth or declare the baptism of the Holy Ghost, they preach Jesus for He is the One who baptizes with the Holy Ghost and with fire. John said, "I indeed baptize you with water, but one mightier than I cometh, the latchet, of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire." Luke 3:16. When His servants are blessed to preach water baptism, Jesus is preached for He was baptized in the River Jordan and all His people were baptized in Him when He was baptized, that is to say in the mind and purpose of God before the foundation of the world, although the water baptism is not essential in the saving or salvation of the soul. 1st Peter 3:21 reads, "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." 1st Peter 3:21. Peter said that baptism was an answer of a good conscience toward God. Those of God's little children that have been given that desire from heaven and that have undergone the experience will tell you that nothing else will satisfy that soul until you have been baptized and made to enter the militant church.

When God blesses His servants to preach glorification and eternal life, Jesus is preached for in John 17:1 it reads, "These words spake Jesus, and lifted up His eyes to heaven and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." When we are blessed to preach glorification, Jesus is preached for He, The Son,

was glorified of the Father and the Son glorified the Father. In Romans 8:17 we read, "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." So, we see here that God is glorified in His Church and the Church is glorified in Him. We read in St. John 14:20, "At that day ye shall know that I am in my Father, and ye in Me, and I in you." Dear Brethern, if we are His we will suffer here while in this world, and He is the One who gives us the suffering that we might learn of Him, for He learned obedience by the things He suffered. It is recorded in St. Matthew 5:16, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." No man can glorify God in the flesh. It is the Church of the true and living God (With Christ, her great Head, in her midst) that glorifies the Father. These are the ones that have been born of the Spirit and made alive in Him. John had direct reference to them when he said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." John 17:3.

When God blesses His servants to preach salvation, Jesus is preached for the Word said in Isaiah 63:5, "And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought-salvation unto me." We read in Jonah where he said, "Salvation is of the Lord." "I will pay that that I have vowed." Jonah 2:9. Acts 4:12 reads, "there is none other name under heaven given among men, whereby we must be saved." It is all of the Lord. We cannot come unto the favor of God by our own works of righteousness for we have none of our own. When God's servants are blessed to preach His grace and truth, again Jesus, His Son, is proclaimed for grace and truth came by Jesus Christ. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:8, 9, 10. Beloved, you will walk in every one of them that God has before ordained!

When God blesses His servants to preach the truth, Jesus is preached for He is the way, the truth, and the life. John 14:6 reads, "I am the way, the truth, and the life." When they are blessed to preach peace, Jesus is preached for He is our peace. Ephesians 1:2 records, "Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ." Notice that Grace comes first and then peace for in Him we have peace from the trials and troubles of this world. John 14:27 has recorded, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." He does not give as the world for the world cannot give us this peace. Jesus has the power to come to us at anytime that it is His will and He takes away from us all of our troubles that we have ever had and He places our mind upon Him and the things of God. He causes us to praise His Holy and righteous name. He restores the joy of thy salvation unto us from time to time. When God blesses His servants to preach fellowship, again Jesus is preached for He brought us into fellowship

with God. He is the mediator between God and man by the way of the cross, His death, and the resurrection of His body from the grave.

When God blesses His servants to preach judgment, Jesus is proclaimed or declared for He is the judge of both the quick and the dead. As it is recorded in Ist Peter 4:5, it is my belief that He judges His people while they are here in the world. Peter had reference to two classes of people in this scripture. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we **walked** in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: wherein **they** think it strange that ye run not with **them** to the same excess of riot, speaking evil of you: who shall give account of Him that is ready to judge the quick and the dead. For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." It is my firm conviction and belief that God does judge His people while here in the world at His own good, appointed time, place, and in His own way. This is when they are born of the Spirit. Then our judgment has begun and from then on we are judged by Him. Hebrews 12:8 reads, "But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Brethren, when we are not kept and do wrong in sinning, we are the first to know because of this chastisement, or to me the same thing as being judged. Hebrews 10:26, 27, & 28 records, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for judgment and fiery indignation, which shall devour the adversaries." I believe that is enough scripture to prove what we have in mind of the judgment.

The non-elect are judged after the resurrection from the dead. They are judged out of the books according to the things that are written in the books. Rev. 20:12 reads, "And the dead (non-elect in this instance) were judged out of those things which were written in the books (not book) according to their works."

When God blesses His servants to preach comfort, again Jesus is preached and Him crucified for He said, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, etc." When His (God) called servants are blessed to preach of Heaven and immortal glory, Jesus is most assuredly preached and proclaimed for He is our Heaven of rest. He suffered and died on the cruel cross of Calvary for His blessed Church to prepare her for that happy and eternal home on high.

When God enables or blesses His ministers to preach the doctrine of the resurrection of these our vile bodies, a glorified Jesus is proclaimed aloud to all for He is the resurrection and the life. I believe the doctrine of the resurrection of the body exactly as it is recorded in Ist Cor. 15:44. "It is sown a natural

body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." I believe the body that is sown is and also will be the same body that is raised. But in the resurrection it will be changed to a spiritual body like the glorified body of Jesus.

Beloved, I suppose this speaking of Jesus could go on forever concerning Him and His love. In St. John 21:25 reads, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen."

Then on the other hand we read in Galatians 5:14, "For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself." It is recorded that the fulfilling of the law and the prophets was accomplished in one Word and that one Word is Christ for He came to fulfill the law and prophets. All that was prophesied of Him, He fulfilled. Speaking of the above scripture where it is recorded, "thou shalt love thy neighbor as thyself," if we have the love and Spirit of Christ manifest in us, we will love our neighbor as our self. Also, in speaking of the Word of God, the literal scriptures are just the written word, but the Spiritual Word is Christ. So, He is all and in all for time and eternity.

Yours in love,

(Elder) Charles R. Ball, Sr.

1420 S. Askin Street,

Martinsville, Va. 24112

March 23, 1977

CELEBRATES 70TH WEDDING ANNIVERSARY

Brother and Sister R. E. Bryant of Carthage, N.C., members of Lamm's Grove Church in the Abbott's Creek Association, celebrated their 70th wedding anniversary on Sunday, October 2nd, 1977, with a picnic attended by 250 to 300 friends and relatives. They received a congratulatory letter from President Carter, saluting their seven decades of marriage.

Many of our brethren and sisters in the churches in North Carolina and Virginia have loved this couple (for His sake) for many years. Brother Bryant has bee blessed to serve his church in the capacity of deacon for several years. The celebration on the first Sunday in October also coincided with his 91st birthday. Relatives from as far away as Maryland and Georgia attended, so we are informed.

Sister Bryant, who is 88 years old, celebrated by going fishing with one of her sons. A granddaughter remarkedon her arrival back home from the fishing trip, "She was tickled pink to catch more fish than he did."

It is our desire that God continue to bless this lovely couple for many more years with the same happiness that comes only from God's throne on High. Our love and best wishes go out to them in this season of an unusual milestone in life.

Editor

GOD'S SECURITY NEVER FAILETH

"My sheep hear My voice, and I know them, and they follow Me." John 10:27. Just think, Dear Reader, if you are one of the sheep (God's children) who hears His voice, He

knows you. And He knows you by your own name. He GAVE you special ears to hear His voice. "He that hath ears to hear, let him hear." Matt. 11:15. And those who hear the Voice are safe in His mighty hand. "And I GIVE unto them eternal life; and they shall NEVER perish, neither shall any man pluck them out of My hand." John 10:28. What a merciful God poor sinners have to guide and protect them all the journey through. He gives them "ears to hear" His voice; He reveals to them what they hear and He knows who they are. "He calleth His OWN SHEEP by name." John 10:3. (Oh, if my name could be one of them!) "I am the good Shepherd and know My sheep, and am known of mine." John 10:14. "I have called thee by thy name; THOU ART MINE." "And all mine are thine; and thine are mine; and I am glorified in them." John 17:10. If you are among the CHOSEN, you are as safe now as you were at the time you were chosen. "That the saying might be fulfilled, which He spake, of them which Thou GAVEST Me have I lost NONE." John 18:9.

He guards you. "When thou passeth through the waters, I will be with thee, and through the rivers, they shall not overflow thee, when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee." Isa. 43:1-2. Could you hide from Him even if you wanted to? "If I ascend up into Heaven, Thou art There; if I make my bed in hell behold Thou art there; If It take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me." Rom. 139:10-8. As experience has proven, mankind will forsake you, but God? NEVER! "I will not forsake my people." I Kings 6:13. "For the Lord will NOT forsake His people for His great name's sake: because it has pleased the Lord to make you His people." I Sam: 12-22. And what does He do for you? "I will go before thee and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron and I will give thee the treasures of darkness and hidden riches of secret places that thou mayest know, that I the Lord, which call thee by thy name, am the God of Israel." Isa. 45:2-3. He says; "Fear not I am with thee." Isa. 43:5. Could we possibly ask for more? And, "He sticketh closer than a brother." Pr. 18:24. What comforting words when you feel your friends have forsaken you and now need one who will stick by you when the mountain looks too high and the valley too deep. Have you ever been there? Don't despair. "What shall we then say to these things? If God be for us, WHO can be against us." Rom. 8:31. "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear." Isa. 59:1. "And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." John 14:13.

The whole world seems a better and brighter place when I can think of the encouraging promises of God, but it seems I lack faith and I fear none of them include an unworthy sinner that I feel to be. "O, ye of little faith." The Apostle Paul said, "Set your affection on things above, not on things on the earth." Col. 3:2. But I find it is not so easy. Someone once said to me she believed I thought of Scripture all the time. How wrong she was! I doubt it would

be one per cent. But my happiness is thinking on spiritual things, be it ever so fleeting, and listening to the Elders proclaim the truth as I understand it. I feel more secure and my hope seems a little brighter when the promises are before me. I like to hear of His power and greatness. "Yes, before the day was I am He and there is NONE that can deliver out of My hand. I will work and who shall let it?" Isa. 43:13. God secures His people for two reasons: "Because they are His" and because "He loves them with an everlasting love." He never leaves them because they are ONE in Him. "I in them, and thou in Me." "For in Him dwelleth all the fullness of the Godhead bodily." Col. 2:9. And His people have "an inheritance incorruptible, and undefiled, and that fadeth NOT away, reserved in Heaven for you." Peter 1:4. "Who are kept by the POWER of God through faith unto salvation ready to be revealed in the last time." Peter: 1-5. "Father, I will that they also, whom Thou hast GIVEN Me, be with Me WHERE I AM, that they may behold My glory, which Thou hast given me; for Thou loveth me BEFORE the foundation of the world." 17:23. God's children believe the truth because they have been made to believe it. God purposed it. It is a free gift from Him. Jesus says; "For I have given unto them (His children) the words which Thou gavest Me, and they have received them (only they can) and have known surely that I came out from Thee, and they have believED (already) that Thou didst send Me." John 17:8. "I have manifested Thy name unto the men which Thou GAVEST (already) Me OUT of the world; Thine they were, and Thou GAVEST them me, and they have kept My word." John 17:6. He also said, "I have glorified Thee on earth: I HAVE FINISHED the work which Thou gavest Me to do." John 17:4. And He says, "I pray for them; I pray NOT for the world, but for them which Thou hast GIVEN me. Why? "for THEY are Thine." John 17:9. We know the work was finished because Jesus said it was — and what sinful creature, whose origin is the dust of the ground, could possibly believe he could continue with a work that Jesus said, Himself, was FINISHED.

I have heard these false prophets telling what they are doing for the Lord and asking their followers to get busy and help before it is too late all my life. Well, this does not worry you, nor me, but it still astounds me. No Primitive Baptist will ever feel he is worthy to help with such sacred work. He feels deeply grateful for his belief but he has no assurance he is a child of God ... We read; "Ye are saved by hope," and the true believers survive on that doctrine. It is balm to their souls. It is their food and it is their drink. They have no doubt of the truth of the Scriptures and they are glad that it leaves man's work out of it. God has ALL the power and He never errs in His judgments. "He declared the end from the beginning," and since "His sheep follow Him," we have faith that He will lead His children to His glorious Kingdom. We do not believe "The Way" is as easy as the world tells us. It includes trials, troubles and tribulations — and suffering. The world says; "Just LET God in." But where is the suffering? "For I will show him how great things he MUST suffer for My name's sake." Acts. 9:16. "We must through MUCH

tribulation enter the Kingdom of God." Acts. 14:22. "Behold, I have refined thee, but not with silver; I have CHOSEN thee in the FURNACE OF AFFLICATION." Isa. 48:10. But, we also read words of encouragement: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you but rejoice, inasmuch, as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad with exceeding joy." I Peter 4:13. Your suffering is for a purpose, Dear Child of God, and, remember, you have a MIGHTY Arm to hold you up .... Someone to lean on ... "Casting ALL your care upon Him; for He careth for you." I Peter 5:7. "I can do ALL things through Christ which strengtheneth me." Phil. 4:13. "He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast ALL their SINS into the depths of the sea." Mi. 7:19. "I will remember their sins NO more." Jer. 31:34. "My sheep hear My voice, and I know them, and they follow Me." Could such comforting words possibly include this unworthy writer?

"Firm as the earth Thy gospel stands,
My Lord, my hope, my trust;
If I am found in Jesus' Hands,
My soul can ne'er be lost."

Elizabeth C. Edwards
417 South Boylan Ave.
Raleigh, N.C. 27603
August 1, 1977

"YEA, THOUGH I WALK THROUGH THE VALLEY OF THE SHADOW OF DEATH, I WILL FEAR NO EVIL."

Dear Elder Mewborn and Brother Fulk,

Enclosed is a check for renewal of the Landmark and a small token for the paper. Also, enclosed is the experience of my late sister, Beulah Mae Mabe, a Primitive Baptist by Faith, and an avid reader of the **Landmark.**

When she was ten years old, she listened to papa read the Bible about the end of time. That night she dreamed the end of time had come and the people of the world were screaming and weeping. She, too, was afraid and then the hand of papa reached for her and led her to a little, white cloud. The cloud slowly enveloped her. She no longer heard the world and she was no longer afraid. The little cloud started to lift and she awoke.

The next morning she told mama about her dream. Mama explained the dream as that being led by the hand of papa, figuratively meant the hand of the Heavenly Father would lead her through the world. The envelopment of the cloud was the Shield of God. The quiet she felt, when the cloud enveloped her, was the gift of Faith. Also the rising of the cloud, at the appointed time, meant God would lift her to his Kingdom.

During her life she and mama talked about this dream many times and seemed to get a sweet satisfaction from the discussion.

She regularly attended Bunker Hill Primitive Baptist Church near

Kernersville, N.C., and many other churches near her home. Her faith seemed to strengthen as the years passed, and in her daily life she frequently spoke of how wonderful to know that in the fullness of time the Sovereign Will of God would be fulfilled.

In July of 1975, after enjoying many years of good health, she learned she had an inoperable and incurable cancer. She accepted the news calmly, and quietly prayed that she might die. This not being God's Will, she improved somewhat and was brought to her home.

Being a registered nurse and having lived with her my entire life, I retired to care for her. It was during the following days that we had many talks about the Will of God, and it was during this time she told me of the dreams and visions she was blessed to experience.

She never wept or complained of the fate of the cancerous condition. I took her daily to our family farm where she walked the fields of her youth. On one occasion when she had slowly walked her little path, she told me quote, "When I am out here walking alone, there seems to be the shadow of a **Cloaked Figure** walking beside me. When I turn to see Him, **He** is gone but returns as I continue my walk. I do believe **It** to be the Holy Spirit."

She attended church only a few times after her illness began. The Chemotheraphy she was taking and the progressive growth of the tumor curtailed her activity. She suffered ceaseless pain, but never wept or complained. She always prayed, "If it be your Will, God, that I am to suffer this, please give me the courage and the strength to bear it."

On one occasion, after having slept for a few hours, she awoke and stated, "While I was away, I dreamed I saw myself as a little, naked baby, being tossed about in dark, murky, churning and choppy water. The baby was trying desperately to survive, but it disappeared in the choppy water. I looked everywhere in the water for the baby and then I saw beyond a clear, still pool, a ripple that passed across the clear water. Then the baby appeared. Two hands lifted the baby and carried it through a bright light beyond.

"Now the choppy water is the suffering I must endure, the clear pool is my baptism, the hands are those of Jesus, the Light, my eternity."

"When I am gone, please do not wish me back, if you miss me, but my hope is that I shall be in Heaven and my soul will still live, but I will be away from you."

The following night she reviewed her life before God, expressing her sorrow for having sinned and thanked Him for all the joys, trials, tribulations, humiliations and sufferings she had endured. She spoke of this as being His Will and it was good for her for she turned to Him instead of the world.

Shortly after that she dreamed of having been given a glimpse of a city that glittered as of gold and diamonds. About one week later she told me she was taken again to the city and this time she saw mama. Mama smiled at her. She also saw many of her departed friends from the telephone company where she had worked. She stated all were busy and happy. When I asked her if mama was young or old she replied,

"Neither, she was fashioned after Christ and you would not have known her."

Several days before she died, she told me she was taken again to the city and was given a view of it. When I asked her to describe the whole city she replied, "God does not give mortal man the words to describe it, and it can never be told."

In early morning of March 8, 1977, her condition worsened and she remarked to me that she was almost through the choppy water. She asked if I would pray that she might soon die. When I told her I did not wish this, she stated, "Oh, but I would rejoice to die." And on that same day in early evening she quietly closed her eyes to earth and opened them in Heaven, as God recalled His own.

Dear sister, you will no longer join our family number, but it is God that has bereft us, and may He make us in true submission say, "Thy Will be done."

Written by her sister, Mary Jane Mabe, who was privileged to share the life of this loved one.

I hope this experience is worthy of publication in the Landmark.

Mary Jane Mabe
512 Guilford Avenue
Greensboro, N.C. 27401
September 20, 1977

MARRIED SIXTY-SIX YEARS

Dear Brother Mewborn,

(If I am worthy to call you Brother); I do enjoy the Landmark and look forward to the time when the next one will come. John and I went into the water together the second Sunday in November, 1915, near Ozark, Alabla. I know that there have been a few divisions since then, but (in our hearts) we have never departed from the old original, true, sound doctrine and practice of the Old School or Primitive Baptist Church. We moved from Alabama in December, 1924, and have been members of the old Mount Enon Association here since then. John is now 89 years old, and is in a nursing home because I am not physically able to take care of him. I still drive and go to see him every afternoon. He held my hand yesterday and said, "Maybe I will be able to got o church next meeting time," but, of course, I know he will not. He is so weak and thin. He and I will have been married sixty-six (66) years, if God blesses us to see the 5th of November, 1977.

We have always been poor, uneducated people, but feel God has blest us to be rich in faith. God blessed us with five children. Four of them are still living. We have fourteen grandchildren and sixteen great grandchildren. We are thankful, humbly proud, of all of them, we hope.

I do hope that you and your family are well. I am praying that God will give you health and strength to continue with the dear old **Zion's Landmark.**

A sister in hope of
eternal life, if one
at all,

Amanda Fralish
340 Ferndale
South Daytona, Fla. 32019
August 12, 1977

Zion's Landmark

" Remove not the ancient Landmark which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editor

GEORGE A. FULK
Pilot Mountain, N. C. 27041

VOL. CX **NO. 12**

Second Class Postage Paid at Wilson, N. C. 27893

Wilson, N.C. 27893 **October, 1977**

EDITORIAL
CHRIST HAS OVERCOME THE WORLD

St. John 16-33 records,

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world. "It is often quoted, "in the world ye shall have tribulation, but in me peace." The reader will notice that it says, "be of good cheer; I have overcome the world." We are, indeed, in the world when we are careful, anxious, eager and troubled about many things, but Christ has overcome the world, and when He reveals Himself to one He (Christ) overcomes the world. At that time worldly things have to wait. They are moved aside.

In St. Luke 10:38-42, "Now it came to pass, as they went, that He entered into a certain village; and a certain woman named Martha received Him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard His word. But Martha was cumbered about much serving, and came to Him and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her, therefore, that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her." Now, as the first Scripture states that "in the world ye shall have tribulation," it is clear that Martha was in the world even though she was right in the presence of Jesus. She had even invited Christ into her home, but she was cumbered about with many things. Christ even told her that she was troubled and careful about many things. This is plain that she was at that time in the world or in a spiritually manifest sense in being absent from the Lord. One would think now that if he could be blest to be in the presence of the Lord Jesus Christ that he, the sinner, would certainly be at peace, but one cannot be at peace within until the Lord overcomes this state of one being in the world. Sin dwells in the flesh and it must be overcome. Surely enough, then when one is in the world, he will have tribulation until Christ overcomes the world that is bothering him and troubling him. At the appointed time, and not until then, Christ overcomes the world that is in you and you are blest to rejoice in the Lord as Mary was down at Jesus' feet in humbleness and humility where there is nothing but love.

The Lord had overcome the world in Mary because she was down at Christ's feet, and heard His words. She was blest with that peaceful spirit of hungering and thirsting for

righteousness, and she wanted that hunger and thirst satisifed first before the food was served. She was being blest with that peace that comes only when Christ overcomes the world. She looks up to Jesus in all humbleness and humility for that spiritual food for which she was hungering and thirsting. The satisfaction of that spiritual hunger for which she had been blest could now be satisfied. That rated far ahead of feeding of the body with Mary, because Christ had overcome the world in her at that time, and she could enjoy that Charity that the Apostle Paul wrote about. He said that if we give our bodies to be burned and have not charity, it profiteth us nothing. When this Spirit (which is Christ) is manifested in one, he, the sinner, will be down at Jesus' feet where the spices flow out that Soloman wrote about in the Song of Soloman where there is nothing but love. Let it be definitely understood and stressed that we cannot get to His feet except at the appointed time by the Father, for, "No man can come unto me except the Father which hath sent me draw him." St. John 6:44. "So then it is not of him that willeth nor of him that runneth, but of God that showeth mercy." See Romans 9:16. Mary was being blest with this peace that comes only when Christ overcomes the world in one of His little ones. It was not coming from any works that she had done. She wanted to listen to His words while He was there. Time was precious with her. How wonderful it would be with us if we could be blest with a personal meeting with Christ today as it was with Mary. But, Christ would have to overcome the world for us as He did for Mary or it would not mean anything more for us than it did for Martha who was troubled and worried about many things. In other Scriptures it is made very plain that Christ loved Martha, for she was present when Christ raised her brother, Lazurus, and at that time the Scripture says, that Christ loved Martha and Mary. See St. John 11:32. It just was not the time in this experience for Christ to overcome the world in Martha as He did in Mary at this particular time. The reader will notice by reading that Scripture where Christ raised Lazarus from the dead that when Mary came to Jesus, she fell down at His feet again where she liked to be. Worldly things were still removed from her, for she told Christ that if He had been there her brother would not have died. When Jesus saw her weeping, He wept also. Here in **DIVINITY** the **SPIRIT of DIVINITY** weeps along with those who were weeping. He showed to the world while He was here in the body of flesh that He could raise the dead. In talking to Martha in St. John 11:25, "Jesus sayeth unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." Also verse 26, Also and "whosoever liveth and believeth in me shall never die; believeth thou this?" That soul of Mary's that loved so much to be at His feet never died. What Jesus did for Lazarus's body He will surely do again for His entire bride (when He comes again.) His statement, "I am the resurrection and the life," was proven here when He raised Lazarus from the dead. He told them to loose him and let him go. See St. John 11.

Also, it is recorded in St. John 12:24, "Verily, verily, I say unto you, Except a corn of wheat fall into the

ground and die, it abideth alone; but if it die it bringeth forth much fruit." Also in Gal. 3:16, "Now to Abraham and to his seed were the promises made. He sayeth not, And to seeds, as of many, but as of one, and to thy **SEED** which is Christ." This **SEED** which is Christ is in all His elect St. John 14:29, "I am in my Father, and ye in me, and I in you." So this **SEED** which is Christ is in each one of His little ones. That is what turned Joseph's brothers against him. That spirit was not shown in them, and they were jealous of Joseph because it showed or was made manifest in Joseph, and they did not have it.

So, the corn of the wheat does fall into the ground and die, but the **seed** in that corn of wheat brings forth much fruit. Now the **SEED**, which is Christ, that is in each of His little ones does not die. It brings forth much fruit. The plant comes forth in a much more glorified state than it was when it was planted in the earth. Likewise, the bodies of these little ones, like Mary, will rise in a much more glorified state than they were when they were planted.

Ist Cor. 15:38 reads, "But giveth it a body as it have pleased Him, and to every seed his own body." That ought to make plain that it will be the same body. It will be a body over which Satan, sickness, old age, and death shall have no dominion. Peace, as Mary was blest with it at Jesus' feet, will be continuous and continual, forever. The troubles that bother one while he is in the world will never be allowed to enter. There will be nothing but **LOVE** as it was with Mary. Here in the flesh one might be present with Christ and still be in the world as it was with Martha, but not so in the Resurrection, because Christ has overcome the world. In that eternal bliss no worldly worry will ever enter, because Christ said, "These things I have spoken unto you that ye might have peace. In the world ye shall have tribulation, but be of good cheer, I have overcome the world." Notice that in the world it reads, "ye **SHALL HAVE TRIBULATION; BUT BE OF GOOD CHEER: I HAVE OVERCOME THE WORLD.**" The trouble that ye shall have in this world will never enter that eternal home which is to come where there is nothing but PEACE. There we, too, hope to be at Jesus' feet and ascribe all honor, glory, and praise to Him forever and ever.

"So also is the resurrection of the dead. **It** is sown in corruption; **it** is raised in incorruption. **It** is sown in dishonor; **it** is raised in glory; **it** is sown in weakness, **it** is raised in power. **It** is sown a natural body, **it** is raised a spiritual body. There is a natural body, and there is a spiritual body." See 1 Cor. Chapter 15, verses 42, 43, 44. That **it** is a pronoun that has to have a noun to refer back to, and it is in verse 38 where it is recorded, "But God giveth it a body as it hath pleased Him, so the pronoun **IT** is referring back TO the noun "body". The word **it** cannot be used unless it has a noun to refer back to. So **IT** that is used several times refers back to the same body. But **it** is raised a spiritual body and in incorruption, in glory, and power. Here, we have a natural body, but Paul says "there is a natural BODY and there a spiritual body." Ist. Cor. 15:44. When Christ arose from the dead He could enter a room with the door closed without it being opened, and He appeared once to over 500 brethren, not 500 witnesses, as it is often quoted. He appeared only to

believers.

Now it is a certain fact that Mary deserved no praise as the conditionalist would say for being down at Jesus' feet, rejoicing in that overwhelming love feast; neither did Martha deserve any discredit for her anxiety, troubling, and worrying over many things. Both Mary's rejoicing and Martha's troubles were alike, appointed, decreed, and predestinated unto them. Both were "can't help its" alike. That worldly state in which Martha was bothered reigns in all of us until Christ, who has overcome the world, overcomes the world in us. Then we, too, can be at Jesus' feet where there is nothing but **LOVE**, but it most certainly has to come by appointment and predestination. One has no more control of that Spirit that brings the peace that Mary was enjoying than he does over the waves of the ocean. Martha was even in the personal presence of Jesus and still could not feel it. But when it does come, the world and all of its attractions are put in the background as they were with Mary.

David wrote many Psalms but only one 23rd Psalm in which he felt this feeling of assurety or assurance that Christ was His Shepherd even to the extent that his cup overflowed. At that time Christ had overcome the world for David. "And prisons did places prove" for Paul and Silas when they were in chains in prison at midnight when the Angel of the Lord came and removed the world from them. They could sing and rejoice even in prison. Jonah could say of a truth that "Salvation is of the Lord" while he was in the whale's belly, because Christ had overcome the world for him at that particular time and place. Daniel, while in the den of lions could relax and sleep without fear, because Christ had removed the world from him at that point in time. The "Three Hebrew children" could walk about in the burning fiery furnace without harm, because Christ had overcome the world for them, and the fire could harm them not. True and sincere prayer from God that Christ has overcome for us has to be answered only at the Father's appointed time. All prayer is answered as it was predestinated in that eternal thought of God. Isa. 14:24 reads "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand."

May God enable us to ascribe all honor to Christ who has overcome the world for His bride.

George A. Fulk
February 19, 1977

OBITUARIES, MEMORIALS

ELDER H. E. MANN

Our dear, precious brother, Elder Henry Edison Mann, was born April 6, 1891, in Carteret County, N.C. He was the son of the late David Lewis and Henretta Garner Mann.

Brother Mann married the former Vera Garner of Newport, N.C. There were no children born to this union, but they graciously reared a nephew, Mr. Lester Garner. They were blessed with nieces and nephews who lovingly cared for them.

We first knew Elder Mann in the late 1940's when he and Sister Mann began to visit the churches at New Chapel and Goldsboro. We loved them then and we still do today.

Brother and Sister Mann went before the church at Healthy Plains (then part of the Black Creek Association) the second Sunday in June, 1926, and were baptized by the late Elder George Boswell. Elder Mann was ordained to the Gospel Ministry on June 10, 1951, at the request of the church at Dudley,

North Carolina.

We were drawn very close to this dear brother and his wife when in 1950 Elder Gerald Pate suffered a heart attack. Brother Mann visited the churches at Goldsboro and New Chapel every meeting at this time. Sister Mann was always at his side.

In 1951 Elder and Sister Mann (because of a coming separation in the Black Creek Association) moved their membership with the church at Goldsboro and both were received with much love and rejoicing.

Elder Mann served as Co-Pastor at Goldsboro Church from 1964 until Elder Gerald Pate's death in April, 1975. In June, 1975, Elder Mann was called to pastor the church at Goldsboro and served us gently and lovingly until his death November 11, 1976. He was also called to serve the church at Contentnea Wilson County, N.C., after the death of Elder Pate.

His dear, precious wife traveled the many long miles with him to serve His (God's) people until her health failed. Elder Mann then made the many trips alone except the last few months he lived when one of his nieces very willingly drove for and carried him to his meetings.

A book could be written about this dear servant of God and his loving wife, but space does not permit.

Sister Mann still lives at her home in Newport, N.C., and she is in ill health. Our hearts and love go out to her in her loss. Our love still remains for her loving husband and brother.

Written with much love,
Paul H. Carraway
Fuquay-Varina, N.C. 27526

MEMORIES OF ELDER H. E. MANN

Though small in stature, Elder Mann stood as a giant among the brethren as they recognized his particular gift in the discipline and order of the church. His physical smallness was not indicative of the large hope and strong faith in his Lord and Master who had brought him out of the depths of a living hell; who had turned him around and made him to want to follow a different path; a God who made him willing to stand before His children in spite of human weakness and feelings of total inadequacy.

Knowing that all flesh is as grass, and that in the flesh dwelleth no good thing, it always seemed to me that Elder Mann was blessed to walk a Godly walk and to talk a Godly talk more than many; surely more than this sinner with pen in hand who longs for those sweet blessings.

Yet, Elder Mann longed for a more Godly conversation; felt that his walk was not what he desired it to be; and oft fell into despair as he was imprisoned even as John and made to question, "Art thou he that should come or do we look for another." Matt. 11:3. As with all of God's children, he could not see that beautiful light that radiated from within; nor feel that his walk exemplified that of a child of God. Thus, he had to wonder, doubt, and hope that God had revealed Himself to him, that he had been one of those chosen from the foundation of the world in that great election; that one day he would be blessed to bask in the sunlight of God's eternal love. He was given enough faith to keep his hope alive, and enough troubles and doubts to keep him humble, for he was an humble man.

Having been carried through many troubled waters and having been placed on the mountain tops, he was enabled to witness with the brethren and find witnesses in the scriptures which he was blessed to relate to the comfort of many of God's little hungry ones.

We miss Elder Mann as our Pastor, Brother, and friend; one who was ever faithful and we believe that he is now resting, awaiting the final resurrection day when he will inherit the Kingdom prepared for him from and before the foundation of the world. Our love for him continues and sweet are the memories of this dear man.

A little sister who loved him,
Barbara Carraway
3008 Leonard Street
Raleigh, North Carolina 27607

ELDER THOMAS L. HUFF

It has pleased God to remove from our midst a dearly beloved member of our church, Elder Thomas L. Huff.

He was born November 3, 1893, the son of the late Elder Sandford and Emma Jane Huff of Lawrenceville, Georgia. He died May 3, 1977. He was 83½ years old. He leaves to mourn his passing five children and two sisters and all the members of the Yellow

River Primitive Baptist Association.

Elder Huff was licensed to preach in the year of 1926. In 1928 Shoal Creek Church called for his ordaination. He was ordained December 1, 1928. Haynes Creek Church chose him for moderator October 18, 1947. He served until 1955. Then again from November 18, 1972, part time, until 1976. He joined Haynes Creek Church on Confession of Faith December 17, 1955, and was a devoted member until his death. He was moderator of our association for many years and was our moderator at the time of his death.

We miss his presence and sweet fellowship, but there is a time when we must all be still and know that He is God. "Precious in the sight of the Lord is the death of His saints." Psa. 166:15.

Funeral services were held from Tom M. Wages' Oak Lawn Chapel, Lawrenceville, Georgia, on May 5, 1977, with Elders W. C. Edwards, E. H. Gunter and James T. Jones in charge. Interment was in Shadow Lawn Cemetery, Lawrenceville, Georgia.

Submitted by
Haynes Creek Church
(Yellow River Primitive
Baptist Association)

FAITHFUL SOLDIERS ARE NOT FORGOTTEN

If it is agreeable with the brethren and at your request, I would like to submit a few lines in connection with the life of my brother in Christ, I hope, (also my brother in the flesh) Elder Thomas Leonard Huff.

He was inducted in the United States Army on April 26, 1918, in the 82nd Division, 321 St. Field Artillery Headquarters Co. He was stationed at Camp Gordon and two weeks later, he sailed for France. He served on the battle front for 63 days. He was in the Battle of Chatterchercy, then called the New Argone and Hindenburg Line. It was during the heat or hottest part of this battle, as he so often or many times related in his speaking, that his conviction came and the Spirit of God first touched him in a manifest sense. The soldiers nearest to him saw him fall to his knees. They thought he was wounded. (A bullet had passed between his arm and body. It did not scratch him. Neither did any other touch him while he was in France.) In a muddy, hungry condition. God's Spirit cut him down, and he told his soldier companions that they could not help him. The armistice day was declared on November 11, 1918, and he sailed for home the following May, 1919.

This wonderful experience, the blessed work of God, stayed with him, and was openly made manifest on the third Saturday in August, 1924, when he asked for a home and was also received into fellowship with New Shoal Creek Church, Lawrenceville, Gwinnett County, Ga. He was baptized on the following Sunday by his father and pastor, Elder S. A. Huff. He was licensed to preach between the years 1926 and 1928, (I do not have the exact date), and was subsequently ordained to the ministry on December 1, 1928.

During the years of his ministry he served the following churches as pastor, viz: Bethel, East Point, Ga., Nancy Creek, Chamblee, Ga., Mount Zion, Athens, Ga., Haynes Creek and Shiloh Churches, Loganville, Ga., Sweetwater, Lilburn, Ga., and Shoal Creek.

When the meeting house at Shoal Creek was destroyed by fire, the members were not financially able to rebuild. So, all members were dismissed to unite with sister churches of their choice. My brother first went to Sweetwater, and later Haynes Creek, where he had membership at the time of death.

On returning home from World War I (France) in May, 1919, he married the former Mattie Sue Harris June 29th, 1919, with whom he was blessed to live for many years. She preceded him in death approximately two or three years ago. Shortly after his marriage he went into the mercantile business with Payne Bros., Duluth, Ga., and worked there until he moved to Lawrenceville, Ga. Here he went into business of his own.

May God bless and keep you and yours is my prayer, if I could pray.

Mollie Belle H. Guthrie, R.N.,
1771 Indiana Ave., N.E.
Atlanta, Ga. 30307

I sincerely appreciate Sister Guthrie's getting together the above facts concerning the life of our late, beloved, Elder and Brother, Thomas L. Huff. Also, the obituary as prepared and written by his home church, Haynes Creek.

For many years we had four beloved Elders among us in our correspondence that were veterans of World War I. Some of them actively fought in these battles. These were the late Elder G. W. Hill, Greensboro, N.C., Elder C. U. Landers, Coleman, Texas, and Elder Thomas L. Huff, Lawrenceville, Ga. The only surviving one, to my knowledge, is our dear Elder H. Grady Cox, Moderator of the Mill Branch Association Loris, S.C. "See

his experience in this issue of the Landmark.") Not only were these faithful men enabled or blessed in standing firm on the battlefields of nations, but we have seen them stand (by the Grace of God) faithful and steadfast in the battles of Zion. From all four of them, the trumpet has never given an uncertain sound to our knowledge, God has the praise!

Editor

HOLLIS F. PRUITT

Brother Pruitt was born in Stokes County, N.C., May 27, 1900, and departed from this world February 14, 1977. His stay on earth was 76 years, 8 months and 17 days. He was married to Bessie Overman. To this union were born two daughters, Mrs. Juanita Perry of Elon College, N.C., and Mrs. Lavona Hall of the home. Also, five sons, Frank Pruitt of San Ramon, California, Richard "Buddy" Pruitt of Route 4, Burlington, N.C., Reverand James Pruitt of Clarksville, Va., Johnny Pruitt and Wayne Pruitt of Burlington, N.C. Other survivors are: One sister, Mrs. Hester Jones of Florida; Two brothers, Sandy Pruitt of Eden, N.C., and Ollie Pruitt of Memphis, Tennessee. Nineteen grandchildren and eighteen great grandchildren also survive.

Brother Pruitt was faithful to attend Old Baptist meetings as long as he was able. He stood firm in his convictions. This was a principle which meant more to him than flesh and blood. He loved true order of the church of God and with humble boldness contended for it.

We, the Church at James Street, Burlington, N.C,, feel the passing of Brother Pruitt very much; yet, we must say, there is no doubt but that he is resting in the paradise of God's eternal love.

He united with James Street Primitive Baptist Church December 31, 1949, and was baptised February 5, 1950. He was a member of the church about twenty-seven years.

According to his request, his funeral was conducted by Elder Hugh D. Wray, assisted by Messrs Russell Chrisco and Douglas Neory. Interment was in Pine Hill Cemetery to await the call of his Lord to be awakened in the likeness of the King of Kings and Lord of Lords.

Done by order of the church, and humbly submitted by Richard B. Barham.

Elder Hugh D. Wray.
Pastor
Greensboro, N.C.

CHARLIE Z. LANGDON

It has pleased God in His infinite wisdom to remove from our midst our highly esteemed brother and deacon, Brother Charlie Z. Langdon. He was born January 5, 1896, in Pleasant Grove Township, Johnston County, N.C., a son of the late Brother James Robert and Loudella Honeycutt Langdon. He passed from this life, August 4, 1977, at the age of 81 years and 7 months.

He was twice married. In the fall of 1920, he married Miss Lula Johnston and she lived 18 months. On October 15, 1922, he was married to Ida V. Clifton. To this union were born three children, a daughter, Mrs. Mable Langdon Coats of Route 1, Angier, N.C. The sons are Melvin C. Langdon of Route 1, Angier, who proceded him in death January 31, 1977. Robert Langdon lost his life in a airplane crash January 10, 1970.

Brother Charlie loved his family and he spent the last seven years in much grief and sorrow. He was a devoted husband, a loving father, and grandfather.

Survivors are his wife, his daughter, seven grandchildren, four great-grandchildren; one brother, the Rev. Carlie Langdon of Angier, N.C.; his stepmother, Sister Wincie Capps of Dunn, N.C.

Brother Charlie united with Fellowship Church, Johnston County, N.C., and was baptized the first Sunday in August, 1932, by his pastor, the late Elder Fred W. Rhodes. He was strong in the faith of God's elect and had a great interest in his church. To know Brother Charlie was to love him. He seemed to love everybody. The church has lost a wonderful member and deacon. He was ordained as deacon November 1, 1953, of Fellowship Church along with Brother E. H. Dupree. In this office they have served well together, faithfully, in a most acceptable manner, giving good council where it was needed. His church, his family, neighbors, and friends have suffered a great loss in the passing of Brother Charlie Langdon, but we believe and trust our loss is his glorious gain.

Funeral services were conducted Saturday P.M., August 6, 1977, by Elders Curtis Parrish, J. M. Mewborn, Allen Johnson and Rev. Carlie Langdon. His body was laid to rest in the Fellowship Church Community Cemetery. Love and sympathy were ex-

pressed by the many floral designs and the presence of a large number of friends and relatives.

May the God of love console and comfort his wife, his daughter, his brother, grandchildren and great-grandchildren. May the God of everlasting peace and consolation keep them in His care.

Therefore, be it resolved that a copy of this obituary be given to the family, one recorded on the church book, and one sent to Zion's Landmark for publication.

Done by order of the church in conference, September 3, 1977.

Elder Curtis Parrish,
Moderator
Brother E. H. Dupree, Clerk
Clyde Parrish, Committee

MAMIE P. ADAMS

Once again this year, I have been asked to do the impossible, (to me anyway), to write the obituary of my sister, Mrs. Mamie P. Adams. She was the daughter of the late Mr. A. A. Pleasant and Miss Nancy Stanfield. Mamie was born September 30, 1893, and passed away June 14, 1977, making her stay on earth eighty-three years, nine months and fourteen days. She had two sisters who proceded her in death.

She was baptized into the fellowship of Wheelers' Primitive Baptist Church, Person County, N.C., the second Sunday in July, 1913, where she remained a faithful member until she married Mr. W. I. Adams at the home of Elder T. F. Adams, October 24, 1937, by Elder T. F. Adams. Brother "Billy Adams," as he was called, was a member and deacon of Willow Springs Primitive Baptist Church, so Mamie moved her membership to Willow Springs Church. It remained there until Mr. Adams passed away. (her husband, Brother "Billy Adams," was an uncle to the late Elder T. F. Adams.)

After a few years she came to live with George and me. Then she moved her membership to Roxboro Primitive Baptist Church, where she remained a faithful member as long as she lived. She was given to believe the doctrine of the absolute predestination of all things, at the appointed time of God. Mamie was blessed with a loving, strong nature, and a wonderful desire to help others. She was always happy to be able to help and care for the sick. She took care of my brother and me when I was very small, as Mother's health was bad. She was a good wife to her companion, and cared for him in his sickness in every way, as well as with her own family. God gave her many friends, also brothers and sisters in the churches, whom she loved dearly. She had many friends in the rest home, and was loved by them. Some dear brothers and sisters visited her shortly before she had to enter the hospital, and they came by home and told me that they enjoyed hearing her talk so much that night. God blessed her to declare what she believed, and that she had been made willing for His will to be done with her life. I have heard her make the same statement, and I believe it was true.

She was blessed to attend Surl Church the second Sunday in May, 1977. She told me that morning when I carried her, that she did not feel like going, but was, for she did not know when she would go again, if ever. She really enjoyed the preaching by Elder L. P. Martin, whom she loved so much and loved to hear preach when blessed to do so; also the communion and foot washing. On the way home she said she knew she would not go the next Sunday, if she continued to get weaker. God was so good to her that she did not have to linger and suffer so long. Everything was done for her that could be for her comfort. Some of the time she was not conscious the last days, due to medication, but on Friday afternoon before she died on Tuesday, she said to me, "Everything will be all right after this weekend." I feel that it was made that way by God Almighty. Mamie tried so hard to tell me something just before she passed. I could not understand it. Then she smiled and life in this world ended for her. I felt she was at last at perfect rest, although it hurt so badly to have her go. I feel that she is just waiting the final day to be with her Lord and King, to be like Him and be satisfied.

Surviving are one step-daughter, Mrs. Maggie Stephenson and one step-son, Bro. J. Carlie Adams of Willow Springs, N.C. One half brother, William M. Clayton, Sr. and one half sister, Florence C. Walker of Roxboro, N.C.

Funeral services were conducted at

Roxboro Primitive Baptist Church by her pastor, Elder L. P. Martin. She was laid to rest at Willow Springs Church cemetery beside her husband. Elder J. M. Mewborn, whom she loved so much; closed the service with prayer at the graveside. The church greatly misses her smiling face and loving presence. We desire, God willing, to be made reconciled to His blessed will.

Resolved that a copy be given to the family, a copy be placed on the church book and a copy be sent to Zion's Landmark for publicaton.

Done by order of church in conference October 1, 1977.

Florence C. (Jip) Walker
Roxboro, N.C.

BYRDIE COTTON

This obituary is written in memory of our beloved Sister, Byrdie Cotton. Sister Cotton was born May 27, 1901, and departed this life July 25, 1977, making her stay on earth 76 years.

She married Brother Marcus Cotton July 4, 1918. To this union were born one daughter and three sons.

Sister Cotton united with Angier Primitive Baptist Church September 4, 1943. She was baptized by her pastor, the late T. F. Adams. Due to ill health, she was unable to attend church regularly.

Sister Cotton leaves to mourn her loss, her husband, Brother Marcus Cotton; one daughter; and three sons. Her funeral was conducted by Elder R. L. Fish, Mr. Aycock and Mr. Tatum.

Burial was at Angier Cemetery, beneath a beautiful mound of flowers.

The Church requests that three copies be made, one for the family, one for the church record and one for Zion's Landmark.

Done by order of conference of Angier Primitive Baptist Church September 3, 1977.

Elder J. H. Carter,
Moderator

Brother Avery Beasley,
Church Clerk

Sister Ruth Dupree
Sister Meta Belle Rohrbaugh

Sister Vara Hardee
Committee

GERALINE Y. WARD

It is with a feeling of sadness that we attempt to write concerning the death of our dear sister, Geraline Young Ward.

Sister Ward was born October 2, 1917, the daughter of the late Dr. Carlie R. Young (M.D.) and Sister Edith F. Young, of Angier, N.C. She was married April 20, 1940, to Dr. Thomas M. Ward of Raleigh, N.C., who survives her along with two sons, Dr. Thomas C. Ward of Blacksburg, Va., and Ronald Y. Ward of Aberdeen, N.C.; one daughter, Miss Mary Martha Ward of Baltimore, Md.; a brother, J. Carl Young of Raleigh, N.C.; a sister, Mrs. Mary Y. Hendershott of Athens, Ga.

She was blessed to ask for a home at Raleigh Primitive Baptist Church the second Sunday in May, 1973, and was baptized the following second Sunday in June by Elder R. L. Fish. She was a faithful member and was regular in attendance at her Church and other Primitive Baptist Churches in the vicinity.

Sister Ward died March 9, 1977, at the age of 59. Her funeral was conducted by Elder J. M. Mewborn at Brown-Wayne Funeral Chapel, Saint Marys Street, and her body was laid to rest in Montlawn Memorial Park in Raleigh, N.C.

We desire that three copies of this obituary be made; one for the family, one to be sent to Zion's Landmark for publication, and one for the Church record.

Done by order of the Raleigh Primitive Baptist Church in conference, July 9, 1977.

Elder John T. Lee,
Moderator
John R. Green
Joseph M. Raper
Committee

MANILLA GUY

Again, God in His infinite wisdom has seen fit to remove from our midst, Sister Manilla Guy. Sister Guy was born September 13, 1899, and departed this life July 28, 1977, making her stay on earth 78 years.

She was first married to Mr. Reuben Spivey in 1918, who preceded her in death several years. To this union were born four children

She was later married to Mr. Broughton Guy. To this union were born one son, and one daughter.

Sister Guy joined Angier Primitive Baptist Church at Sept. meeting, 1917. She was baptized by her pastor, the late Elder J. F.

Farmer pastor of the church at that time.

She leaves to mourn her loss one son, two sisters and one brother.

Her funeral was conducted by Elder R. L. Fish at the McLaurin Funeral Home in Clayton, N. C. Burial was at Willow Springs Church Cemetery.

Done by order of the Church in Conference September 3, 1977. The Church requests three copies be made, one for the family, one for the Church record and one be sent to Zion's Landmark, for publication.

Elder J. H. Carter, Moderator
Brother Avery Beasley, Church Clerk
Sister Ruth Dupree
Sister Meta Belle Rohrbaugh
Sister Vara Hardee
Committee

LENA GOODWIN

God in His infinite wisdom saw fit to remove from our midst, Sister Lena Mae Goodwin. She was born on Cedar Island, Carteret County, N.C., August 28, 1899, the daughter of John and Evalina Goodwin. She died July 1, 1977, making her stay on earth 77 years and two months. Sister Lena, along with her mother, united with Cedar Island Primitive Baptist Church the second Saturday in July, 1960, and was baptized the following afternoon at 4:00 clock by Elder B. L. Godwin, her pastor.

She was a faithful member and always attended and enjoyed her meetings as long as her health permitted.

Funeral services were conducted at the Cedar Island Church July 3, 1977, by her pastor, Elder Horace Bryan. Her body was laid to rest in the Goodwin Cemetery on Cedar Island in the presence of her family and many friends to await the call of her Heavenly Father in that great and final day.

Done by order of the Church in Conference Saturday before the first Sunday in October, 1977.

Elder Horace Bryan,
Moderator
Alton Goodwin, Clerk

SISTER DALLAS LEE

We, the members of Angier Primitive Baptist Church, bow in humble submission to the will of our Heavenly Father, who doeth all things according to His own will. He has seen fit to call from our midst, Sister Dallas Lee. She was born February 14, 1892, and departed this life February 16, 1977, making her stay on earth eighty-five years and two days. She was the daughter of the late Brother and Sister Dave George Allen. She married Mr. Harry Lee, who proceded her in death several years ago. To this union were born five children. She leaves to mourn her loss, Mrs. Callie Pope of Dunn, Mrs. Thera Johnson of Four Oaks and Mr. James Lee of Camden, S. C.

Sister Lee joined Gift Primitive Baptist Church at Coats, N. C. , over fifty years ago and was baptized by the late Elder Robert Johnson. The church records were destroyed in a fire, and the exact date she joined is not known.

In September, 1930, Sister Lee joined Angier Primitive Baptist Church by letter and was a faithful member as long as her health permitted. For several years she was confined to bed most all the time. Her children, nurses and doctors did all they could for her, but they could not stay the hand of death. Her funeral was conducted by Elders Allen Johnson and R. L. Fish. Her body was laid to rest beneath a beautiful mound of flowers at the Coats Cemetery.

Therefore, be it resolved that a copy of this obituary be put on our church records, one be sent to the family and one to Zion's Landmark, for publication.

Done by the order of the church in conference April 2, 1977.

Elder J. H. Carter, Moderator
Brother Avery Beasley,
Church Clerk
Sisters Ruth Dupree
Annie Bell Jones Committee
Vara Hardee

VERA N. EDWARDS

Once more we come with saddened hearts. We at Harnett Church hope to bow in humble submission to the will of God, who has called from us one of our beloved sisters, Vera Edwards, August 1977.

Sister Vera was born May, 1889, and died August 1977, making her stay on earth 88 years. She was married to the late Brother Tommy Edwards, who preceded her death by several years.

Sister Vera along with her husband united with Harnett Church at the Seven Mile Association at Seven Mile Church on the 3rd

Sunday in September, 1919, by the late Elder J. W. Wyatt. To this union were born six sons, Prinston, Vaden, Laskey, Clement, Clamon and Corbie; four daughters, Mrs. Vennie Naylor, Mrs. Lucille Flemming, Mrs. Iree Autry, and Mrs. Elenor Porter; thirty-one grandchildren and thirty-seven great great grandchildren.

Sister Vera loved her church, and was a faithful member as long as her health permitted. We believe Sister Vera was a true believer in the doctrine of Salvation by Grace and that her feet were stationed on that Solid Rock. That she is sleeping that peaceful sleep from which none ever wake to weep and only God's chosen ones are blessed to have.

Therefore, be it resolved that a copy of this resolution be sent to the family, one recorded in the Church book, and one be sent to Zion's Landmark for publication.

Done by order of Harnett Church in Conference the first Saturday in September 1977.

Elder J. M. Mewborn, Moderator
Brother Graham Jackson, Clerk
Sister Oba Honeycutt
Sister Lillian McLamb
Sister Zora Spell
Committee

The following lines were written in memory of Sister Edwards by one of her granddaughters and was read by one of the ministers on the occasion of her funeral. The name was withheld at that time and I have not learned the name of the author as of this date. However, by request we are publishing it, feeling that it is fitting and proper since her grandchildren loved her dearly!

Editor

IN LOVING MEMORY OF VERA EDWARDS

Last night, I glimpsed an angel delight as I looked down upon this lady so humble and sweet. Not a word could she say, but there were tears even too weak to come and lips of dry thirst; A glow of radiance surrounded her frail body as if it were day beginning to rise.

Yet, to her she would never know, for by God's Hand in the quiet of the night had sent a loud rumble felt only by her. For there looking down upon her stood an Angel in a robe so white and bright.

She had brought the book of life — opening the pages of many years passed. Only to say she had by His grace persevered to the end and sought no questions — for all had been answered with her life!

As the angel read in closing, "A family you've raised in numbers that no one could endure in today's world. Some you have buried from infants to adult, to husband, to friends." Never let it be said you were one to give up during such trials for your loss was a gain to others. To see your endurance and determination strengthened others and made them better people; thereby, your life was, and will be in memory-worthwhile.

Now, it is time to close this life on earth and begin a new in God's world of Peace. Today is her day of rest. God foresaw and foreknew her life as a sweet flower, out of season, in which she had weathered many a storm and on Him whose rock of ages had now taken her final stand.

Now is the time to close this life's book to Mama, grandma and friend, and let her take flight to a better life far from this world, but to God's world of Peace in the Valley where she shall stand in unity in God's Amazing Grace. May we who are left behind today take her death as a lesson, and from her to each one of us be enabled by the same God to help show the courage she held on to through all those years.

Yes, shed a tear for this sweet, old soul and then bid her short goodbye, for bye and bye we shall hope to meet again in a place to be joined together where no man shall enter but with God's eternal love, hope, faith, and that God is Lord above all who has mercy on us all.

Today, Vera Edwards, has taken her place of rest among the blest. God be with her and us till we meet again for she too will wear a robe of purest white. And someday we might catch a glimpse of this angel delight — opening the pages of life to one's life hopefully as yours or mine.

We all love you Mama.
We all love you Grandma,
But Best of All
You love us,
As God does you.
Love Always,